Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

http://www.archive.org/details/torahneviimukhet00cincrich

I.
אנכי יהוה אלהיך
אשר הוצאתיך מארץ
מצרים מבית עבדים
II.
לא יהיה לך אלהים
אחרים על פני לא
תעשה לך פסל וכל
תמונה אשר בשמים
ממעל ואשר בארץ
מתחת ואשר במים
מתחת לארץ לא
תשתחוה להם ולא
תעבדם כי אנכי יהוה
אלהיך אל קנא פקד
עון אבת על בנים על
שלשים ועל רבעים
לשנאי ועשה חסד
לאלפים לאהבי
ולשמרי מצותי
III.
לא תשא את שם יהוה
אלהיך לשוא כי לא
ינקה יהוה את אשר
ישא את שמו לשוא
IV.
זכור את יום השבת
לקדשו ששת ימים
תעבד ועשית כל
מלאכתך ויום השביעי
שבת ליהוה אלהיך
לא תעשה כל מלאכה
אתה ובנך ובתך עבדך
ואמתך ובהמתך וגרך
אשר בשעריך כי ששת
ימים עשה יהוה את
השמים ואת הארץ את
הים ואת כל אשר בם
וינח ביום השביעי
על כן ברך יהוה את
יום השבת ויקדשהו
V
כבד את אביך ואת
אמך למען יאריכון
ימיך על האדמה אשר
יהוה אלהיך נתן לך
VI.
לא תרצח
VII.
לא תנאף
VIII.
לא תגנב
IX.
לא תענה ברעך עד שקר
X.
לא תחמד בית רעך
לא תחמד אשת רעך
ועבדו ואמתו ושורו
וחמרו וכל אשר לרעך
ויקן ויהיה משה מן ההר
ושני לחת העדת בידו

תורה נביאים וכתובים

THE

TWENTY-FOUR BOOKS

OF THE

HOLY SCRIPTURES:

CAREFULLY TRANSLATED

ACCORDING TO THE MASSORETIC TEXT. ON THE BASIS OF THE ENGLISH VERSION.

After the best Jewish Authorities,

AND SUPPLIED WITH

SHORT EXPLANATORY NOTES.

BY

ISAAC LEESER.

כי לא תשכח מפי זרעו

"For it shall not be forgotten out of the mouth of his seed."—DEUT. xxxi. 21.

FOURTH EDITION

1891.

FROM THE AMERICAN HEBREW PUBLISHING HOUSE.

THE BLOCH PUBLISHING AND PRINTING COMPANY.

CINCINNATI. CHICAGO.

PREFACE.

In presenting this work to the public, the translator would merely remark, that it is not a new notion by which he was seized of late years which impelled him to the task, but a desire entertained for more than a quarter of a century, since the day he quitted school in his native land to come to this country, to present to his fellow-Israelites an English version, made by one of themselves, of the Holy Word of God. From early infancy he was made conscious how much persons differing from us in religious ideas make use of Scripture to assail Israel's hope and faith, by what he deems, in accordance with the well-settled opinions of sound critics, both Israelites and others, a perverted and hence erroneous rendering of the words of the original Bible. Therefore he always entertained the hope to be one day permitted to do for his fellow Hebrews who use the English as their vernacular, what had been done for the Germans by some of the most eminent minds whom the Almighty has endowed with the power of reanimating in us the almost expiring desire for critical inquiry into the sacred text. So much had been done by these, that the translator's labours were rendered comparatively easy; since he had before him the best results of the studies of modern German Israelites, carried on for the space of eighty years, commencing with Moses Mendelssohn, Herz Wesel, or, as he was called, Hartog Wessely, and Solomon of Dubno, down to Dr. L. Zunz,* of Berlin, whose work appeared in 1839, Dr. Solomon Herxheimer, Rabbi of Anhalt-Bernburg, whose work was completed five years ago, and of Dr. Lewis Philippson,† Rabbi of Magdeburg in Prussian Saxony, whose work is not yet quite completed‡ while writing this. In addition to these entire Bible translations, the translator has had access to partial versions of separate books, by Ottensosser, Heinemann, Obernik, Hochstätter, Wolfson, Löwenthal, and some anonymous writers, referred to occasionally in the notes appended to this work; besides which he has had the advantage of the copious notes of Dr. Philippson's and Dr. Herxheimer's Bibles, in which these learned men have collected the views of the investigators, both Israelites and others, in the path of biblical criticism. The ancient versions, also, of Onkelos, Jonathan, and the Jerusalem Targumist have been carefully consulted; and, wherever accessible, the comments of the great expounders Rashi, (Rabbi Shelemoh Yizchaki,) Redak, (Rabbi David Kimchi,) Aben Ezra, (Rabbi Abraham ben Meïr ben Ezra,) Rashbam, (Rabbi Shelemoh ben Meïr, the grandson of Rashi,) Ralbag, (Rabbi Levi ben Gershom,) and Rabbenu Sa'adyah (Saadias) Gaon, as also the Michlol Yophi, and the modern *Biurim*, have been sedulously compared, so as to insure the utmost accuracy of which the translator is capable. His library is not very extensive; but he trusts that the foregoing catalogue of auxiliary works will prove that he has had at hand as good materials as can be obtained anywhere to do justice to his undertaking. It must be left to those acquainted with the subject, to decide whether he has taken due advantage of the materials in his hand; but he trusts that the judgment will be in his favour, at least so far, that he has been honest and faithful.

The translator is an Israelite in faith, in the full sense of the word: he believes in the Scriptures as they have been handed down to us; in the truth and authenticity of prophecies and their ultimate literal fulfilment. He has always studied the Scriptures to find a confirmation for his faith and hope; nevertheless, he asserts fearlessly, that in his going through this work, he has thrown aside all bias, discarded every preconceived opinion, and translated the text before him without regard to the result thence arising for his creed. But no perversion or forced rendering of any text was needed to bear out his opinions or those of Israelites in general; and he for one would place but little confidence in them, if he were compelled to change the evident meaning of the Bible to find a support for them. He trusts, therefore, that to those who agree with him in their religious persuasion, he has rendered an acceptable service; as they will now have an opportunity to study a version of the Bible which has not been made by the authority

* Dr. Zunz, whose work is often quoted in the notes, only translated the two books of Chronicles; but he was aided by Rabbi Chayim Arnheim, of Glogau, with Genesis, Exodus, Leviticus, Numbers, the Books of Kings, Ezekiel, Hosea, Obadiah, Jonah, Micha, Nahum, Zechariah, Proverbs, Job, Ruth, Ecclesiastes, Esther, and Nehemiah; by Dr. Michael Sachs, then of Prague, but now of Berlin, with Deuteronomy, Joshua, Judges, the Books of Samuel, Isaiah, Joel, Amos, Habakkuk, Zephaniah, Haggai, Malachi, Psalms, the Song of Solomon, and Lamentations, (Jeremiah was translated by both conjointly;) and by Dr. Julius Fürst, of Leipzig, with Daniel and Ezra. Occasionally in the notes, "Zunz" is named; at other times, the special translators.

† The merit of the later translators consists therein that they have adhered to the letter of the text, and not rendered it freely, to avoid difficulties and to improve the style, as was done by Mendelssohn and his immediate followers. A close, literal rendering will be found to characterize this version also.

‡ Only to 1 Chronicles vi. 16.

0505

of churches in which they can have no confidence; and that to those also who are of a different persuasion, his labours will not be unacceptable, as exhibiting, so far as he could do it, the progress of biblical criticism among ancient and modern Israelites—a task utterly beyond the power of any but a Jew by birth and conviction.

As regards the style, it has been endeavoured to adhere closely to that of the ordinary English version, which for simplicity cannot be surpassed; though, upon a critical examination, it will readily be perceived that the various translators differed materially in their method, and frequently rendered the same word in different ways. In the present version, great care has been taken to avoid this fault; but the translator does not mean to assert that he has succeeded to as great an extent as he could have desired. He will not enumerate what he has done; but let any one who is desirous to investigate this point compare the two translations, and he will readily convince himself that this may be called a *new* version, especially of the Prophets, Psalms, and Job; and he confidently hopes that the meaning has been rendered more clear by the version itself, and, where this was not altogether practicable, by the notes appended at the foot of the page.

He found great difficulty about coming to a satisfactory resolution with regard to the spelling of the proper nouns. Any one the least acquainted with the manner they are presented in the common versions and the languages of Western Europe, must know that they are very much corrupted; but they have in this shape become so much interwoven with the language of history and of daily conversation, that it would have produced endless confusion to spell them after the original manner. Hence the ordinary method had to be retained for words in constant use; but where this was not the case, a spelling more in accordance with the original has been resorted to. The *j* should always be pronounced as *y*, to accord with the Hebrew; and *ia* as *ya*. *A* should be sounded as long *ah*; *e* as long *a*; *i* as long *ee*; and *u* as *oo*. *Ch* stands for the Hebrew ח; where ע occurs in the Hebrew, an apostrophe ' has been used for the most part; but there are no English letters to represent these sounds exactly. For instance, "Zechariah," pronounce *Zecharyah*; "Jehu," as *Yay-hoo*, &c.

The translator will not ask that his errors and misconceptions shall be excused; but he trusts that any fault which may be discovered will be kindly pointed out to him, so that he may be able to make use of all such remarks to correct his work in a future edition; and he for his own part will not be satisfied with what he has done, but endeavour to improve by future experience.

Whenever words have been supplied which are not in the text, but requisite to make the sense clear, they have been placed in parentheses; for instance, 1 Chron. iii. 9, "(These were) all the sons of David," where there is no equivalent in Hebrew for "these were," though no sense could be made of the phrase without supplying these two words. The parenthesis is also used occasionally, but very seldom, to denote a construction, where an actual parenthesis of a whole sentence, or of one or more verses, occurs.

The whole work has been undertaken at the sole responsibility, both mercantile and literary, of the translator. No individual has been questioned respecting the meaning of a single sentence; and not an English book has been consulted, except Bagster's Bible, a few notes of which have been incorporated with this. The peculiarity of the style will readily indicate them. The author's name would have been appended, had it been known to the translator.

Although about the sixth part of the contents of this volume are notes, still he did not mean to write a commentary on the Bible, nor must the notes be regarded as any thing else than a mere slight aid for the explanation of grammatical and other difficulties. For this they are probably ample enough; otherwise they must appear very defective in quantity and manner.

With these few remarks the translator surrenders a labour in which he has been engaged, occasionally, for more than fifteen years, to the kindness of the public, trusting that, by the blessing of the Father of all, it may be made instrumental in diffusing a taste for Scripture reading among the community of Israelites, and be the means of a better appreciation of the great treasures of revelation to many who never have had the opportunity of knowing what the Hebrews have done for mankind, not alone in preserving the sacred books, but by labouring to make them intelligible to the world at large.

PHILADELPHIA, { *Elul* 17*th*, 5613.
{ *Sept.* 20*th*, 1853.

GENERAL REMARKS.

According to Dr. Zunz, the creation of the world dates 3988 before the common era. The flood in 1656 after the creation. Abram born at Ur, 1948. Jacob goes to Egypt, 2238. Moses born, 2413. Exodus, and giving of the Decalogue, 2493. Entrance into Palestine, 2533. Deborah and Barak's victory, 2653. Death of 'Eli, 2877. Saul made king, 2900. His death, 2930. David acknowledged king by all Israel, 2937. Temple commenced, 2973, in the year 480 after the Exodus. Division of the kingdom between Rehobo'am and Jerobo'am, 3010. Elijah, about 3068, when Achab became king. Elisha' becomes Elijah's successor, 3090. Hoshea', the last king of Israel, 3259–3268, when Shalmenesser conquers Samaria, and carries the people into exile, while the kingdom of Judah yet continues under Hezekiah (3262) to Zedekiah (3402) in which year Nebuchadnezzar conquers Jerusalem, and carries the people mostly to Babylon, while a few fly to Egypt, taking Jeremiah with them. Babylon conquered, 3450, and two years later Cyrus permits the Jews to return to Palestine under Zerubbabel and Jeshua'. The new temple is completed, 3472, that is, 516 before the common era. History of Haman, 3514. 'Ezra comes to Palestine, 3530, and Nehemiah, 3544; returns to Persia, 3556, and arrives again in Palestine, 3564. Jaddua' high-priest, 3656, and under him, two years later, Palestine is conquered by Alexander of Macedon. These few dates, it is hoped, will elucidate, with the Bible text, the history of the Scriptures.

The various ¶ marks used in this work indicate the Massoretic sections, the only ones in use in the Hebrew MSS. without points, where neither chapter nor verse divisions are otherwise marked off, except that between one verse and the other there is a little more space than between two ordinary words.

The books of the Holy Scriptures are divided into the following classes: the Law, Pentateuch or Torah, Nebiim Rishonim, the Earlier Prophets, Nebiim Acharonim, the Later Prophets, and Ketubim, Hagiographa, or Holy Writings.

The order of the books of the Holy Scriptures according to the usual Hebrew text is, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, comprising the Pentateuch.—Joshua, Judges, the First Book of Samuel, the Second Book of Samuel, the First Book of the Kings, and the Second Book of the Kings, comprising the Earlier Prophets.—Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, (to wit, Hosea, Joel, Amos, Obadiah, Jonah, Michah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi,) comprising the Later Prophets.—Psalms, Proverbs, Job, the five rolls, (to wit, the Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther,) Daniel, Ezra, Nehemiah, the First and Second Books of Chronicles, comprising the Hagiographa, or Holy Writings.

The Jews also divide the Law in fifty-four sections, which are called after the first *distinctive* word in each section. For instance: the first of these sections is called Bereshith, from the first word of the Bible, signifying "in the beginning." The name of the first section in each book of the Pentateuch is also applied to that book; thus, Genesis is called *Bereshith;* Exodus, *Shemoth;* Leviticus, *Vayikra;* Numbers, *Bemidbar;* and Deuteronomy, *Debarim.* Leviticus is also called *Torath Cohanim,* and Deuteronomy, *Mishneh Torah.* The whole law is read once every year in the Synagogue and families, together with a corresponding section (Haphtorah) of the prophetic books—that is, excluding the Hagiographa, the third division of this work. Occasionally two weekly sections are read together, when mostly the Haphtorah of the second to the exclusion of the first is recited. So also are the especial Haphtoroth for Sabbath New-Moon, or when new moon is on the first day of the week, first and second Sabbath Chanuckah, Parshath Shekalim, Zachor, Parah, and Hachodesh, as also Shim'u for Mattoth, likewise 'Aniyah So'arah for Reay, and Soss Assiss for Nizabim and Vayelech, read instead of the usual ones indicated for the respective occasions. The name of each weekly section is placed at its commencement, as also at the head of the pages embracing the same, and the Haphtorah is indicated at the end of each. The weekly sections are divided off in seven subdivisions called Parashiyoth, or Parassahs, which are marked off in this work with a *; so also the few verses read for the *Maphtere*, or the one who reads the Haphtorah, as will appear from inspection.

In addition to the above, the first division of next week's section is read every Sabbath afternoon and Monday and Thursday morning, unless on these days some other portion should be read, because of there being a fast, or half or entire holiday.

The subjoined is a table of the Law sections and Haphtoroth for the various occasions:

	Parashah.	Haphtorah.
1st day of New Year	Genesis xxi. 1–34.	1 Sam. i.–ii. 10.
2d " " "	" xxii. 1–24.	Jeremiah xxxi. 2–20.
On both days also	Numb. xxix. 1–6.	
Sabbath Teshubah	The weekly section.	As given after Vayelech.
Day of Atonement, morning	Leviticus xvi. 1–34. / Numb. xxix. 7–11.	Isaiah lvii. 14–lviii. 14.
" " afternoon	Leviticus xviii. 1–30.	Book of Jonah. Portuguese add three last verses of Micah.
1st day of Tabernacles	Leviticus xxii. 26–xxiii. 44. / Numb. xxix. 12–17.	Zechariah xiv.
2d " "	the same as first day.	1 Kings viii. 2–21.
Middle days of do	from Numb. xxix. 17–34, the proper verses.	
Sabbath of do	Exod. xxxiii. 12–xxxiv. 26. / from Numb. xxix. 17–34, / the proper verses.	Ezekiel xxxviii. 18–xxxix. 16.
Eighth day	Deut.* xiv. 22–xvi. 17. / Numb. xxix. 35–xxx. 1.	1 Kings viii. 54–66.
Rejoicing of the Law	Deut. xxxiii. 1–xxxiv. 12. / Gen. i. 1–ii. 3. / Numb. xxix. 35–xxx. 1.	Joshua i. 1–18. Portuguese only 1–9.
Chanuckah	Numb. vii.† each day, the proper verses. On 8th day end with viii. 1–4.	
Sabbaths of do	Usual weekly section, and the proper passages from Numb. vi. vii. and viii.	See end of Genesis.
Shekalim	See end of Exodus.	" Exodus.
Zachor	" "	" "
Purim	Exodus xvii. 8–15.	" "
Parah	See end of Exodus.	" "
Hachodesh	" "	" "
Haggadole	Weekly section.	" Leviticus.
1st day of Passover	Exod. xii.‡ 21–50.	Joshua v. 2–vi. 1.
2d " "	Levit. xxii. 26–xxxiii. 44.	2 Kings§ xxiii. 1–25.
On both days also	Numb. xxviii. 16–25.	
1 Middle days of	Exod. xiii. 1–16.	
2 " "	" xxii. 24–xxiii. 19.	
3 " "	" xxxiv. 1–26.‖	
4 " "	Numb. ix. 1–14.	
Sabbath of M. D. of Passover	Exod. xxxiii. 12–xxxiv. 26.	Ezekiel¶ xxxvii. 1–14.
7th Day of Passover	Exod. xiii. 17–xv. 26.	2 Samuel xxii. 1–51.
8th " " "	Deut.** xiv. 22–xvi. 17.	Isaiah x. 32–xii. 6.
On all six days read also	Numb. xxviii. 19–25.	
1 of Pentecost	Exod. xix. 1–xx. 23.	Ezekiel i. entire, iii. 12.
2 " "	Deut.†† xiv. 22–xvi. 17.	Hab. ii. 20–iii. 19.
On both days also	Numb. xxix. 26–31.	
New-moon days	" xxviii. 1–15.	
Sabbath of do	See end of Genesis.	
Fast days	Exod. xxxii. 11–14, xxxiv. 1–10.	In the afternoon. Isaiah lv. 6–lvi. 8 ‡‡
Fast of Ab, morning	Deut. iv. 25–40.	Jeremiah viii. 13–ix. 23.
" " afternoon	As on other fasts.	As on other fasts.

* This is if on Sabbath, otherwise xv. 19–xvi. 17.
† The Portuguese add on the first day vi. 22–27.
‡ If on Sabbath, Portuguese commence verse 14.
§ Portuguese leave out 9 to 20.
‖ If Sabbath be on the third day, the order is changed,
¶ Others commence xxvi. 37.
** On week days, xv. 19–xvi. 17.
†† On week days, xv. 19–xvi. 17.
‡‡ Portuguese say no Haphtorah on Fast days' afternoon, except on 9th of Ab, when they say Hosea xiv. 2–10, and Michah vii. 18–20.

CONTENTS.

PAGE

PART I.—THE PENTATEUCH 1

Genesis 3
Exodus 66
Leviticus 118
Numbers 156
Deuteronomy 210

PART II.—THE PROPHETS:

Division I.—The Earlier Prophets ... 255

Joshua 257
Judges 286
1 Samuel 315
2 Samuel 353
1 Kings 385
2 Kings 423

Division II.—The Later Prophets 459

Isaiah 461
Jeremiah 522
Ezekiel 590

The Twelve Minor Prophets:

Hosea 654
Joel 664
Amos 668

PAGE

The Twelve Minor Prophets—*continued.*

Obadiah 675
Jonah 677
Micah 679
Nahum 685
Habakkuk 687
Zephaniah 690
Haggai 694
Zechariah 696
Malachi 707

PART III.—THE HAGIOGRAPHA 711

The Psalms 713
The Proverbs 794
Job 824
The Song of Solomon 860
Ruth 864
Lamentations 868
Ecclesiastes 874
Esther 884
Daniel 893
Ezra 912
Nehemiah 924
1 Chronicles 941
2 Chronicles 973

תורה נביאים וכתובים

THE HOLY SCRIPTURES:

PART FIRST,

CONTAINING

THE PENTATEUCH; OR, THE FIVE BOOKS OF MOSES.

תורת משה

GENESIS, בראשית EXODUS, שמות

LEVITICUS, ויקרא NUMBERS, במדבר

DEUTERONOMY, דברים.

THE BOOK OF GENESIS,

BERESHITH,[a] בראשית,

CONTAINING THE HISTORY OF THE CREATION AND PATRIARCHS.

SECTION 1. BERESHITH, בראשית. CHAPTER 1.

1 In the beginning God created the heaven and the earth.

2 And the earth was without form and void, and darkness was upon the face of the deep; and the spirit of God was waving over the face of the waters.

3 And God said, Let there be light; and there was light.

4 And God saw the light that it was good; and God divided between the light and the darkness.

5 And God called the light Day, and the darkness he called Night. And it was evening and it was morning, the first day.

6 ¶ And God said, Let there be an expansion[b] in the midst of the waters, and let it divide between waters and waters.

7 And God made the expansion, and divided between the waters which were under the expansion and the waters which were above the expansion: and it was so.

8 And God called the expansion Heaven. And it was evening and it was morning, the[c] second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land be visible: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters he called Seas: and God saw that it was good.

11 And God said, Let the earth bring forth grass, herbs yielding seed, fruit-trees yielding fruit after their[d] kind, in which its seed is upon the earth: and it was so.

12 And the earth brought forth grass, herbs yielding seed after their kind, and trees yielding fruit, in which its seed is after their kind: and God saw that it was good.

13 And it was evening and it was morning, the third day.[e]

14 ¶ And God said, Let there be lights in the expansion of the heaven to divide between the day and the night; and let them be for signs, and for seasons, and for days, and years;

15 And let them be for lights in the expansion of the heaven, to give light upon the earth: and it was so.

16 And God made the two great lights; the greater light to[f] rule the day, and the lesser light to rule the night; and the stars.

17 And God set them in the expansion of the heaven to give light upon the earth,

18 And to rule by day and by night, and to divide between the light and the darkness: and God saw that it was good.

19 And it was evening and it was morning, the fourth day.

20 ¶ And God said, Let the waters bring forth abundantly moving creatures that have life, and fowl that may fly above the earth in the open expansion of the heaven.

21 And God created the great sea-mon-

---

[a] This word is the name of the *first* weekly section, also of the first book of Moses, from the first word thereof, which is *Bereshith*, i. e. "In the beginning."—It must be understood that the whole law is divided into fifty-four sections, appointed to be read during the course of the year, so that each Sabbath one or two conjointly are read. Each of these sections bears a name derived from the *first* distinctive word thereof, and this will be found indicated throughout the Pentatench of this edition.

[b] I have preferred this term to the usual translations, because it expresses more correctly the idea of the Hebrew word, from רקע to *expand;* therefore, the expansion of the atmosphere, not the fixed vault of the skies.

[c] Properly, "a second day," the definite article being wanting; and so with all the others, up to the fifth day.

[d] Properly, "its kind," referring to עץ *tree*, collective singular, rendered here with the plural *trees*.

[e] The stars are used to denote the verses where the portions of the various sections end.

[f] Heb. "for the rule of."

sters,[a] and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after its kind: and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let the fowl multiply on the earth.

23 And it was evening and it was morning, the fifth day.[*]

24 ¶ And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so.

25 And God made the beasts of the earth after their kind, and the cattle after their kind, and every thing that creepeth upon the earth after its kind: and God saw that it was good.

26 And God said, Let us[b] make man in our image, after our likeness; and they shall have dominion over the fish of the sea, and over the fowl of the heaven, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 And God created man in his image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the heaven, and over every living thing that moveth upon the earth.

29 And God said, Behold I have given unto you every herb bearing seed, which is upon the face of all the earth, and every tree on which is the fruit of a tree yielding seed; to you it shall be for food.

30 And to every beast of the earth, and to every fowl of the heaven, and to every thing that creepeth upon the earth, wherein there is life, (I have given) every green herb for food: and it was so.

31 And God saw[c] every thing that he had made, and behold, it was very good. And it was evening and it was morning, the sixth day.

CHAPTER II.

1 ¶ Thus were finished the heavens and the earth, and all their host.

2 And God had finished on the seventh day his work which he had made, and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it; because thereon he had rested from all his work which God had created in making it.[*a]

4 ¶ These are the generations[e] of the heavens and of the earth when they were created, on the day that the LORD[f] God made earth and heaven.

5 And every plant of the field was not yet on the earth, and every herb of the field had not yet grown; for the LORD God had not caused it to rain upon the earth, and man was not yet there to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed the man of dust from the ground, and breathed into his nostrils the breath of life; and the man became a living being.

8 And the LORD God planted a garden in Eden to the eastward, and he put there the man whom he had formed.

9 And the LORD God caused to grow out of the ground every tree that is pleasant to the sight and good for food; and the tree of life in the midst of the garden, and the tree of the knowledge of good and evil.

10 And a river went out of Eden to water the garden, and from there it was parted, and became four principal streams.

11 The name of the first is Pishon, the same which compasseth the whole land of Havilah, where there is gold.

---

[a] Meaning, all the greater animals that inhabit the seas, in contradistinction to the smaller creatures afterwards described.

[b] This phrase is employed here, as in other places, to express the purpose of the Deity to effect his will. This construction is called "the plural of majesty."

[c] "Looked over;" meaning, that when all had been completed, the Creator, so to say, cast his view over all, and then saw that there was nothing defective in the whole system of outward nature, produced by his creative power

[*] After PHILIPPSON.

[e] "The history of the creation."—MENDELSSOHN.

[f] The proper signification of this word is *the Eternal*, which term will be used when absolutely required, but generally the usual word will be employed; but its proper sense will be indicated, as is customary in all the English Bibles, by printing it in what is technically called SMALL CAPITALS.

12 And the gold of that land is good; there is the bdellium and the onyx stone.

13 And the name of the second river is Gihon, the same which compasseth the whole land of Cush.

14 And the name of the third river is Hiddekel, the same which floweth towards the east of Assyria; and the fourth river is the Euphrates.

15 And the LORD God took the man, and put him into the garden of Eden, to till it, and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat;

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it; for on the day that thou eatest thereof thou shalt surely die.

18 And the LORD God said, It is not good that the man should be alone; I will make him a help suitable for him.*

19 And the LORD God had formed out of the ground every beast of the field, and every fowl of the heaven, and he brought them unto the man to see what he would call them; and whatsoever the man would call every living creature, that should be its name.

20 And the man gave names to all cattle, and to the fowl of the heaven, and to every beast of the field; but for man there was not found a help suitable for him.

21 And the LORD God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof.

22 And the LORD God formed[a] the rib which he had taken from the man into a woman, and brought her unto the man.

23 And the man said, This time[b] it is bone of my bones, and flesh of my flesh; this shall be called Woman, [Ishah,] because out of Man [Ish] was this one taken.

24 Therefore doth[c] a man leave his father and his mother, and cleave unto his wife, and they become one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

CHAPTER III.

1 Now the serpent was more subtle than any beast of the field which the LORD God had made; and he said unto the woman, Hath God indeed said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden;

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch[d] it, lest ye die.

4 And the serpent said unto the woman, Ye will surely not die;

5 For God doth know, that, on the day ye eat thereof, your eyes will be opened, and ye will be as God, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and the tree was desirable to make one wise,[e] she took of its fruit, and did eat, and gave also unto her husband with her, and he did eat.

7 And the eyes of both of them were opened, and they felt that they were naked; and they sewed fig-leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day; and the man and his wife hid themselves[f] from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto the man, and said unto him, Where art thou?

10 And he said, Thy voice I heard in the garden; and I was afraid, because I am naked; and I hid myself.

11 And he said, Who told thee that thou art naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman whom

---

[a] After the Hebrew, "built."

[b] In opposition to the other animals named before, they being unlike man, consequently not like the woman, bone of his bone, and flesh of his flesh.—PHILIPPSON gives it: "This one, at this time, is," &c.

[c] The Hebrew future employed in the text represents not a command, but the habit; and, in this manner, the future tense is frequently used, where a constant practice or habit is alluded to.

[d] Here is shown the danger of adding to the commandment; God had not ordained them not to touch the tree, only not to eat of the fruit; hence she was less able to withstand the cunning of the serpent.

[e] "To contemplate."—MENDELSSOHN.

[f] In the text the verb is used in the singular, and ought therefore to be properly given, "and the man hid himself with his wife." This construction is very frequent in Hebrew.

thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, be thou cursed above all the cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt wound his heel.

16 ¶ Unto the woman he said, I will greatly multiply thy pain and (the suffering of) thy conception; in pain shalt thou bring forth children; and for thy husband shall be thy desire, but he shall rule over thee.

17 ¶ And unto Adam[a] he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed be the ground for thy sake; in pain shalt thou eat of it all the days of thy life.

18 And thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the field.[b]

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

20 And the man called his wife's name Eve[c] [Chavvah]; because she was the mother of all living [Chay].

21 And the LORD God made unto Adam and to his wife coats of skins, and clothed them.*

22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever[d]—

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from which he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flaming[e] sword which revolveth, to guard the way to the tree of life.

CHAPTER IV.

1 ¶ And the man knew Eve his wife; and she conceived, and bore Cain, and said, I have gotten[f] a man from the LORD.

2 And she bore again, his brother, Abel;[g] and Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And it came to pass in process of time, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel—he also brought of the firstlings of his flock, and of the fattest[h] thereof; and the LORD had respect unto Abel and to his offering;

5 But unto Cain and to his offering he had not respect; and it was very displeasing to Cain, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door; and unto thee is its desire, but thou canst rule over it.

8 And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not; am I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now be thou cursed from[i] the ground, which hath opened its mouth to receive thy brother's blood from thy hand:

12 When thou tillest the ground, it shall

[a] Adam signifies "man," as one taken from the ground; *Adam*, man, being derived from *Adamah*, ground.

[b] The curse was directed to Adam, that he should be compelled to obtain his food by constant toil, whereas before sinning, only slight exertions were required to gather what grew spontaneously from the ground.

[c] Signifying "living."

[d] Evidently an elliptical sentence; meaning, that since man might partake of the fruit of the tree of life should he remain in Eden, it was the intention of the Deity to banish him, which banishment is then recorded in the next verses.

[e] Literally, "the flame of the sword," &c.

[f] קָנִי *Kayin*, from קנה *Kanah*. PHILIPPSON, after RASHI, renders את by "with," *i. e.* "the aid of."

[g] Correctly, "Habel."

[h] Eng. ver. and others, "the fat," &c.

[i] "More than the ground."—SALOMON.

not henceforth yield its strength unto thee; fugitive and vagabond shalt thou be on the earth.

13 And Cain said unto the LORD, My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the ground; and from thy face[a] shall I be hid; and if I shall be a fugitive and vagabond on the earth, it will come to pass, that every one that findeth me will slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the LORD set a sign unto Cain, that any one finding him should not kill him.

16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife, and she conceived, and bore Enoch;[b] and he built a city, and called the name of the city after the name of his son Enoch.

18 And unto Enoch was born Irad; and Irad begat Mechujael; and Mechijael begat Methushael; and Methushael begat Lemech.*

19 And Lemech took unto himself two wives, the name of the one was Adah, and the name of the other Zillah.

20 And Adah bore Jabal; he was the father of such as dwell in tents, and have cattle.

21 And his brother's name was Jubal; he was the father of all such as play on the harp and guitar.[c]

22 And Zillah, she also bore Tubal-cain, an artificer in every article of copper and iron; and the sister of Tubal-cain was Naamah.

23 And Lemech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lemech, hearken unto my speech; for I have slain a man to my own wounding, and a young man to my hurt.

24 If Cain shall be avenged seven-fold, truly Lemech seventy and seven-fold.

25 And Adam knew his wife again, and she bore a son, and called his name Sheth[d] [Seth]; for God (said she) hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Sheth, to him also there was born a son; and he called his name Enosh: then began men to call upon[e] the name of the LORD.*

CHAPTER V.

1 ¶ This is the book of the generations of Adam. On the day that God created man, in the likeness of God made he him:

2 Male and female created[f] he them; and blessed them, and called their name Adam, on the day when they were created.

3 And Adam lived a hundred and thirty years, and begat a son in his likeness, after his image; and called his name Sheth.

4 And the days of Adam after he had begotten Sheth were eight hundred years; and he begat sons and daughters.

5 And all the days that Adam lived were nine hundred and thirty years; and he died.

6 ¶ And Sheth lived a hundred and five years, and begat Enosh.

7 And Sheth lived after he had begotten Enosh eight hundred and seven years; and he begat sons and daughters.

8 And all the days of Sheth were nine hundred and twelve years; and he died.

9 ¶ And Enosh lived ninety years, and begat Kenan.

10 And Enosh lived after he had begotten Kenan eight hundred and fifteen years; and he begat sons and daughters.

11 And all the days of Enosh were nine hundred and five years; and he died.

12 ¶ And Kenan lived seventy years, and begat Mahalalel.

13 And Kenan lived after he had begotten Mahalalel eight hundred and forty years; and he begat sons and daughters.

---

* *i. e.* Thy protection will be withdrawn.

[a] Correctly, "Chanoch."

[b] Others render this with "pipe," making Jubal the inventor of stringed and wind instruments in their simplest forms.

[c] From Shath, "he bestowed."

[d] RASHI renders "by," and explains, "to call men and idols by the name of God, to convert them into deities for worship;" and he would thus place the commencement of idolatrous worship as early as the time of the grandson of Adam: others explain simply, "then men began to pray to God;" others again, "to teach in the name of God;" whilst others would understand that the name of God was used in denominating persons—perhaps, by attaching the syllable *el* (God) to names.

[e] In the sacred writing, the change of persons from second to third, and from singular to plural, and *vice versa*, is by no means a rare construction; but as there is always some reason easily apparent for this change, it will be preserved for the most part in this version.

14 And all the days of Kenan were nine hundred and ten years; and he died.

15 ¶ And Mahalalel lived sixty and five years, and begat Jared.

16 And Mahalalel lived after he had begotten Jared eight hundred and thirty years; and he begat sons and daughters.

17 And all the days of Mahalalel were eight hundred ninety and five years; and he died.

18 ¶ And Jared lived a hundred sixty and two years, and begat Enoch.[a]

19 And Jared lived after he had begotten Enoch eight hundred years; and he begat sons and daughters.

20 And all the days of Jared were nine hundred sixty and two years; and he died.

21 ¶ And Enoch lived sixty and five years, and begat Methushelah.

22 And Enoch walked[b] with God after he had begotten Methushelah three hundred years; and begat sons and daughters.

23 And all the days of Enoch were three hundred sixty and five years.

24 And Enoch walked with God, and he was no more; for God had taken[c] him.*

25 ¶ And Methushelah lived a hundred eighty and seven years, and begat Lemech.

26 And Methushelah lived after he had begotten Lemech seven hundred eighty and two years; and he begat sons and daughters.

27 And all the days of Methushelah were nine hundred sixty and nine years; and he died.

28 ¶ And Lemech lived a hundred eighty and two years, and begat a son.

29 And he called his name Noach, [Noah,] saying, This one shall comfort[d] us concerning our work and the toil of our hands, because of the ground which the LORD hath cursed.

30 And Lemech lived after he had begotten Noah five hundred ninety and five years; and begat sons and daughters.

31 And all the days of Lemech were seven hundred seventy and seven years; and he died.

32 ¶ And Noah was five hundred years old, and Noah begat Shem, Ham, and Japheth.

CHAPTER VI.

1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God[e] saw the daughters of men, that they were fair; and they took themselves wives of all whom they chose.

3 And the Lord said, My Spirit[f] shall not always strive for the sake of man, for that he is but flesh; yet his days (of grace) shall be a hundred and twenty years.

4 The giants were on the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bore children to them; these became the mighty men, who were of old the men of renown.*

5 ¶ And God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually.

6 And it repented[g] the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy the

---

[a] Correctly, "Chanoch."

[b] The term "walking with God" is employed to express a righteous course of life, as though the man of whom it is said, walked with and was accompanied by the presence of his Maker. So is it said of Noah, "Noah walked with God." In other places it is called walking in the presence of God, as we read in the history of Abraham: "Walk before me and be perfect." So, on the other hand, to act wickedly is termed "throwing God behind one's back." All these, and many others, are figurative phrases used by the Hebrews to give a lively idea of what simple words fail to express as strongly and beautifully.

[c] Evident reference to a life after death: the decease of the righteous is thus termed against *died* used elsewhere, probably to indicate that they are to dwell with their God whom they have worshipped. (Compare with Psalm xlix. 16.)

[d] RASHI renders, "shall give us rest," נח, from ינח, *he shall give rest*, from the root נוח—referring to the invention of the plough, which is assigned to Noah, by which human labour was much abridged.

[e] "Sons of the chiefs."—ONKELOS. *Daughters of men*, those of the common people.

[f] "My Spirit cannot always rule in man,—in the strife of his passions he remains flesh,—and therefore shall his days be," &c. This is the new and bold version of Arnheim. Rashi, Aben Ezra, Onkelos, and Mendelssohn give "his days" the addition "of grace," meaning the punishment of the intended flood should be delayed one hundred and twenty years, in hopes of man's repentance. Philippson renders, "My Spirit shall not for ever succumb in man, since he is but flesh."

[g] This expression, otherwise not applicable to the Deity, who is no man that he He should repent, is employed merely to convey to us, in human language, the action of God; for it is man's custom to repent of what he has made when he finds himself compelled to destroy it.

THE DELUGE

man whom I have created from the face of the earth; both man and beast, and the creeping things and the fowls of the heaven; for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD.

Haphtorah in Isaiah xlii. 5–21: the Germans read to xliii. 11.

SECTION II. NOACH, נח.

9 ¶ These are the generations of Noah: Noah was a just, perfect man in his generations; Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 And the earth was corrupt before God; and the earth was filled with violence.

12 And God looked upon the earth, and behold, it was corrupt, for all flesh had corrupted his way[a] upon the earth.

13 ¶ And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them, and I will destroy them with[b] the earth.

14 Make thee an ark of gopher-wood, rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this is the manner in which thou shalt make it: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window[c] shalt thou make to the ark, and thou shalt finish it above, to be one cubit broad, and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

17 And as regards myself, behold, I will bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under the heavens; every thing that is on the earth[d] shall perish.

18 But I will establish my covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing, of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee: male and female shall they be.

20 Of the fowls after their kind, and of the cattle after their kind, of every creeping thing of the earth after its kind, two of every sort shall come unto thee, to keep them alive.

21 And thou, for thy part, take unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be unto thee, and unto them for food.

22 Thus did Noah; according to all that God had commanded him, so he did.*

CHAPTER VII.

1 And the LORD said unto Noah, Come thou and all thy household into the ark; for thee have I seen righteous before me in this generation.

2 Of every clean beast thou shalt take to thee seven pair of each, the male and his female; and of beasts that are not clean two, the male and his female.

3 Also of the fowls of the heaven, seven pair of each, the male and the female; to keep seed alive upon the face of all the earth.

4 For after only seven days more, I will cause it to rain upon the earth forty days and forty nights: and I will blot out every living substance that I have made from off the face of the earth.

5 And Noah did all just as the LORD had commanded him.

6 And Noah was six hundred years old when the flood of waters was upon the earth.

7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of the clean beasts, and of the beasts that are not clean, and of the fowls, and of every thing that creepeth[e] upon the earth,

9 One pair of each went in unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass, after the seven days, that the waters of the flood were upon the earth.

11 In the six hundreth year of Noah's life, in the second month, on the seventeenth day of the month, on this same day, were all the fountains of the great deep broken up, and the windows[f] of heaven were opened.

---

* Since to please God is called "walking" with him, a corruption of morals is properly termed "corrupting one's way."

[a] Philippson, "from." [c] Idem, "openings for light."

[d] "On the earth,"—this would except the animals inhabiting the waters, and they would thus seem not to have been destroyed by the flood.

[e] Philippson renders here and elsewhere, "which moveth:" the same version is also used here, ver. 21.

[f] Figurative expression to denote the immense mass of

12 And the rain fell upon the earth forty days and forty nights.

13 On that self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every fowl after his kind, every bird, every thing that hath wings.

15 And they went in unto Noah into the ark, one[a] pair of each, of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and then the LORD shut him in.*

17 And the flood was forty days upon the earth; and the waters increased, and bore up the ark, and it was lifted up above the earth.

18 And the waters prevailed,[b] and increased greatly upon the earth: and the ark floated along upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high mountains that are under the whole heavens were covered.

20 Fifteen cubits above them did the waters prevail; and the mountains were (thus) covered.

21 And all flesh perished that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

22 All in whose nostrils was the breath of life, of all that were on the dry land, died.

23 And it[c] swept off every living substance which was upon the face of the ground, both man, and cattle, and creeping things, and fowls of the heaven; and they were swept from the earth; and Noah only was left, together with those that were with him in the ark.

24 And the waters prevailed upon the earth one hundred and fifty days.

CHAPTER VIII.

1 And God remembered Noah, and every living thing,[d] and all the cattle that were with him in the ark: and God caused a wind to pass over the earth, and the waters were assuaged;

2 The fountains also of the deep, and the windows of heaven were stopped; and the rain from heaven was restrained.

3 And the waters returned from off the earth, gradually returning; and the waters were abated after the end of the hundred and fifty days.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreased continually until the tenth month; in the tenth month, on the first day of the month, were the tops of the mountains seen;

6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made;

7 And he sent forth[e] a[f] raven which went forth to and fro, until the waters were dried up from off the earth.

8 He then sent forth a[f] dove from him, to see if the waters were abated from off the face of the ground.

9 But the dove found no resting-place for the sole of her foot, and she returned unto him unto the ark; for there was water on the face of the whole earth; then he put forth his hand, and took her, and brought her in unto him into the ark.

10 And he stayed yet other seven days, and again he sent forth the dove out of the ark.

11 And the dove came in to him at the time of the evening; and, lo, an olive-leaf plucked off was in her mouth; so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days,

water which poured down upon the earth, which appeared as though windows had been opened in the body of the atmosphere, from which the flood issued forth constantly in resistless strength.

[a] Meaning "*at least* two," not excluding the remainder of the seven ordered of certain kinds.

[b] That is, "they increased in mass, covering the earth."

[c] The flood, referring thus to the nominative mentioned in verse 17.

[d] After Aben Ezra, who includes under the term חיה the birds and creeping things likewise.

[e] The non-return of the birds was to be a sure sign of their finding the earth again fit for their habitation.

[f] Heb. "The," meaning the birds known as raven and dove: the definite article is often so used in Scripture, to denote an unknown individual of a known species.

and sent forth the dove; but she returned not again unto him any more.

13 And it came to pass in the six hundredth and first year, in the first month, on the first day of the month, that the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth perfectly dried up.*

15 ¶ And God spoke unto Noah, saying,

16 Go forth from the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth, bring forth with thee; that they may breed abundantly on the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him.

19 Every beast, every creeping thing, and every fowl, whatsoever creepeth upon the earth, after their families, went forth out of the ark.

20 And Noah built an altar unto the LORD, and he took of every clean cattle, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD smelled the sweet savour; and the LORD said in his heart, I will not again curse the ground any more for the sake of man; although[a] the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done.

22 All the while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

CHAPTER IX.

1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2 And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the heaven; whatever is that moveth upon the earth, and all the fishes of the sea, are delivered into your hand.[b]

3 Every moving thing that liveth shall be yours for food; even as the green herbs have I given you all things.

4 But flesh in which its life is,[c] which is its blood, shall ye not eat.

5 Your blood, however, on which your lives depend, will I require: at the hand of every beast will I require it; and at the hand of man, at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed;[d] for in the image of God made he man.

7 And you, be ye fruitful, and multiply; bring forth abundantly on the earth, and multiply thereon.*

8 ¶ And God spoke unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all those that go out of the ark, for every beast of the earth.

11 And I will establish my covenant with you; and all flesh shall not be cut off any more by the waters of a[e] flood; neither shall there be any more a flood to destroy the earth.

12 And God said, This is the token of the covenant which I make[f] between me and you, and every living creature that is with you, for perpetual generations.

13 My bow I do[g] set in the cloud, and it shall be for a token of the covenant between me and the earth.

---

[a] This is ARNHEIM's version: others have it "because," which then conveys the idea that since man is so constituted, it would be unjust to punish all, as had been done.

[b] That is, "your power," or "your disposal."

[c] Our tradition says, that this prohibits the eating of any part of a living animal, אבר מן החי: this barbarous custom is not yet extinct in some parts of the East.

[d] The Noachitic commandments are, according to the Talmud: 1. The exercise of justice; 2. The worship of God, or the prohibition of blasphemy; 3. The prohibition of idolatry; 4. The prohibition of incest; 5. The prohibition of murder; 6. The prohibition of theft; 7. The prohibition of eating the flesh of a live animal.

[e] Properly, "the flood," meaning that well-known quantity of water which constitutes a flood. See above, note to viii. 7.

[f] Heb. "place," or "set."

[g] Heb. "I have set," indicating that the rainbow previously existing was appointed the sign of the new covenant.

14 And it shall come to pass, that, when I bring a cloud over the earth, and the bow shall be seen in the cloud,

15 I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature, of all flesh, that is upon the earth.

17 And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.*

18 ¶ And the sons of Noah that went forth from the ark, were Shem, and Ham, and Japheth; and Ham was the father of Canaan.

19 These three were the sons of Noah, and of them was the whole earth overspread.

20 And Noah, who was a husbandman, began his work, and he planted a vineyard.

21 And he drank of the wine, and became drunken; and he uncovered himself within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told it his two brothers without.

23 And Shem and Japheth took a garment, and laid it upon the shoulders of both[a] of them, and went backward, and covered the nakedness of their father; and their faces were turned backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and discovered what his younger son had done unto him.

25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed be the LORD, the God of Shem; and Canaan shall be a servant unto them.

27 May God enlarge the boundaries of Japheth, and may he dwell in the tents of Shem; and Canaan shall be a servant unto them.

28 And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years; and he died.

CHAPTER X.

1 ¶ Now these are the generations of the sons of Noah: Shem, Ham, and Japheth; and unto them were sons born after the flood.

2 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tirass.

3 And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim.

5 From these were separated the isles[b] of the nations in their lands, every one after his tongue: after their families, in their nations.

6 And the sons of Ham: Cush, and Mizrayim, and Put, and Canaan.

7 And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha; and the sons of Raamah: Sheba, and Dedan.

8 And Cush begat Nimrod; he began to be a mighty[c] man on the earth.

9 He was a mighty hunter before the LORD; wherefore it is said, Even as Nimrod, a mighty hunter before the LORD.

10 And the beginning[d] of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Asshur,[e] and built Nineveh, and the city Rechoboth, and Calach,

12 And Ressen between Nineveh and Calach; the same is the great city.

13 And Mizrayim begat the Ludim, and Anamim, and Lehabim, and Naphtuchim,

14 And the Pathrussim, and Casluchim, (out of whom came the Pelishtim,) and the Caphtorim.

15 And Canaan begat Sidon his first-born, and Heth,

16 And the Jebusite, and the Emorite, and the Girgashite,

---

[a] "And they both placed it on their shoulder."—ABEN EZRA.

[b] Philippson and others render this "country," or a district with defined limits, as the island is defined by the sea.

[c] Philippson, "ruler," and supposes him to have been the first king.

[d] "The chief town."—ONKELOS.

[e] Mendelssohn and others, "He (Nimrod) went forth to Asshur;" but the version in the text is according to the ancients, namely, that Asshur emigrated from Babel, &c., and built Nineveh, &c.

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite; and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gazzah; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboyim, even unto Lesha.

20 These are the sons of Ham, after their families, after their tongues, in their countries, in their nations.

21 ¶ But unto Shem also, the father of all the children of Eber,[a] the brother of Japheth the elder, were children born.

22 The sons of Shem: Elam, and Asshur, and Arpachshad, and Lud, and Aram.

23 And the children of Aram: Uz, and Hul, and Gether, and Mash.

24 And Arpachshad begat Shelah; and Shelah begat Eber.

25 And unto Eber were born two sons; the name of one was Peleg, for in his days was the earth divided; and his brother's name was Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerach,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab; all these were the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar, the mount of the east.

31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These are the families of the sons of Noah, after their generations, in their nations; and from these were the nations separated on the earth after the flood.*

CHAPTER XI.

1 ¶ And the whole earth was of one language, and of one kind of words.

2 And it came to pass, as they journeyed toward[b] the east, that they found a plain in the land of Shinar, and they dwelt there.

3 And they said one to another, Go to, let us make bricks, and burn them thoroughly. And thus the brick served them for stone, and slime[c] served them for mortar.

4 And they said, Go to, let us build ourselves a city, and a tower, the top of which may reach unto heaven; and let us make ourselves a name, lest we be scattered abroad upon the face of the whole earth.

5 And the LORD came down to see the city and the tower, which the children of man were building.

6 And the LORD said, Behold, it is one people, and they have all one language, and this is the first thing they undertake to do; and now shall they not be restrained in all which they have imagined to do?

7 Go to, let us go down, and confound there their language, that they may not understand one another's speech.

8 So the LORD scattered them abroad from there over the face of all the earth; and they left off to build the city.

9 Therefore is the name of it called Babel,[d] because the LORD did there confound the language of all the earth; and from there did the LORD scatter them abroad over the face of all the earth.

10 ¶ These are the generations of Shem: Shem, when a hundred years old, begat Arpachshad, two years after the flood.

11 And Shem lived after he had begotten Arpachshad five hundred years; and begat sons and daughters.

12 ¶ And Arpachshad lived five and thirty years, and begat Shelah.

13 And Arpachshad lived after he had begotten Shelah four hundred and three[e] years; and begat sons and daughters.

14 ¶ And Shelah lived thirty years, and begat Eber.

---

[a] No doubt derived from the root עבר *'Abar*, "to pass over," whence עברים *'Ibriyim*, Ibrews, or those who came from over Euphrates to enter Palestine; and hence Abraham the *Hebrew*, who was so called because he came from Mesopotamia, or perhaps, because of his descent from 'Eber. The *H* is not in the original, which is only 'Ibri, and would require it to be written *Ebrew*. The term, however, in its primitive meaning, was applied to the sons of Joktan, besides the Israelites, who have been thus denoted exclusively ever since the time of Moses.

[b] After Arnheim, who takes מקדם as simply denoting "from Ararat," which, though properly to the north-west of Shinar, yet was to the east of Palestine and Egypt, where the Israelites, and consequently Moses the writer of the books of the law, lived. Others again imagine that an emigration to the east proper may have taken place before, and they were then journeying back to Shinar.

[c] A peculiar earthy adhesive substance of that country.

[d] From Bahlal בלל "to mingle."

[e] Remarkable decrease of the length of human life. When before the flood the age of man reached to near a thousand years, as was the case also with Noah: Shem

15 And Shelach lived after he had begotten Eber four hundred and three years; and begat sons and daughters.

16 ¶ And Eber lived four and thirty years, and begat Peleg.

17 And Eber lived after he had begotten Peleg four hundred and thirty years; and begat sons and daughters.

18 ¶ And Peleg lived thirty years, and begat Reü.

19 And Peleg lived after he had begotten Reü two hundred and nine years; and begat sons and daughters.

20 ¶ And Reü lived two and thirty years, and begat Serug.

21 And Reü lived after he had begotten Serug two hundred and seven years; and begat sons and daughters.

22 ¶ And Serug lived thirty years, and begat Nachor.

23 And Serug lived after he had begotten Nachor two hundred years; and begat sons and daughters.

24 ¶ And Nachor lived nine and twenty years, and begat Terach.

25 And Nachor lived after he had begotten Terach a hundred and nineteen years; and begat sons and daughters.

26 ¶ And Terach lived seventy years, and begat Abram, Nachor, and Haran.

27 Now these are the generations of Terach: Terach begat Abram, Nachor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terach in the land of his nativity, in Ur of the Chaldees.*

29 And Abram and Nachor took themselves wives; the name of Abram's wife was Sarai; and the name of Nachor's wife was Milcah, the daughter of Haran, the father of Milcah, and the father of Yiscah.

30 But Sarai was barren; she had no child.

31 And Terach took Abram his son, and Lot, the son of Haran, his son's son, and Sarai his daughter-in-law, the wife of his son Abram; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Charan, and dwelt there.

32 And the days of Terach were two hundred and five years; and Terach died in Charan.

Haphtorah in Isaiah liv. 1–10; the Germans read to lv. 5.

SECTION III. LECH LECHA, לך לך.

CHAPTER XII.

1 ¶ Now the LORD had said unto Abram, Get thee out of thy country, and out thy birthplace, and from thy father's house, unto the land that I will show thee.

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:[a]

3 And I will bless those that bless thee, and him[b] that curseth thee, will I curse; and in thee[c] shall all families of the earth be blessed.

4 So Abram departed, as the LORD had spoken unto him, and Lot went with him; and Abram was seventy and five years old at his departure out of Charan.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had acquired, and the persons[d] that they had obtained in Charan; and they went forth to go into the land of Canaan; and they came into the land of Canaan.

6 And Abram passed through the land unto the place[e] of Shechem, unto the plain of Moreh; and the Canaanite was then in the land.

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land. And he built there an altar unto the LORD, who had appeared unto him.

lived only six hundred years, and his son four hundred and thirty-eight, till Abraham reached but one hundred and seventy-five years, and in Moses's time the years of man were reduced to mere "threescore and ten." May we not discover in this circumstance a wise Providence? If the people before the flood, trusting in their long stay on earth, forgot their Maker, the speedy accountability in those of later times was well calculated to make them reflect on their conduct. Besides this, the decrease of human life was gradual, which would seem to be owing to the necessity of leaving, in the first ages, life sufficiently long to enable mankind to people the earth by degrees.

[a] "So great shall be thy blessing and prosperity, that thou shalt become a blessing to others; for when a man shall bless his son, he will say to him, May the Lord bless thee with Abraham's blessing."—DUBNO.

[b] "In the singular; for few would curse Abraham, whilst many would bless him."—IDEM.

[c] "Through thee, for thy sake and thy merit."—IDEM.

[d] English version, "souls." "And the souls whom they had subjected to the Law."—ONKELOS. But the simple and evident meaning is, "the servants and followers whom they have obtained control of."

[e] That is, "where Shechem was afterward built."

8 And he removed from there unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and 'Ai on the east; and he built there an altar unto the LORD, and called upon the name[a] of the LORD.

9 And Abram journeyed farther, still going on toward the south.

10 ¶ And there arose a famine in the land: and Abram went down into Egypt[b] to sojourn there; for the famine was grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a woman of handsome appearance:

12 And it may come to pass, when the Egyptians shall see thee, that they will say, This is his wife; and they may kill me, but thee they will save alive.

13 Say then, I pray thee, thou art my sister, that it may go well with me for thy sake, and my soul live because of thee.*

14 And it came to pass, when Abram was come into Egypt, that the Egyptians beheld the woman that she was very fair.

15 The princes also of Pharaoh saw her, and commended her to Pharaoh; and the woman was taken into Pharaoh's house.

16 And he did well to Abram for her sake; and he received sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 But the LORD plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

18 And Pharaoh called[c] Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she is thy wife?

19 Why saidst thou, She is my sister? and so I took her to me for a wife; now therefore, behold, here is thy wife, take her, and go thy way.

20 And Pharaoh commanded some men concerning him, who accompanied him and his wife, and all that he had.

CHAPTER XIII.

1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.[d]

2 And Abram was very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and 'Ai;

4 Unto the place of the altar, which he had made there at the first; and Abram called there on the name of the LORD.*

5 And Lot also, who went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together; for their substance was great, so that they could not dwell together.

7 And there arose a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are near relatives.

9 Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere; before[e] the LORD destroyed Sodom and Gomorrah, (it was) like the garden of the LORD, like the land of Egypt, till thou comest unto Zoär.

11 Then Lot chose himself all the plain of Jordan; and Lot journeyed east:[f] and they separated themselves the one from the other.

---

[a] Aben Ezra, "or, called the people together to serve the Lord."

[b] Because Egypt was better cultivated than Canaan, which was generally inhabited by the nomadic tribes in the days of the patriarchs.

[c] That is, "had him called."

[d] The south of Palestine; for, correctly speaking, Abraham travelled northward from Egypt, but still the first part of Palestine he reached on his return was "the south" thereof.

[e] This version, somewhat differing from the English Bible, is according to Rashi and others, and removes the obscurity which otherwise exists. The second part of this verse must thus be regarded as a parathesis explaining the character of the plain of the Jordan, which Lot chose for his habitation.

[f] The same construction again as above, xi. 2, מקדם, "to the east," instead of "from."

12 Abram dwelt in the land of Canaan; and Lot dwelt in the cities of the plain, and pitched his tents, till close to Sodom.

13 But the men of Sodom were wicked and sinners before the LORD exceedingly.

14 And the LORD said unto Abram, after Lot was separated from him, Lift up now thy eyes, and look from the place where thou art, northward, and southward, and eastward, and westward;

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it.

18 Then Abram pitched his tent, and came and dwelt in the grove[a] of Mamré, which is in Hebron; and he built there an altar unto the LORD.*

CHAPTER XIV.

1 ¶ And it came to pass, in the days of Amraphel king of Shinar, Arioch king of Ellasar, Kedorlaomer king of Elam, and Tidal king of Goyim;

2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboyim, and the king of Bela, which is Zoär.

3 All these joined together in the vale of Siddim, which is now the salt sea.

4 Twelve years had they served Kedorlaomer, but in the thirteenth year they rebelled.

5 And in the fourteenth year came Kedorlaomer, and the kings that were with him, and they smote the Rephaïm in Ashteroth-karnayim, and the Zuzim in Ham, and the Emim in Shaveh-kiriathayim,

6 And the Horites in their mountain Seïr, unto El-paran, which is by the wilderness.

7 And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Emorites, that dwelt in Hazezon-tamar.

8 And then went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboyim, and the king of Bela, (the same is Zoär;) and they joined battle with them in the vale of Siddim;

9 With Kedorlaomer king of Elam, and with Tidal king of Goyim, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim was full of slime-pits; and the kings of Sodom and Gomorrah fled, and fell therein;[b] and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

13 And there came one that had escaped, and told it to Abram the Hebrew; but he dwelt in the grove of Mamré the Emorite, brother of Eshcol, and brother of Aner, and these were confederates of Abram.

14 And when Abram heard that his brother[c] was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.[d]

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16 And he brought back all the goods; and he also brought again his brother Lot, and his goods, and also the women, and the people.

17 And the king of Sodom went out to meet him (after his return from smiting Kedorlaomer, and the kings that were with him)

---

[a] Mendelssohn, after Aben Ezra, translates the word אלון in this manner, since it is used to express "tree" in many places. Onkelos, however, calls it "plain."

[b] The pits. Compare with Exod. xxi. 33, where שׁמה, like here, refers to the pit into which the animal falls; not "there," as in the English version.

[c] Brother, in Hebrew, denotes frequently a near relative, for above he is called, as he was, Abram's brother's son.

[d] Perhaps another city than the ancient Laïsh, though evidently in the same neighbourhood. If a conjecture may be hazarded, it may have been a place of resort for judgment, from דין *don*, in the north, as 'En-mishpat, *i. e.* "the spring of judgment," was at the south of Palestine

at the valley of Shaveh, which is the kings' dale.

18 And Malkizedek king of Salem brought forth bread and wine; and he was a priest of the most high God.

19 And he blessed him, and said, Blessed be Abram of the most high God, the possessor of heaven and earth.

20 And blessed be the most high God, who hath delivered thy enemies into thy hand. And he gave him tithes of all.*

21 And the king of Sodom said unto Abram, Give me the persons, and the goods take to thyself.

22 And Abram said to the king of Sodom, I have lifted up my hand unto the LORD, the most high God, the possessor of heaven and earth,

23 That I will not[a] take from a thread even to a shoe-latchet, and that I will not take any thing that is thine; lest thou shouldst say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men who went with me, Aner, Eshcol, and Mamré—these may take their portion.

CHAPTER XV.

1 ¶ After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram; I am thy shield, thy reward shall be exceedingly great.

2 And Abram said, LORD God, what wilt thou give me, seeing I go childless, and the steward of my house is Eliëzer of Damascus?

3 And Abram said, Behold to me thou hast given no seed; and lo, one born in my house will be my heir.

4 And behold, the word of the LORD came unto him, saying, This one shall not be thy heir; but he that shall come forth out of thy own bowels shall be thy heir.

5 And he brought him forth abroad, and said, Look now toward the heaven, and count the stars, if thou be able to count them; and he said unto him, So shall thy seed be.

6 And he believed in the LORD; and he accounted it to him for righteousness.*

7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give unto thee this land, to inherit it.

8 And he said, LORD God, whereby shall I know that I shall inherit it?

9 And he said unto him, Take me a heifer of three[b] years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one opposite the other; but the birds he did not divide.

11 And the birds of prey came down upon the carcasses; but Abram drove them away.

12 And when the sun was about going down, a deep sleep fell upon Abram; and lo, a horror, dark and great, fell upon him.

13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land which is not theirs, and they[c] will make them serve, and they will afflict them four hundred years.

14 And also that nation whom they shall serve, will I judge; and afterward shall they go out with great substance.

15 But thou shalt come to thy fathers in peace; thou shalt be buried in a good old age.

16 Yet the fourth[d] generation shall come hither again; for the iniquity of the Emorites will not be full until then.

17 And it came to pass, when the sun had gone down, and it was dark, that behold a smoking furnace, and a burning flame,[e] which passed between those pieces.

18 On the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates;

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaïm,

---

[a] Abraham's disinterestedness and true faith. God had promised to make him great; and hence, though he had expended time and treasure, and exposed his life in the assault he made upon the conquerors of many nations, he refused to be benefited through the munificent offer of the king of Sodom.

[b] Onkelos and Rashi render, "three heifers," &c.

[c] The inhabitants of the land wherein the seed of Abraham was to dwell: see next verse.

[d] The fourth generation of those who go down to *that* land, which was Egypt.—RASHI.

[e] It was customary in olden times, for contracting parties to cut up animals and pass alternately through the pieces, (Jer. xxxiv. 18;) therefore was the fire seen passing through the members of the animals which Abraham had placed, as the evident representative of the Lord who that day made "the covenant between the pieces" with the patriarch.

21 And the Emorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAPTER XVI.

1 ¶ Now Sarai, Abram's wife, bore him no children; and she had an Egyptian handmaid, whose name was Hagar.

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: go in, I pray thee, unto my maid; it may be that I may obtain[a] children by her. And Abram hearkened to the voice of Sarai.

3 And Sarai, Abram's wife, took Hagar, the Egyptian, her maid, after Abram had dwelt ten years in the land[b] of Canaan, and gave her to her husband Abram to be his wife.

4 And he went in unto Hagar, and she conceived; and when she saw that she had conceived, her mistress became of little esteem in her eyes.

5 And Sarai said unto Abram, I suffer[c] wrong through thee; I have placed my maid into thy bosom; and when she saw that she had conceived, I became of little esteem in her eyes: may the LORD judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

7 And an angel of the LORD found her by a fountain of water in the wilderness, by the fountain on the way to Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, From the face of my mistress Sarai I am fleeing.

9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou art with child, and wilt bear a son, and thou shalt call his name Ishmael;[d] because the LORD hath heard thy affliction.

12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and in the presence of all his brethren shall he dwell.

13 And she called the name of the LORD that spoke unto her, Thou art an all-seeing God; for she said, Have I not also seen here a vision after he appeared to me?[e]

14 Wherefore the well was called Beër-lachai-roï:[f] behold, it is between Kadesh and Bered.

15 And Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael.

16 And Abram was eighty and six years old, when Hagar bore Ishmael to Abram.

CHAPTER XVII.

1 And when Abram was ninety and nine years old, the LORD appeared to Abram, and said unto him, I am the Almighty[g] God; walk before me, and be thou perfect.

2 And I will make my covenant between me and thee, and I will multiply thee exceedingly.

3 And Abram fell on his face, and God spoke with him, saying,

4 As for me, behold my covenant is with thee, and thou shalt become the father of a multitude of nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

6 And I will make thee exceedingly fruit-

---

[a] Heb. "Be built up from her."

[b] Literally, "at the end of ten years of Abram's residence in," &c.

[c] Others render, "My wrong be upon thee."

[d] *Yishmang-el*, "God will hear."

[e] This version is according to Onkelos. Mendelssohn's version is: "Thou art a visible God; for she said, Have I then seen any thing after he that saw me had departed?" Aruheim again is very bold: "Thou art the God of the appearance (of prophecy); for she said, Do I now see here the least, after I have seen (clearly)?" A. distinguishes between *Roï* or *Marah*, מראה or מראי, "appearance, indistinct vision," and *Roch* or *Mareh*, ראה, מראה, "distinct seeing and clear vision." (See also Numb. xii, 6, 8.) Hagar then meant that God was merely such a one as appears to man in an indistinct, shadowy vision or image, not a substantial bodily being; since she saw nothing any more after she had had the object speaking before her.—It is a difficult verse, and Onkelos seems to me to be nearer the truth than the later authorities.

[f] "The well where the angel of the Living One was made manifest."—ONKELOS.

[g] This, EL-SHADDAI, is the first appellation which we find God to have assumed: the other terms were merely applied to him by mankind. The second revelation of his name is in Exodus vi. 2, 3.

ful, and I will cause thee to become nations; and kings shall come out of thee.*

7 And I will establish my covenant between me and thee and between thy seed after thee in their generations for an everlasting covenant: to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou sojournest, all the land of Canaan, for an everlasting possession; and I will be their God.

9 And God said unto Abraham, But thou, for thy part, shalt keep my covenant, thou, and thy seed after thee, in their generations.

10 This is my covenant, which ye shall keep, between me and between you, and between thy seed after thee: Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and this shall serve as the token of the covenant between me and you.

12 And at eight days old shall every man-child in your generations be circumcised among you, he that is born in the house, or bought with money of any stranger, who is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant.

14 And any uncircumcised male,[a] who circumciseth not the flesh of his foreskin, that soul shall be cut off from his people; he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah[b] shall her name be.

16 And I will bless her, and give thee also a son of her; yea I will bless her, and she shall become a mother of nations; kings of people shall spring from her.

17 Then Abraham fell upon his face, and laughed; and he said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, who is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee![c]

19 And God said, Truly, Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac;[d] and I will establish my covenant with him for an everlasting covenant, for his seed after him.

20 And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make of him a great nation.

21 But my covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year.

22 And when he had left off talking with him, God went up from Abraham.

23 And Abraham now took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and he circumcised the flesh of their foreskin on the self-same day, as God had spoken unto him.*

24 And Abraham was ninety and nine years old, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

26 On the self-same day was Abraham circumcised, with Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

Haphtorah in Isaiah, xl. 27 to xli. 16.

SECTION IV. VAYERA, וירא.

CHAPTER XVIII.

1 And the LORD appeared unto him in the grove of Mamré; while he was sitting at the door of the tent in the heat of the day.

2 And he lifted up his eyes and looked, and lo, three men stood near him; and when he saw them, he ran to meet them from the door of the tent, and bowed himself to the ground;

3 And he said, My Lord, if now I have found favour in thy eyes, pass not away, I pray thee, from thy servant.

4 Let a little water, I pray you, be fetched,

[a] "When a person has reached the age of thirteen."—RASHI.

[b] "Princess." So Abraham signifies *Abîr-hamone*, a chief of a multitude; or, *Ab-hamone*, the father of a multitude: the first is from Dubno's Commentary, the second from Rashi.

[c] That is, "to please thee."

[d] *Yitzchak*, from צחק *tzachok*, "to laugh."

and wash your feet, and rest yourselves under the tree.

5 And I will fetch a morsel of bread, and comfort ye your heart, after that ye may pass on; since ye have once passed by your servant. And they said, So do, as thou hast spoken.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes.

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man, and he hastened to dress it.

8 And he took cream and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

9 And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee at this time next year;[a] and lo, Sarah thy wife shall have a son. And Sarah heard it at the door of the tent, which was behind him.

11 Now Abraham and Sarah were old and well stricken in years; it had ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord also being old?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, since I am old?

14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, at this time next year, and Sarah shall have a son.*

15 Then Sarah denied, saying, I laughed not; for she was afraid; but he said, Nay; indeed thou didst laugh.

16 And the men rose up from there and looked toward Sodom; and Abraham went with them to bring them on the way.

17 And the LORD said, Shall I hide from Abraham what I am about doing?

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know[b] him, that he will command his children and his household after him, that they shall keep the way of the LORD, to do righteousness and justice; in order that the LORD may bring upon Abraham that which he hath spoken concerning him.

20 And the LORD said, Because the cry against Sodom and Gomorrah is great, and because their sin is very grievous:

21 I will go down now, and see, if they have done according to the cry against them, which is come unto me, destruction (shall come upon them); and if not, I will know[c] it.

22 And the men turned their faces from there, and went toward Sodom; but Abraham stood yet before the LORD.

23 And Abraham drew near, and said, Wilt thou then destroy the righteous also with the wicked?

24 Peradventure there are fifty righteous within the city; wilt thou then also destroy and not spare[d] the place for the sake of the fifty righteous that are therein?

25 Far be it from thee to do after this manner, to slay the righteous with the wicked, and that the righteous should be as the wicked;[e] far be this from thee; shall the Judge of all the earth not exercise justice?

26 And the LORD said, If I find in Sodom fifty righteous within the city, then will I spare all the place for their sake.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, although I am but dust and ashes:

28 Peradventure there will lack five of the fifty righteous; wilt thou then destroy all the

---

[a] Rashi. Arnheim very ingeniously renders it, "at the time of the recovery," *i. e.* of Sarah, after the birth of the promised child, taking חיה for recovery.

[b] "Love him, because he," &c.—RASHI. "It is revealed before me that."—ONKELOS.

[c] "I will spare them."—ABEN EZRA and MENDELSSOHN. Onkelos agrees with this, but adds, "if they repent," against the previous complete destruction "if they do not repent." Rashi explains, "I will visit them with sufferings, but not make an end of them."

[d] Others render, "Pardon the place."

[e] For in case an indiscriminate destruction of the cities should take place, all the inhabitants, whether good or wicked, would necessarily have to share the same fate; Abraham therefore asked that the mercy which the righteous deserved, might, in order to save them, stay the doom which was impending over the cities in which they dwelt; and being at once assured that divine justice would discriminate, he grew bolder in his prayer, till at length he was certified that even ten should cause the suspension of the punishment.

city for the (lack of) these five? And he said, I will not destroy, if I find there forty and five.

29 And he spoke yet again unto him, and said, Peradventure there will be found there forty. And he said, I will not do it for the sake of the forty.

30 And he said, Oh, let not the Lord be angry, and I will speak: Peradventure there will be found there thirty. And he said, I will not do it, if I find there thirty.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there will be found there twenty. And he said, I will not destroy, for the sake of the twenty.

32 And he said, Oh, let not the Lord be angry, and I will speak yet but this once: Peradventure there will be found there ten. And he said, I will not destroy, for the sake of the ten.

33 And the Lord went away, when he had finished speaking with Abraham; and Abraham returned unto his place.*

CHAPTER XIX.

1 And the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom; and when Lot saw them he rose up to meet them, and he bowed himself with his face to the ground.

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye can rise up early, and go on your way. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly, and they turned in unto him, and entered into his house; and he made them a feast, and baked unleavened bread, and they did eat.

4 But before they had lain down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, Where are the men who came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out unto them, at the entrance (of the house), and shut the door after him,

7 And he said, I pray you, my brethren, do not act wickedly.

8 Behold now, I have two daughters who have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes; only unto these men do nothing, since they have once come under the shadow of my roof.

9 And they said, Stand back. And they said, This one man came in to sojourn, and he will needs be a judge; now will we deal worse with thee than with them. And they pressed sorely upon the man Lot, and they came near to break the door.

10 But the men put forth their hand, and pulled Lot to them into the house, and the door they locked.

11 And the men that were at the entrance of the house they smote with blindness, both small and great, so that they wearied themselves to find the entrance.

12 And the men said unto Lot, Hast thou here any besides? a son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring out of this place.

13 For we will destroy this place, because the cry[a] against them is waxed great before the face of the Lord; and the Lord hath sent us to destroy it.

14 And Lot went out and spoke unto his sons-in-law, who were to marry[b] his daughters, and said, Arise, get yourselves out of this place, for the Lord will destroy this city; but he seemed as one that jesteth in the eyes of his sons-in-law.

15 And as the morning dawn arose, the angels urged Lot, saying, Arise, take thy wife, and thy two daughters that are here, lest thou be consumed for the iniquity of the city.

16 And while he yet lingered, the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters, because the Lord desired to spare him; and they brought him forth, and set him without the city.

17 And it came to pass, when they had

---

[a] "Cry" means that the greatness of the sin has become so apparent as to demand, "cry out for," vengeance against the transgressors. See above, iv. 10; xviii. 20, 21.

[b] Mendelssohn, who understands the participle in the text as "about to take;" but Rashi divides the words so, "His sons-in law,—he had two daughters married in the city; the takers of his daughters,—those to whom those at home were betrothed." Aben Ezra also coincides with this.

brought them forth abroad, that he said, Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my lord!

19 Behold now, thy servant hath found grace in thy eyes, and thou hast magnified thy kindness, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest the evil overtake me, and I die.

20 Behold now, this city is near to flee thereunto, and it is little; oh, let me, I pray thee, escape thither, (as it is but little,) that my life may be saved.[a]

21 And he said unto him, See, I have favoured thee concerning this thing also, that I will not overthrow this city, of which thou hast spoken.

22 Haste thee, escape thither; for I cannot do any thing till thou hast come thither. Therefore was the name of the city called Zoär.[a]

23 The sun rose over the earth, when Lot entered into Zoär.

24 And the LORD rained upon Sodom and upon Gomorrah brimstone and fire, from the LORD, out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 But his wife looked back from behind him, and she became a pillar of salt.

27 And Abraham got up early in the morning to the place where he had stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, smoke went up from the earth as the smoke of a furnace.[b]

29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham,[c] and sent Lot away out of the midst of the overthrow, when he overthrew the cities in the which Lot had dwelt.

30 And Lot went up out of Zoär, and dwelt in the mountain, and his two daughters with him, for he feared to dwell in Zoär; and he dwelt in a cave, he, and his two daughters.

31 And the first-born said unto the younger, Our father is old, and there is not a man in the country to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night; and the first-born went in, and lay with her father, and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father; let us make him drink wine this night also, and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also; and the younger arose, and lay with him, and he perceived not when she lay down, nor when she arose.

36 And both the daughters of Lot became with child by their father.

37 And the first-born bore a son, and called his name Moäb;[d] the same is the father of the Moäbites unto this day.

38 And the younger, she also bore a son, and called his name Ben-ammi:[e] the same is the father of the children of Ammon unto this day.

CHAPTER XX.

1 ¶ And Abraham journeyed from there toward the south country, and dwelt between Kadesh and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, She is my sister; and Abimelech the king of Gerar sent and took Sarah.

3 But God came to Abimelech in a dream by night,[f] and said to him, Behold, thou shalt die for the sake of the woman whom thou hast taken; for she is a man's wife.

4 But Abimelech had not come near to

[a] "Little," from *mitzar*.

[b] Eng. ver. "the smoke of the country went up," &c.

[c] Not for any particular merit in Lot, although he was not so corrupt as the other men in Sodom; but because he was a kinsman of Abraham; for the sake of Abraham's virtue was Lot spared. (See Gen. xxvi. 5; Exod. xx. 6.)

[d] "From my father," *Moäb* מואב, from *Ab* אב.

[e] "The son of my people," *Ammon* עמון, from *Ben-ammi* בן עמי.

[f] Literally, "in a dream of the night," a species of prophecy specially referred to in Numb. xii. 6; also Gen xxxi. 11, 24, &c.

her; and he said, Lord, wilt thou then slay also a righteous nation?[a]

5 Said he not unto me, She is my sister? and she, even she herself, said, He is my brother; in the integrity of my heart and the innocency of my hands have I done this.

6 And God said unto him in the dream, Yea, I also well know that thou hast done this in the integrity of thy heart; therefore did I also withhold thee from sinning against me; for this cause I suffered thee not to touch her.

7 And now restore the man's wife, for he is a prophet, and he will pray for thee, that thou mayest live; and if thou restore her not, know thou, that thou shalt surely die, thou and all that are thine.

8 And Abimelech rose early in the morning, and called all his servants, and told all these things in their hearing; and the men were greatly afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and in what have I offended thee, that thou hast brought on me and on my kingdom a great sin? deeds that ought not to be done thou hast done unto me.

10 And Abimelech said unto Abraham, What sawest thou, that thou didst this thing?

11 And Abraham said, Because I thought, Surely there is no fear of God in this place,[b] and they will slay me for the sake of my wife.

12 And yet indeed she is my sister, the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, when God[c] caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He is my brother.

14 And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave them unto Abraham, and restored to him Sarah his wife.

15 And Abimelech said, Behold, my land is before thee: dwell where it is pleasing in thy eyes.

16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, this is to thee a covering of the eyes[d] unto all that are with thee; and with all others thou canst thus justify thyself.[e]

17 And Abraham prayed unto God; and God healed Abimelech, and his wife, and his maid-servants, so that they could bear children.

18 For the Lord had fast closed up every womb of the house of Abimelech, because of Sarah, Abraham's wife.

CHAPTER XXI.

1 ¶ And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken.

2 And Sarah conceived, and bore unto Abraham a son in his old age, at the appointed time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bore to him, Isaac.

4 And Abraham circumcised his son Isaac, at eight days old, as God had commanded him.[g]

5 And Abraham was a hundred years old, when his son Isaac was born unto him.

6 And Sarah said, God hath made me joy,[f] whoever heareth it will laugh concerning me.

7 And she said, Who would have said unto Abraham, that Sarai should have given children suck? yet I have born a son in his old age.

8 And the child grew, and was weaned; and Abraham made a great feast on the day that Isaac was weaned.

9 And Sarah saw the son of Hagar the Egyptian, whom she had born unto Abraham, mocking.

10 Wherefore she said unto Abraham, Cast out this bond-woman and her son; for the son

---

[a] This speech of Abimelech proves that the nations of Palestine were acquainted with the moral laws: hence their transgressions were sinful.

[b] The beauty, therefore, of his wife would expose him to the violence of those who might desire to possess themselves of her against his will.

[c] Heb. התעו אתי אלהים "the Gods caused me to wander," the plural of majesty. Compare above, i. 26.

[d] That is, "a vail," figurative for "justification."

[e] Rashi, who makes נוכחה the second person past tense of the Niphal conjugation, which gives the best explanation of this passage. Arnheim makes the word a participle, and renders the passage, "for all and each who contend with thee."

[f] Onkelos. Others render the word "laughing," thus "God hath made me cause for laughing."

of this bond-woman shall not be heir with my son, with Isaac.

11 And the thing was very grievous in Abraham's eyes, because of his son.

12 And God said unto Abraham, Let it not be grievous in thy eyes because of the lad, and because of thy bond-woman; in all that Sarah may say unto thee, hearken unto her voice; for in Isaac[a] shall thy seed be called.

13 And also of the son of the bond-woman will I make a nation, because he is thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle[b] of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away; and she departed, and wandered astray in the wilderness of Beër-sheba.

15 And the water was spent from the bottle, and she cast the child under one of the shrubs.

16 And she went, and seated herself down at some distance, a good way off, about a bow-shot; for she said, I cannot look on when the child dieth; so she sat at a distance, and lifted up her voice, and wept.

17 And God heard the voice of the lad; and an angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad, there where he is.

18 Arise, lift up the lad, and lay hold on him with thy hand; for I will make of him a great nation.

19 And God opened her eyes, and she saw a well of water: and she went, and filled the bottle with water, and gave the lad drink.

20 And God was with the lad; and he grew up, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.*

22 ¶ And it came to pass at that time, that Abimelech, and Phichol the chief captain of his host, spoke unto Abraham, saying, God is with thee in all that thou doest:

23 Now therefore swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son; (but) according to the kindness that I have done unto thee, shalt thou do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I know not who hath done this thing: neither didst thou tell me; nor have I heard of it except this day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abraham set seven ewe-lambs of the flock, by themselves.

29 And Abimelech said unto Abraham; What mean these seven ewe-lambs which thou hast set by themselves?

30 And he said, For these seven ewe-lambs shalt thou take from my hand, that they may be a witness unto me that I have dug this well.

31 Wherefore he called that place Beër-sheba;[c] because there they swore, both of them.

32 Thus they made a covenant at Beër-sheba; then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 And Abraham planted an orchard[d] in Beër-sheba, and called there on the name of the LORD, the God of everlasting.

34 And Abraham sojourned in the land of the Philistines many days.*

CHAPTER XXII.

1 ¶ And it came to pass after these things, that God did tempt[e] Abraham, and he said unto him, Abraham, and he said, Behold, here am I.

[a] The blessing made on a previous occasion, that all nations should be blessed through the seed of Abraham, was to be accomplished through Isaac and his descendants, to the exclusion of Ishmael and the other children that Abraham might have.

[b] The water-skin in which travellers carry the necessary supply on their journey through the wilderness.

[c] "Well of the oath." [d] Rashi, after the Talmud.

[e] The word "tempt" here must be taken in the sense of *proving*, *i. e.* God proved Abraham's constancy by the command to sacrifice Isaac. All the other proofs of faith hitherto demanded of him were to be crowned by the willingness to sacrifice up to the will of God his dearest hope, the child in whom all the blessings promised him should be accomplished; still he obeyed, and did not complain of the apparent inconsistency of the divine promise with the present injunction of destroying the very child through whom this blessing could alone be fulfilled.

2 And he said, Take now thy son, thy only one, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt-offering, and arose,[a] and went unto the place of which God had told him.

4 On the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder, and we will worship,[b] and then come again to you.

6 And Abraham took the wood for the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together.

7 And Isaac spoke unto Abraham his father, and said, My father; and he said, Here am I, my son. And he said, Behold, here is the fire and the wood; but where is the lamb for a burnt-offering?

8 And Abraham said, God will provide himself the lamb for a burnt-offering, my son;[c] so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built there an altar, and laid the wood in order, and bound Isaac his son, and laid him on the altar above the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 But the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham; and he said, Here am I.

12 And he said, Lay not thy hand upon the lad, neither do thou the least unto him; for now I know that thou fearest God, seeing that thou hast not withheld thy son, thy only one, from me.

13 And Abraham lifted up his eyes, and looked, and behold, there was a ram that was afterward caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place, Adonai-yireh:[d] as it is said to this day,[e] On the mount of the LORD it shall be seen.[f]

15 And the angel of the LORD called unto Abraham the second time out of heaven,

16 And said, By myself have I sworn, saith the LORD, since, because thou hast done this thing, and hast not withheld thy son, thy only one:

17 That I will greatly bless thee, and I will exceedingly multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because that thou hast obeyed my voice.

19 And Abraham returned unto his young men; and they rose up, and went together to Beër-sheba; and Abraham dwelt at Beër-sheba.*

20 ¶ And it came to pass after these things, that it was told to Abraham, saying, Behold, Milcah, she also, hath born children unto Nachor thy brother;

21 'Uz his first born, and Buz his brother, and Kemuël the father of Aram,

22 And Kesed, and Chazo, and Pildash, and Yidlaph, and Bethuël.

23 And Bethuël begat Rebekah; these eight did Milcah bear to Nachor, Abraham's brother.

24 And his concubine, whose name was Reümah, she also bore Tebach, and Gacham, and Thachash, and Maachah.

Haphtorah, in 2d Kings iv. 1 to 37; but the Portuguese end with v. 23.

---

[a] This term, from the Hebrew קום "to arise," is mostly employed when some exertion or activity is required to do the act subsequently mentioned.

[b] Properly, "we will prostrate ourselves."

[c] "Will look out and choose for himself the lamb; and if there be no lamb, then my son, for the burnt-offering."—RASHI.

[d] "The LORD shall provide," from the words of Abraham to Isaac, *Elohim yireh lo hassay*, "God will provide himself the lamb."

[e] "In future days, as all 'unto this day' in Scripture must be understood; for all coming generations, who read this verse, will say 'unto this day' of the day in which they are."—RASHI.

[f] "Will the Lord appear" to his people.—IDEM.

SECTION V. CHAYÉ SARAH, חיי שרה.

CHAPTER XXIII.

1 ¶ And the lifetime of Sarah was a hundred and twenty-seven years; (these) were the years of the life of Sarah.

2 And Sarah died[a] in Kiryath-arba, the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 And Abraham stood up from before his dead, and spoke unto the sons of Heth, saying,

4 A stranger and a sojourner I am with you; give me a possession for a burying-place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him:

6 Hear us, my lord; a prince of God thou art among us; in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, so that thou mayest bury thy dead.

7 And Abraham stood up and bowed himself to the people of the land, to the children of Heth.

8 And he spoke with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and intercede for me with Ephron the son of Zochar,

9 That he may give me the cave of Machpelah, which is his, which is at the end of his field; for as much money as it is worth he shall give it me, for a possession as a burying-place amongst you.

10 And Ephron dwelt among the children of Heth; and Ephron the Hittite answered Abraham in the hearing of the children of Heth, of all those that went in at the gate of his city, saying,

11 Nay, my lord, hear me: the field I give to thee, and the cave that is therein, I give it to thee; in the presence of the sons of my people do I give it thee; bury thy dead.

12 And Abraham bowed himself down before the people of the land.

13 And he spoke unto Ephron in the hearing of the people of the land, saying, But if thou wouldst only hear me; I will give the money for the field, take it of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: a piece of land worth four hundred shekels of silver, what is that between me and thee? only bury thy dead.

16 And Abraham understood[b] the meaning of Ephron; and Abraham weighed out to Ephron the silver which he had named in the hearing of the sons of Heth, four hundred shekels of silver, current with the merchant.*

17 And the field of Ephron, which was in Machpelah, which was before Mamré, the field, and the cave which was therein, and all the trees that were in the field, that were in all its borders round about, were made sure

18 Unto Abraham for a bought possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamré, which is Hebron, in the land of Canaan.

20 And the field, with the cave that is therein, was made sure unto Abraham for a possession as a burying-place by the sons of Heth.

CHAPTER XXIV.

1 ¶ And Abraham was old, well stricken in years; and the LORD had blessed Abraham in all things.

2 And Abraham said unto his servant, the eldest of his house, who ruled over all that he had, Put, I pray thee, thy hand under my thigh:

3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son from the daughters of the Canaanites,[c] among whom I dwell.

4 But unto my country, and to my birth-place shalt thou go, and take a wife unto my son, unto Isaac.

---

[a] It is the opinion of commentators that Sarah died in consequence of the grief she experienced when hearing that Abraham had gone to sacrifice Isaac.

[b] Ephron had pretended great anxiety to give the land to Abraham; but when he mentioned the value, Abraham at once understood his price, and weighed out the amount which Ephron required.

[c] That the descendants of those cursed by the father of the new generation of man, should not mingle with those blessed. (Gen. ix. 29.)—DUBNO.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I then bring thy son again unto the land from which thou camest?

6 And Abraham said unto him, Beware thou, that thou bring not my son thither again.

7 The LORD, the God of heaven, who took me from my father's house, and from the land of my birth, and who spoke unto me, and who swore unto me, saying, Unto thy seed will I give this land: he will send his angel before thee, and thou shalt take a wife unto my son from there.

8 But if the woman should not be willing to follow thee, then shalt thou be clear from this my oath: only my son thou shalt not bring thither again.

9 And the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.*

10 And the servant took ten camels of the camels of his master, and departed, with all kinds of precious things[a] of his master in his hand; and he arose, and went to Mesopotamia,[b] unto the city of Nachor.

11 And he made the camels to kneel down without the city by a well of water at the time of the evening, at the time that the women go[c] out to draw water.

12 And he said, O LORD, the God of my master Abraham, I pray thee, send me good speed this day, and deal kindly with my master Abraham.

13 Behold, I stand[d] by the well of water; and the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the maiden to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and to thy camels also will I give drink, be the one thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shown kindness unto my master.

15 And it came to pass, before he had yet finished speaking, that, behold, Rebekah[e] came out, who was born to Bethuël, the son of Milcah, the wife of Nachor, Abraham's brother, with her pitcher upon her shoulder.

16 And the maiden was of a very beautiful appearance, a virgin, neither had any man known her; and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water out of thy pitcher.

18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him to drink.

19 And when she had finished giving him drink, she said, Also for thy camels will I draw water, until they have finished drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

21 And the man was wondering at her;[f] remaining silent, to discover whether the LORD had made his journey prosperous or not.

22 And it came to pass, as the camels had finished drinking, that the man took a golden ear-ring, half a shekel in weight, and two bracelets for her hands, ten gold shekels in weight;

23 And he said, Whose daughter art thou? tell me, I pray thee; is there room in thy father's house for us to stay this night in?

24 And she said unto him, I am the daughter of Bethuël the son of Milcah, whom she bore unto Nachor.

25 She said moreover unto him, We have both straw and provender in plenty, as also room to lodge in.

26 And the man bowed down his head, and prostrated himself before the LORD.*

27 And he said, Blessed be the LORD, the God of my master Abraham, who hath not withdrawn his mercy and his truth from my master; I being on the way, which the LORD hath led me, to the house of the brethren of my master.

---

[a] Eng. ver. "for all the goods of his master were in his hand." Rashi explains that he took with him a deed of gift of all Abraham's wealth unto Isaac. Others refer it to the presents mentioned afterward: this opinion has been adopted in this version.

[b] "Aram-Naharayim," Syria of the two rivers, the Euphrates and Tigris.

[c] This custom still prevails.

[d] "I will place myself."—ARNHEIM and others.

[e] Properly, *Ribkah*.

[f] Meaning, he felt astonished at the remarkable verification of the test he had proposed, and therefore remained silent for some time, to endeavour first to find out by the sequel whether indeed the maiden before him might truly be the one of the family of Abraham, whom he was to take as a wife for Isaac.

28 And the maiden ran, and told at her mother's house these things.

29 And Rebekah had a brother, and his name was Laban; and Laban ran out unto the man, unto the well.

30 And this came to pass, when he saw the ear-ring and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spoke the man unto me; and he came unto the man; and, behold, he was standing by the camels at the well.

31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? while I have prepared[a] the house and room for the camels.

32 And the man came into the house, and he ungirded the camels; and he gave straw and provender for the camels, and water to wash his feet, and the feet of the men that were with him.

33 And there was set food before him to eat; but he said, I will not eat, until I have spoken my words. And he said, Speak on.

34 And he said, I am Abraham's servant.

35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my master's wife bore a son to my master after she was become old: and he hath given unto him all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife for my son from the daughters of the Canaanites, in whose land I dwell:

38 But thou[b] shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD, before whom I have walked, will send his angel with thee, and prosper thy way; that thou mayest take a wife for my son from my kindred, and from my father's house.

41 Then shalt thou be clear from my oath, when thou comest to my kindred; and if they do not give thee one, (then) shalt thou be clear from my oath.

42 And I came this day unto the well, and said, O LORD, the God of my master Abraham, if thou wouldst but prosper my way on which I am going.

43 Behold, I stand by the well of water; and it shall be the young woman[c] who cometh forth to draw water, and I say to her, Give me, I pray thee, a little water out of thy pitcher to drink;

44 And she say to me, Both drink thou, and also for thy camels will I draw: this shall be the wife whom the LORD hath destined for my master's son.

45 And before I had yet finished speaking to my own heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water; and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her shoulder, and said, Drink, and also to thy camels I will give drink; and I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuël, Nachor's son, whom Milcah bore unto him: and I put the ear-ring upon her face,[d] and the bracelets upon her hands.

48 And I bowed down my head, and prostrated myself before the LORD; and I blessed the LORD, the God of my master Abraham, who had led me in the right way to take the daughter of my master's brother for his son.

49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me, that I may turn to the right, or to the left.

50 Then Laban and Bethuël answered and said, The thing hath proceeded from the

[a] Properly, "cleared out" the obstructions from the house which might prevent the reception of guests.

[b] Some, among these Rashi, explain this verse as a condition, אם לא "if not," meaning that he should first endeavour to obtain a wife from Abraham's family; but "if not," then by inference to be permitted to choose one elsewhere.

[c] In the narrative, the word נערה *nâarah* is found, whereas Eleazer employs the term עלמה *'Almah*, perhaps then used to express a person of quality, equal to the modern phrase, "young lady." The change of the terms is readily accounted for by the occurrence itself.

[d] "The nose-ring on her nose."—MENDELSSOHN, who translates נזם with "nose-ring." This is undoubtedly correct here, though in other passages it stands for ear-ring; for instance, Exod. xxxii. 2.

LORD; we cannot speak[a] unto thee bad or good.

51 Behold, Rebekah is before thee, take her, and go, and let her be the wife of thy master's son, as the LORD hath spoken.

52 And it came to pass, when Abraham's servant heard their words, that he prostrated himself to the earth unto the LORD.*

53 And the servant brought forth vessels of silver, and vessels of gold, and garments, and gave them to Rebekah; and precious things he gave to her brother and to her mother.

54 And they did eat and drink, he and the men that were with him, and tarried the night; and they rose up in the morning, and he said, Send me away unto my master.

55 And her brother and her mother said, Let the maiden abide with us, a year or ten months; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the maiden, and inquire her own decision.[b]

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And thereupon they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Our sister, be thou[c] the mother of thousands of myriads, and let thy seed possess the gate of those who hate them.

61 And Rebekah arose with her maidens, and they rode upon the camels, and followed the man; and the servant took Rebekah, and went his way.

62 And Isaac came from a walk to the well Lachai-roï; for he dwelt in the south country;

63 And Isaac was gone out to meditate in the field toward evening; and he lifted up his eyes, and saw, and, behold, camels were coming.

64 And Rebekah lifted up her eyes, and she saw Isaac; and she alighted off the camel.

65 And she said unto the servant, Who is yonder man that walketh in the field toward us? And the servant said, This is my master; therefore she took a vail, and covered herself.

66 And the servant told Isaac all the things that he had done.

67 And Isaac brought her into the tent of Sarah his mother, and took Rebekah, and she became his wife, and he loved her; and Isaac was comforted after his mother's death.*

CHAPTER XXV.

1 Then Abraham took again a wife, and her name was Keturah.

2 And she bore him Zimrán, and Yokshan, and Medan, and Midian, and Yishbak, and Shuach.

3 And Yokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leümmim.

4 And the sons of Midian: Ephah, and Epher, and Chanoch, and Abida', and Eldaah. All these were the children of Keturah.

5 And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines that Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he was yet living, eastward, unto the east country.

7 And these are the days of the years of Abraham's life which he lived, one hundred seventy and five years.

8 Then Abraham departed this life, and died in a good old age, an old man, and full of years, and was gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zochar the Hittite, which is before Mamré;

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, with Sarah his wife.

11 And it came to pass after the death of Abraham, that God blessed Isaac his son; and Isaac dwelt by the well Lachai-roï.*

12 ¶ Now these are the generations of Ishmael, Abraham's son, whom Hagar the

[a] That is, "dissuade thee by good or bad words."

[b] Literally, "her mouth," figurative for what is spoken.

[c] היה ל the construction here employed always denotes a transition or change, almost synonymous with the English "to become;" thus then, "become thou thousands of myriads," the words "mother of" being understood and added to supply the hiatus in the sentence.

Egyptian, Sarah's handmaid, bore unto Abraham.

13 And these are the names of the sons of Ishmael, by their names, according to their generations: the first-born of Ishmael, Nebayoth; and Kedar, and Adbeël, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Chadad, and Tema, Yetur, Naphish, and Kedemah.*

16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelves princes according to their nations.

17 And these are the years of the life of Ishmael, one hundred and thirty and seven years: and he departed this life and died; and was gathered unto his people.

18 And they dwelt from Chavilah unto Shur, that is before Egypt, as thou goest toward Assyria:[a] he dwelt in the presence of all his brethren.

Haphtorah in 1 Kings i. 1 to 31.

SECTION VI. TOLEDOTH, תולדת.

19 ¶ And these are the generations of Isaac, the son of Abraham: Abraham begat Isaac.

20 And Isaac was forty years old when he took Rebekah, the daughter of Bethuël the Syrian, of Padan-aram, the sister to Laban the Syrian, to himself as wife.

21 And Isaac entreated the LORD in behalf of his wife, because she was barren: and the LORD was entreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her; and she said, If it be so, why did I desire this?[b] And she went to inquire of the LORD.

23 And the LORD said unto her, Two nations are in thy womb, and two manner of people[c] shall be separated from thy bowels; and one people shall be stronger than the other people; and the elder shall serve the younger

24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.

25 And the first came out red, all over like a hairy garment; and they called his name Esau.[d]

26 And after that came his brother out, his hand holding on to Esau's heel; and his name was called Jacob:[e] and Isaac was sixty years old when she bore them.

27 And the boys grew up: and Esau was an expert hunter, a man of the field; and Jacob was a plain man, dwelling in tents.[f]

28 And Isaac loved Esau, because he did eat of his venison; but Rebekah loved Jacob.

29 And Jacob at one time boiled pottage, and Esau came from the field, and he was faint.

30 And Esau said to Jacob, Let me swallow down, I pray thee, some of that yonder red pottage, for I am faint; therefore was his name called Edom.[g]

31 And Jacob said, Sell me this day thy right of first-born.

32 And Esau said, Behold, I am going to die;[h] and what profit then can the right of first born be to me?

33 And Jacob said, Swear to me this day; and he swore unto him: and he sold his right of first-born unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles, and he did eat and drink, and he rose up, and went his way; thus Esau despised the birthright.

---

[a] Meaning, that Ishmael in his descendants settled himself along the whole extent of country occupied by all his other brethren descended from Abraham. (See above, ch. xvi. 12.) Arnheim gives, "he settled eastward of all his brothers," which idea, however, is combatted as incorrect by others, because Ishmael's descendants lived not eastward of all other sons of Abraham.

[b] Rashi, "Why did I desire and pray for conception?" Aben Ezra, "Why am I different from others?" Others again explain it as an ellipsis: "If I suffer so, why am I thus (in the world)?" meaning that death would be preferable.

[c] Philippson and Arnheim render לאם with "tribe," or "branch of a nation:" the same version is given by them in other passages.

[d] Properly, *'Esahe;* probably from עשה, participle עשוי *'ahsuy,* "ready," "made." Philippson derives it from an Arabic word, signifying "hairy."

[e] Properly, "*Ya'acob,* from *'Akeb,* עקב, "the heel."

[f] That is, "loving home."

[g] From *Adom,* "red."

[h] Probably meaning, that his life as hunter exposed him daily to such dangers that he was almost sure to die before his father, wherefore the birthright as the eldest of the family would in all probability be of no use to him; wherefore he parted with it so lightly.

CHAPTER XXVI.

1 ¶ And there was a famine in the land, beside the first famine that was in the days of Abraham; and Isaac went unto Abimelech, the king of the Philistines, unto Gerar.

2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of.

3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, will I give all these countries, and I will perform the oath which I swore unto Abraham thy father;

4 And I will cause thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth bless themselves;

5 Because that Abraham obeyed my voice, and kept my charge,[a] my commandments, my statutes, and my laws.*

6 And Isaac dwelt in Gerar.

7 And the men of the place asked (him) concerning his wife; and he said, She is my sister; for he feared to say, She is my wife; lest, (said he,) the men of the place should kill me for Rebekah, because she is of a handsome appearance.

8 And it came to pass, when he had been there a long time, that Abimelech, the king of the Philistines, looked out at a window, and saw, and behold, Isaac was sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I thought,[b] Perhaps I may die for her.

10 And Abimelech said, What is this thou hast done unto us? How easily might one of the people have lain with thy wife, and thou wouldst have brought guiltiness upon us.

11 And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and received in the same year a hundred-fold:[c] so the LORD blessed him.*

13 And the man became great, and went forward and grew, until he became very great;

14 And he had possession of flocks, and possession of herds, and great store of servants; and the Philistines envied him.

15 And all the wells which his father's servants had dug in the days of Abraham his father, these the Philistines stopped, and filled them with earth.

16 And Abimelech said unto Isaac, Go away from us; for thou hast become much mightier than we.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac dug again the wells of water, which they had dug in the days of Abraham his father, and which the Philistines had stopped after the death of Abraham; and he called their names after the names by which his father had called them.

19 And the servants of Isaac dug in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Essek; because they strove[d] with him.

21 And they dug another well, and they strove for that also: and he called the name of it Sitnah.[e]

22 And he removed from there, and dug another well; and for that they strove not: and he called the name of it Rechoboth, and he said, For now the LORD hath made[f] room for us, and we shall increase in the land.*

23 And he went up from there to Beër-sheba.

24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father; fear not, for I am with thee, and I will bless thee, and multiply thy seed for the sake of Abraham my servant.

---

[a] "*My charge*, the belief in God, for he believed in the Unity, and kept this faith in his heart, contending with idolaters, and publicly proclaiming the truth, to bring many to God's service; *my commandments*, in whatever he was ordered, as to go out from his land, &c.; *my statutes*, to walk in the way of the Lord in the exercise of mercy; and *laws*, such as circumcision and the Noachitic precepts."—After RAMBAN.

[b] אמר "to say," in Hebrew, very often refers to thought, or speaking to oneself; so here, "I said to myself," or "thought."

[c] "The estimated increase a hundred-fold."—RASHI.

[d] From התעשק *hith'assek*, "to contend."

[e] From שטן *satone*, "to hinder."

[f] *Hirchib*, "he hath made room."

25 And he built there an altar, and called upon the name of the LORD, and pitched there his tent: and the servants of Isaac dug there a well.

26 Then Abimelech went to him from Gerar, and Achuzzath his friend, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing that ye do hate me, and have sent me away from you?

28 And they said, We saw clearly that the LORD was with thee; and we said, Let there be now an oath between us, between us and thee; and we will make a covenant with thee;

29 That thou shalt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now one blessed of the LORD.*

30 And he made them a feast, and they ate and drank.

31 And they rose up betimes in the morning, and they swore one to the other; and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well[a] which they had dug, and they said unto him, We have found water.

33 And he called it Shibah: therefore is the name of the city Beër-sheba unto this day.

34 ¶ And when Esau was forty years old he took to wife Judith the daughter of Beëri, the Hittite, and Bahsemath the daughter of Elon the Hittite.

35 And they were a grief of mind unto Isaac and to Rebekah.

CHAPTER XXVII.

1 ¶ And it came to pass, when Isaac was old, and his eyes were too dim to see, that he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

2 And he said, Behold now, I am grown old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver[b] and thy bow, and go out to the field, and hunt for me some venison;

4 And make me savoury food, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.[c]

5 And Rebekah heard as Isaac was speaking to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

6 And Rebekah spoke unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury food, that I may eat, and bless thee before the LORD before my death.

8 And now, my son, obey my voice in that which I command thee.

9 Go, I pray thee, to the flock, and fetch me from there two good kids; and I will make them savoury food for thy father, such as he loveth:

10 And thou shalt bring it to thy father, that he may eat; for the sake that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:

12 Peradventure my father will feel me, and I shall then seem to him as a deceiver; and I would bring upon me a curse, and not a blessing.

13 And his mother said unto him, Upon me be thy curse, my son; only obey my voice, and go fetch them to me.

14 And he went, and fetched, and brought them to his mother; and his mother made savoury food, such as his father loved.

15 And Rebekah took the goodly garments of her eldest son Esau, which were with her in the house, and clothed therewith Jacob her younger son;

16 And the skins of the kids she put upon his hands, and upon the smooth part of his neck;

17 And she gave the savoury food and the bread, which she had prepared, into the hand of Jacob her son.

[a] Perhaps the same well originally dug by Abraham's, and which having been lost sight of, and filled up, was now reopened by Isaac's servants.

[b] Onkelos and Rashi render this תליך with "sword," that "which hangs by the side."

[c] "It was his desire to bless him, that he might obtain the blessing of Abraham, to inherit the land, and to be the one in covenant with God, because he was the first-born; and it is probable that Rebekah had never revealed to him the prophecy given to her before the birth of the children, or else Isaac would certainly not have wished to give a blessing against the will of God, which could thus be of no avail. We must, however, look upon the whole as providential."—RAMBAN.

THE TOWER OF BABEL AND THE CONFOUNDING OF LANGUAGE

18 And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?

19 And Jacob said unto his father, I am Esau thy first-born; I have done as thou didst speak to me: arise, I pray thee, sit here and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it before me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be truly my son Esau or not.

22 And Jacob went near unto Isaac his father, and he felt him; and he said, The voice is the voice[a] of Jacob, but the hands are the hands of Esau.

23 And he recognised him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, Art thou indeed my son Esau? and he said, I am.

25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat, and he brought him wine, and he drank.

26 And Isaac his father said unto him, Come near, I pray thee, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his garments and blessed him, and said,[b] See, the smell of my son is as the smell of a field which the LORD hath blessed.*

28 And may God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine;

29 Nations shall serve thee, and people bow down to thee; be lord over thy brethren, and thy mother's sons shall bow down to thee; cursed[c] be they that curse thee, and blessed be they that bless thee.

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarcely gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also made savoury food, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, in order that thy soul may bless me.

32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau.

33 And Isaac trembled greatly, exceedingly, and said, Who was it? where is he that had hunted venison, and brought it me, and I ate of all before thou camest, and blessed him? yea, he shall also remain blessed.

34 When Esau heard the words of his father, he uttered a great and exceedingly bitter cry, and said unto his father, Bless me, also me, my father.

35 And he said, Thy brother came with subtilty, and took away thy blessing.

36 And he said, Hath he been therefore named Jacob, because[d] he hath supplanted me these two times? my right of first-born he took away; and, behold, now he hath taken away my blessing: and he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I endowed him: and what can I do now for thee, my son?

38 And Esau said unto his father, Hast thou then but one blessing, my father? bless me, also me, my father. And Esau lifted up his voice, and wept.

39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and (blessed) by the dew of heaven from above;

40 And by thy sword shalt thou live, and thy brother shalt thou serve; and it shall

---

[a] There was probably a similarity in their voices, and Isaac failed, therefore, to recognise Jacob fully, because his hands were then hairy.

[b] According to Arnheim, the blessing commences at this word; compare with Hosea xiv. 7, where, among the promises of a blissful future, the personification of happiness is represented under the words, "And his smell shall be like that of Lebanon." The words which follow were prompted here by the excitement of the sense of smelling, as Jacob's garments gave forth the odour imbibed from field and forest flowers.

[c] Properly, "cursed be every one of those," &c., "blessed be every one of those," &c.

[d] Others render, "Is it because he hath been named Jacob, that he hath," &c.—ויעקבני *vayangkebani*, "he hath deceived me," is derived from the same root as the name, (see above, xxv. 26,) hence it might be rendered "trodden me under foot."

come to pass, that when thou shalt have the dominion,[a] thou canst break his yoke from off thy neck.

41 And Esau hated Jacob because of the blessing wherewith his father had blessed him; and Esau said in his heart, The days of mourning for my father will be at hand; then will I slay my brother Jacob.

42 And Rebekah was informed of the words of Esau her elder son: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau doth comfort himself, with regard to thee, purposing to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother, to Charan;

44 And tarry with him a short time, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then will I send, and fetch thee from there; why should I be deprived of both of you at once in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth; if Jacob take a wife from the daughters of Heth, such as these, from the daughters of the land, what good will life do me?

CHAPTER XXVIII.

1 And Isaac called Jacob, and blessed him,[b] and charged him, and said unto him, Thou shalt not take a wife from the daughters of Canaan.

2 Arise, go to Padan-aram, to the house of Bethuël thy mother's father; and take thyself from there a wife of the daughters of Laban thy mother's brother.

3 And God, the Almighty, bless thee, and make thee fruitful, and multiply thee, that thou mayest become a multitude of people;

4 And may he give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land of thy sojourn, which God gave unto Abraham.*

5 And Isaac sent away Jacob, and he went to Padan-aram, unto Laban, the son of Bethuël the Syrian, the brother of Rebekah, the mother of Jacob and Esau.

6 And when Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take himself from there a wife; and in blessing him had given him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;*

7 And that Jacob had obeyed his father and his mother, and was gone to Padan-aram:

8 Then saw Esau that the daughters of Canaan were evil in the eyes of Isaac his father;

9 And Esau went unto Ishmael, and took Machalath the daughter of Ishmael, Abraham's son, the sister of Nebaïoth in addition to his wives, to himself as wife.

Haphtorah in Malachi i. 1 to ii. 7.

SECTION VII. VAYETZAY, וַיֵּצֵא.

10 And Jacob went out from Beër-sheba, and went toward Charan.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it for his pillow, and laid himself down in that place.

12 And he dreamed, and behold a ladder was set up on the earth, and the top of it reached to heaven; and behold, angels of God were ascending and descending on it.

13 And, behold, the LORD stood above it, and said, I am the LORD, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north and to the south; and in thee and thy seed shall all the families of the earth be blessed.

15 And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done what I have spoken to thee of.

16 And Jacob awaked out of his sleep, and

[a] This translation, given in the common English version, is according to SAADIAH and REDAK, as quoted by Philippson. Rashi, after Onkelos, renders, "when thou hast cause to *complain* (in case the Israelites sin) for the blessings taken from thee, that," &c. Gesenius and Arnheim, "when thou becomest spread abroad." Philippson, "when thou rebellest that thou mayest break," &c.

[b] Confirmation of the blessing previously obtained: this proves that however much Isaac loved Esau, he was not unconscious of the great merits and piety of his younger son.

he said, Surely the LORD is present in this place; and I knew it not.[a]

17 And he was afraid, and said, How fearful is this place! this is none other but the house of God, and this is the gate of heaven.[b]

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place Beth-el;[c] but Luz was the name of that city in former times.

20 And Jacob made a vow, saying, If God will be with me, and will keep me on this way which I am going, and will give me bread to eat, and raiment to put on,

21 And I come again in peace to my father's house: then shall the LORD be my God;[d]

22 And this stone, which I have set for a pillar, shall be God's house;[e] and of all that thou wilt give me I will surely give the tenth unto thee.[*]

CHAPTER XXIX.

1 Then Jacob lifted up his feet[f] and went unto the land of the children of the east.

2 And he looked, and behold there was a well in the field, and, lo, there were three flocks of sheep[g] lying by it; for out of that well they watered the flocks: and the stone upon the mouth of the well was great.

3 And there all the flocks were wont to assemble; and they rolled then the stone from the mouth of the well, and watered the sheep; and they put the stone again upon the mouth of the well in its place.

4 And Jacob said unto them, My brethren, whence are ye? And they said, Of Charan are we.

5 And he said unto them, Know ye Laban the son of Nachor? And they said, We know him.

6 And he said unto them, Is he well?[h] And they said, He is well; and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, the day is yet long, it is not time that the cattle should be driven home; water ye the sheep, and go and feed them.

8 And they said, We cannot, until all the flocks be gathered together, then do they roll the stone from the mouth of the well; and we water the sheep.

9 And while he was yet speaking with them, Rachel came with her father's sheep; for she was a shepherdess.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the mouth of the well, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he was her father's brother,[i] and that he was Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

15 And Laban then said unto Jacob, Because thou art my brother, shouldst thou therefore serve me for naught? tell me, what shall thy wages be?

16 And Laban had two daughters; the name of the elder was Leäh, and the name of the younger was Rachel.

17 And the eyes of Leäh were tender; but Rachel was of handsome form and handsome appearance.[*]

18 And Jacob loved Rachel; and he said,

---

[a] "If I had known it, I would not have slept in a place as holy as this."—RASHI.

[b] "The place whence prayers ascend to heaven."—IDEM.

[c] "The house of God."

[d] This does not express a doubt or condition concerning Jacob's willingness to serve God, but means to convey that he would, in the event of his safe return, feel assured that he was an accepted servant of the Lord who had just appeared to him.

[e] "Shall be the place where I will worship before the Lord."—ONKELOS.

[f] *i. e.* Pursued his journey.

[g] The word צאן *tzone*, rendered here "sheep," properly includes both sheep and goats.

[h] Literally, "Hath he peace?" a figurative phrase for well-being or prosperity; perhaps, derived from the frequent hostilities of nomadic tribes.

[i] See above, xiii. 8; it stands here for "near relative."

I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served for Rachel seven years; and they seemed[a] unto him but a few days, through the love he had to her.

21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the evening, that he took Leäh his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leäh, Zilpah his maid for a handmaid.

25 And it came to pass, that in the morning, behold, it was Leäh: and he said to Laban, What is this thou hast done unto me? did I not serve with thee for Rachel? wherefore then hast thou deceived me?

26 And Laban said, It is not done so in our place, to give in marriage the younger before the first-born.

27 Fulfil the week[b] of this, and we will give thee this one also, for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled the week of the first; and he gave him Rachel his daughter for a wife.

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more than Leäh; and he served with him yet seven other years.

31 And when the LORD saw that Leäh was hated,[c] he opened her womb; but Rachel was barren.

32 And Leäh conceived, and bore a son, and she called his name Reüben;[d] for she said, Surely, the LORD hath looked upon my affliction, because now my husband will love me.

33 And she conceived again and bore a son; and she said, Because the LORD heard that I was hated, he hath given me this one also; and she called his name Simeon.[e]

34 And she conceived again, and bore a son; and she said, Now this time will my husband be joined unto me, because I have born him three sons; therefore was his name called Levi.[f]

35 And she conceived again, and bore a son; and she said, This time will I praise the LORD; therefore she called his name Judah:[g] and she left off bearing.

CHAPTER XXX.

1 And when Rachel saw that she bore Jacob no children, Rachel envied her sister; and she said unto Jacob, Give me children, and if not, I die.

2 And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold, (here is) my maid Bilhah, go in unto her; and she shall bear upon[h] my knees, that I may also have[i] children by her.

4 And she gave him Bilhah her handmaid for wife, and Jacob went in unto her.

5 And Bilhah conceived, and bore Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.[k]

7 And Bilhah, Rachel's maid, conceived again, and bore Jacob a second son.

8 And Rachel said, Contests of God[l] have I contended with my sister, I have also prevailed: and she called his name Naphtali.[m]

9 When Leäh now saw that she had left off bearing, she took Zilpah her maid, and gave her to Jacob for wife.

---

[a] Heb. "Were in his eyes as."

[b] The seven days of festivity, which appear to have been customarily observed at that time, as afterwards, in later periods, at the occurrence of a marriage.

[c] This means, not absolutely hated, but neglected, less loved than the other.

[d] From *raah*, "to see," and *ben*, "a son."

[e] *Shim'on*, from שׁמע *shamang*, "he has heard," and אן *on*, "affliction."

[f] From לוה *lavah*, "he united," "he adhered."

[g] *Yehudah*, from אודה *odeh*, "I will thank," and יה *Yah*, "the Lord."

[h] "Those which I shall rear."—ONKELOS.

[i] "Be built up through her."—HEB.

[k] From *don*, "to judge."

[l] It is very customary in Hebrew constructions to add the word God in the genitive, to the idea expressed, to denote its greatness. Thus, "mountains of God."—Ps. xxxvi. 7, &c.

[m] From *pathol*, "to wrestle," "to twist;" found only in the passive and reflexive forms.

10 And Zilpah Leäh's maid bore Jacob a son.

11 And Leäh said, Good luck hath come: and she called his name Gad.[a]

12 And Zilpah Leäh's maid bore a second son unto Jacob.

13 And Leäh said, To my happiness; for the daughters will call me blessed: and she called his name Asher.[b]*

14 And Reüben went in the days of the wheat harvest, and found mandrakes in the field, and he brought them unto Leäh his mother; then Rachel said to Leäh, Give me, I pray thee, (some) of thy son's mandrakes.

15 And she said unto her, Is it not enough that thou hast taken my husband? and wouldst thou also take away my son's mandrakes? And Rachel said, Therefore shall he lie with thee to-night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leäh went out to meet him, and said, Unto me thou must come in; for surely I have obtained thee as a reward[c] with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leäh, and she conceived, and bore Jacob a fifth son.

18 And Leäh said, God hath given me my reward, because I have given my maid to my husband: and she called his name Issachar.[d]

19 And Leäh conceived again, and bore a sixth son unto Jacob.

20 And Leäh said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons; and she called his name Zebulun.[e]

21 And afterward she bore a daughter, and she called her name Dinah.

22 And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived, and bore a son; and she said, God hath taken away my reproach.

24 And she called his name Joseph,[f] saying, The LORD shall add to me another son.

25 And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto my own place, and to my country.

26 Give me my wives and my children, for whom I have served thee, and let me go; for thou knowest my service with which I have served thee.

27 And Laban said unto him, If I could but find favour in thy eyes;[g] I have learned by experience that the LORD hath blessed me for thy sake.*

28 And he said, Appoint me thy wages, and I will give them.

29 And he said unto him, Thou knowest how I have served thee, and what thy cattle hath become with me.

30 For it was a little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming; and now when shall I provide also for my own house?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me the least; if thou wilt do this thing for me, I will again feed and keep thy flock:

32 I will pass through all thy flock to-day, removing from there every speckled and spotted lamb, and every brown lamb among the sheep, and whatever is spotted and speckled among the goats; and such shall be after this my reward.

33 And my righteousness[h] shall testify for me in time to come, when it[i] shall come with my reward before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Well, let it be according to thy word.

35 And he removed on that day the he-goats that were ring-streaked and spotted, and all the she-goats that were speckled and spot-

---

[a] "Luck."

[b] "Happy."

[c] This elegant turn is according to Arnheim's version.

[d] Yissachar, from *sachar*, "reward."

[e] From *zebul*, a "dwelling."

[f] *Yosseph, i. e.* "he will add."

[g] Onkelos; as much as, "excuse me for saying;" the word "tarry," added in the English version, has no warrant for it in the Hebrew, though Dubno deduces it as a consequence from the antecedent, considering the verse as elliptical.

[h] "Honesty"—MENDELSSOHN—in which sense this word should be taken when applied to dealings with man.

[i] After Rashi and Arnheim; others render תבוא "when thou (Laban) comest (to look) over my reward (the property acquired) before thee."

ted, every one that had some white on it, and all the brown among the sheep, and gave them into the hand of his sons.

36 And he put a space of three days' journey between himself and Jacob; and Jacob fed the flocks of Laban that were left.

37 And Jacob took himself rods of green poplar, and of the hazel[a] and chestnut tree; and peeled thereon white streaks, laying bare the white which was on the rods.

38 And he set the rods which he had peeled in the gutters in the watering troughs, where the flocks[b] came to drink, just before the flocks, and where they conceived, when they came to drink.

39 And the flocks conceived before the rods, and brought forth ring-streaked, speckled, and spotted.

40 And these lambs did Jacob separate, and set the faces[c] of the flocks toward the ring-streaked, and whatever was brown in the flock of Laban; and he put his own flocks by themselves, and put them not with Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put them not in; so the feebler belonged to Laban, and the stronger to Jacob.

43 And the man increased[d] exceedingly, and he had many flocks, and maid-servants, and men-servants, and camels, and asses.

CHAPTER XXXI.

1 And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's, and of that which was our father's hath he gotten all this wealth.[e]

2 And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.[f]

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy birthplace; and I will be with thee.

4 And Jacob sent and called Rachel and Leäh to the field unto his flock.

5 And he said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me.

6 And ye know well that with all my power I have served your father.

7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to do me evil.

8 If he said thus, The speckled shall be thy wages; then bore all the flocks speckled: and if he said thus, The ring-streaked shall be my reward; then bore all the flocks ring-streaked.

9 Thus God took away the cattle of your father, and gave them to me.

10 And it came to pass at the time that the flocks conceived, that I lifted up my eyes, and saw in a dream, and, behold, the rams which leaped upon the flocks were ring-streaked, speckled, and grizzled.

11 And an angel of God spoke unto me in the dream, Jacob: and I said, Here am I.

12 And he said, Lift up now thy eyes and see, all the rams which leap upon the flocks are ring-streaked, speckled, and grizzled; for I have seen all that Laban doth unto thee.

13 I am the God of Beth-el, where thou anointedst a pillar, where thou madest unto me a vow: now arise, get thee out from this land, and return unto the land of thy birth.

14 And Rachel and Leäh answered and said unto him, Is there yet any portion or inheritance for us in our father's house?

15 Were we not counted of him as strangers? for he hath sold us; and he hath quite consumed also our money.[g]

16 For all the riches which God hath taken from our father, that is ours, and our chil-

[a] Others, "Almond and plane tree."

[b] Laban no doubt sought to give Jacob the least possible wages, expecting, however, that he would employ some device to obtain all he could in accordance with their bargain; hence he was evidently not offended at it.

[c] "He made advance-droves out of whatever was speckled and brown in Laban's flocks," Arnheim, taking צאן פני as the name of the flocks which went before the other; but the sense is at last the same as that given in the text, since there the plainly coloured are represented as following those having the marks agreed upon

[d] Literally, "spread out," *i. e.* his flocks were extended over a large pasture-ground.

[e] Literally, "glory," or "honour."

[f] Heb. "Yesterday and day before yesterday."

[g] Through the frauds practised upon Jacob. Rachel and Leäh express in this verse their just indignation against the cruelty of their father in having sold them, as though they were servants, to their husband, much as they loved him; and now they had additional cause for complaint in his efforts to give their husband as small wages as possible.

dren's; now then, whatsoever God hath said unto thee, do.*

17 Then Jacob rose up, and set his sons and his wives upon camels;

18 And he led away all his cattle, and all his goods which he had gotten, the cattle of his acquiring, which he had gotten in Padan-aram, to go to Isaac his father into the land of Canaan.

19 And Laban was gone to shear his sheep; and Rachel stole the images that were her father's.

20 And Jacob stole[a] away unawares to Laban the Syrian, by not letting him know that he was going to flee.

21 And he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gileäd.

22 And it was told to Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and pursued after him a seven days' journey; and he overtook him at the mount of Gileäd.

24 And God came to Laban, the Syrian, in a dream of the night, and said unto him, Take thou heed that thou speak not to Jacob either good or bad.[b]

25 Then Laban overtook Jacob; now Jacob had pitched his tent on the mount, and Laban with his brethren pitched on the mount of Gileäd.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and led away my daughters, as captives taken with the sword?

27 Wherefore didst thou flee away secretly, and steal away from me; and why didst thou not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And (why) hast thou not suffered me to kiss my sons and my daughters? now thou hast acted foolishly in so doing.

29 It is in the power of my hand to do you hurt; but the God of your father spoke unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, thou wouldst needs be gone, because thou greatly longedst after thy father's house; (yet) wherefore hast thou stolen my gods?

31 And Jacob answered and said to Laban, Because I was afraid, for I said, Peradventure thou wouldst take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live; before our brethren seek out thou what is thine with me, and take it to thee; but Jacob knew not that Rachel had stolen them.

33 And Laban went into the tent of Jacob, and into the tent of Leäh, and into the tent of the two maid-servants; but he found nothing; he then went out of the tent of Leäh, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the saddle-cushion of the camel, and sat upon them; and Laban searched[c] all the tent, and found nothing.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me; and thus he searched, but found not the images.

36 Now Jacob became wroth, and quarrelled with Laban; and Jacob answered[d] and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?

37 Although thou hast searched all my goods, what hast thou found of all the articles of thy household? set it here before my brethren and thy brethren, that they may judge between us both.

38 These twenty years have I been with thee: thy ewes and thy she-goats have not cast their young;[e] and the rams of thy flock have I not eaten.

39 That which was torn of beasts I brought not unto thee; I had to bear the loss of it, of my hand didst thou require it, whatever was stolen by day, or stolen by night.

40 (Where) I was in the day the heat consumed me, and the frost by night; and my sleep departed from my eyes.

41 These twenty years have I been in thy house; I have served thee fourteen years for thy two daughters, and six years for thy flocks: and thou hast changed my wages ten times.

---

[a] Heb. "Stole the heart of Laban."

[b] *i. e.* Use no threats or persuasion to induce him to return to Syria.

[c] Lit. "Felt over."

[d] Aruheim renders "commenced," in which sense the verb ענה is found at times. (See Deut. xxvii. 14.)

[e] *i. e.* Carelessness in not attending properly to the flock could never be charged to me.

42 Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely thou hadst now sent me away empty; my affliction and the labour of my hands God hath seen, and decided[a] yesternight.*

43 And Laban answered and said unto Jacob, The daughters are my daughters, and the children are my children, and the flocks are my flocks, and all that thou seest is mine; but as to my daughters, what can I do unto them this day, or unto their children whom they have born?

44 And now, come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up for a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made a heap: and they ate there upon the heap.

47 And Laban called it Yegar-sahadutha;[b] but Jacob called it Galed.[b]

48 And Laban said, This heap is a witness between me and thee this day; therefore called he its name Galed;

49 And Mitzpah;[c] for he said, The Lord shall watch between me and thee, when we are absent one from the other;

50 If thou shouldst afflict my daughters, or if thou shouldst take other wives besides my daughters, when there is no man with us: see, God is witness between me and thee.

51 And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast up between me and thee;

52 Witness be this heap and witness be this pillar, that I will not pass by this heap, and that thou shalt not pass unto me by this heap and this pillar, for evil.

53 The God of Abraham and the God of Nachor shall judge between us, the God of their father; but Jacob swore by the Fear of his father Isaac.

54 Then Jacob slew some cattle[d] upon the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night on the mount.*

CHAPTER XXXII.[e]

1 And early in the morning Laban rose up, and kissed his sons and his daughters and blessed them; and Laban departed, and returned unto his own place.

2 And Jacob went on his way, and there met him angels of God.

3 And when Jacob saw them, he said, This is a host of God; and he called the name of that place Machanayim.[f]

Haphtorah in Hoshea xi. 7 to xii. 12. Some read from xii. 13, to xiv. 10.

SECTION VIII. VAYISHLACH, וישלח.

4 ¶ And Jacob sent messengers before him to Esau his brother unto the land of Seïr, the country[g] of Edom.

5 And he commanded them, saying, Thus shall ye speak unto my lord, to Esau, Thus hath said thy servant Jacob, With Laban have I sojourned, and stayed until now.

6 And I have acquired oxen, and asses, flocks, and men-servants, and women-servants; and I send now to tell my lord, to find grace in thy eyes.

7 And the messengers returned to Jacob, saying, We came to thy brother, to Esau, and also he cometh to meet thee, and four hundred men with him.

8 Then Jacob was greatly afraid, and he felt distressed; and he divided the people that were with him, and the flocks, and the herds, and the camels, into two bands.

9 And he said, If Esau should come to the one band and smite it, then the other band which is left may escape.

10 And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord who saidst unto me, Return unto thy country, and to thy birthplace, and I will deal well with thee:

---

[a] Meaning, that by the direction given to Laban not to urge Jacob's return, God had decided that Jacob had acted rightly, and that Laban had been the wrong-doer.

[b] This, the Aramaic name, is identical with the Hebrew appellation of Jacob, meaning the "heap of testimony."

[c] From צפה *tzapheh*, "to see, to watch."

[d] After Rashi, who does not agree with the English version in making it a sacrifice.—לחם "bread," as here given, means a "prepared meal," or "dinner."

[e] In the English version, chap. xxxii. commences with v. 2.

[f] "Two camps," or "hosts."

[g] Heb. "Fields." Dubno explains, "to the land of Seïr, that part where Edom (Esau) dwelt."

11 I am not worthy[a] of all the kindness, and of all the truth, which thou hast shown unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

12 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, the mother with the children.

13 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.*

14 And he lodged there that same night; and he took of that which he carried with him[b] a present for Esau his brother:

15 Two hundred she-goats, and twenty he-goats, two hundred ewes, and twenty rams,

16 Thirty milch camels with their colts, forty cows, and ten bulls, twenty she-asses, and ten foals.

17 And he delivered them into the hand of his servants, every drove by itself; and he said unto his servants, Pass on before me, and put a space between drove and drove.

18 And he commanded the foremost, saying, When Esau my brother should meet thee, and ask thee, saying, Whose art thou? and whither art thou going? and for whom are these before thee?

19 Then shalt thou say, They belong to thy servant, to Jacob; it is a present sent unto my lord, to Esau; and, behold, also, he is himself behind us.

20 And so he commanded also the second, also the third, as also all that followed the droves, saying, After this manner shall ye speak unto Esau, when ye find him.

21 And say ye moreover, Behold, also thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will receive[c] me kindly.

22 The present went thus on before him; and he lodged himself that night in the camp

23 And he rose up that night, and he took his two wives, and his two women-servants, and his eleven sons, and passed over the ford of the Yabbok.

24 And he took them, and sent them over the stream, and sent over what he had.

25 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.[d]

26 And when he saw that he could not prevail against him, he struck against[e] the hollow of his thigh; and the hollow of Jacob's thigh was put out of joint, as he was wrestling with him.

27 And he said, Let me go, for the day hath dawned. And he said, I will not let thee go until thou hast blessed me.

28 And he said unto him, What is thy name? and he said, Jacob.

29 And he said, Not Jacob shall any more be called thy name, but Israel;[f] for as a prince[g] hast thou power with God and with men, and hast prevailed.

30 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.*

31 And Jacob called the name of the place Peniël:[h] for I have seen an angel of God[i] face to face, and my life hath been preserved.

32 And the sun rose unto him as he passed by Penuël, and he halted upon his thigh.

33 Therefore do the children of Israel not eat the sinew which[k] shrank, which is upon the hollow of the thigh, unto this day; because he struck against the hollow of Jacob's thigh on the sinew that shrank.

CHAPTER XXXIII.

1 And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four

[a] "My merits have been diminished through all," &c. —Onkelos and Rashi. There is no warrant to render it, with the English version, "I am not worthy *of the least* of," &c., there being no word in the text to correspond with the addition.

[b] Heb. "Which had come to his hand," meaning "the cattle in which his wealth consisted, and from these he sent; for he was on the way, and had no opportunity to send silver and gold and precious things."—Ramban.

[c] Lit. "he will bear my face," since one is not able to look with composure in the face of the person who has not obtained his forgiveness.

[d] More correctly, "the rise of the morning dawn."

[e] Lit. "He touched on the pan of," &c.

[f] "Prince of God," ישראל *Yisraël*, שר *sar*, "prince," and אל *El*, "God."

[g] The moderns render, "for thou hast striven for the mastery with divine beings (angels) and with men, and hast conquered."

[h] From *panim*, "face," and *El*, "God."

[i] After Onkelos.

[k] Philippson and others, "tendon" and explain with *tendo Achillis*.

hundred men. And he divided the children unto Leäh, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leäh and her children after, and Rachel and Joseph hindermost.

3 And he himself passed on before them, and bowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who are these with thee? And he said, The children whom God hath graciously given thy servant.*

6 Then came the handmaids near, they and their children, and they bowed themselves.

7 And Leäh also with her children came near, and they bowed themselves; and after that came Joseph near and Rachel, and they bowed themselves.

8 And he said, What meanest thou by all this drove which I have met? And he said, To find grace in the eyes of my lord.

9 And Esau said, I have enough, my brother, keep unto thyself what thou hast.

10 And Jacob said, This must not be, I pray thee; if I have but found grace in thy eyes, then do thou receive my present at my hand; since I have seen thy face, it is as though I had seen the face of an angel, and because thou hast received me kindly.[a]

11 Take, I pray thee, my present[b] that is brought to thee; because God hath dealt graciously with me, and because I have a plenty of all. And he urged him, and he took it.

12 And he said, Let us depart, and move farther, and I will travel near thee.

13 And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are a charge on me:[c] and if they should overdrive them one day, all the flock would die.

14 Let my lord, I pray thee, pass on before his servant: and I will lead on slowly, according as the cattle that goeth before me and the children may be able to travel, until I come unto my lord unto Seïr.

15 And Esau said, Let me, I pray thee, leave with thee some of the people that are with me. And he said, What needeth it? let me only find grace in the eyes of my lord.

16 So Esau returned that day on his way unto Seïr.

17 And Jacob journeyed to Succoth and built himself a house, and for his cattle he made booths; therefore he called the name of the place Succoth.[d]

18 ¶ And Jacob came in good health to the city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and he encamped before the city.

19 And he bought the parcel of the field, where he had spread his tent, at the hand of the children of Chamor, the father of Shechem, for a hundred kessitah.[e]

20 And he erected there an altar, and called it, El-Elohé-Yisrael.*[f]

CHAPTER XXXIV.

1 ¶ And Dinah the daughter of Leäh, whom she had born unto Jacob, went out to look about among the daughters of the land.

2 And Shechem the son of Chamor the Hivite, the prince of the country, saw her; and he took her, and lay with her, and did her violence.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the maiden, and spoke kindly unto the maiden.

4 And Shechem spoke unto Chamor his father, saying, Get me this girl for wife.

5 And Jacob heard that he had defiled Dinah his daughter; but his sons were with his cattle in the field: and Jacob held his peace[g] until they were come.

6 And Chamor the father of Shechem went out unto Jacob to speak with him.

7 And the sons of Jacob came from the field when they heard it, and the men were grieved, and it excited their anger greatly; because he had wrought a disgraceful thing in Israel to lie with the daughter of Jacob, and this ought not to be done.

---

[a] After Rashi.

[b] Heb. "blessing."

[c] Arnheim and Philippson regard עַל as a Syriac plural from the singular עַל "the young," and render, "and the flocks and the herds suckle the young."

[d] From *succah*, "a booth."

[e] A particular coin, of unknown value. The notion of Gesenius that each was worth four shekels is mere conjecture.

[f] "God, the God of Israel."

[g] *i. e.* Kept silent.

8 And Chamor spoke with them, saying, The soul of Shechem my son longeth for your daughter; give her, I pray you, unto him for wife.

9 And intermarry with us; your daughters ye shall give unto us, and our daughters ye may take unto yourselves.

10 And with us shall ye dwell; and the land shall be open before you; dwell and trade ye therein, and acquire possessions therein.

11 And Shechem said unto her father and unto her brother, Let me but find grace in your eyes, and whatever ye may say unto me, I will give.

12 Ask of me ever so much dowry and gift, and I will give, just as ye may say unto me; but give me the maiden for wife.

13 And the sons of Jacob answered Shechem and Chamor his father with cunning, and spoke; because he had defiled Dinah their sister.

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that would be a reproach unto us.

15 But on this condition will we consent unto you; if ye will become as we are, that every male of you be circumcised:

16 Then will we give our daughters unto you, and we will take your daughters unto us; and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised, then will we take our daughter, and go our way.

18 And their words were pleasing in the eyes of Chamor, and in the eyes of Shechem, the son of Chamor.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter; and he was the most honoured of all the house of his father.

20 And Chamor and Shechem his son came unto the gate of their city, and spoke with the men of their city, saying,

21 These men are peaceably inclined with us; therefore let them dwell in the land, and trade therein;[a] and the land, behold, it is large enough on all sides before them; their daughters we will take unto us for wives, and our daughters we will give unto them.

22 Only with this condition will the men consent unto us to dwell with us, to become one people, if every male among us be circumcised, as they are circumcised.

23 Their cattle and their substance and every beast of theirs—will they not be ours? only let us consent unto them, that they may dwell with us.

24 And unto Chamor and unto Shechem his son hearkened all that went out of the gate of his city; and all the males were circumcised, all that went out of the gate of his city.

25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took each his sword, and came upon the city unresisted[b] and slew all the males.

26 And they slew Chamor and Shechem his son with the edge of the sword; and they took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field,

29 And all their wealth, and all their little ones, and their wives they took captive, and spoiled; and all that was in the house.

30 And Jacob said unto Simeon and Levi, Ye have troubled me, to cause me to be hated[c] among the inhabitants of the land, among the Canaanites and the Perizzites: and as I am but few in number, they may gather themselves together against me, and slay me; and I would be destroyed, I and my house.

31 And they said, Should he deal with our sister as with a harlot?

CHAPTER XXXV.

1 ¶ And God said unto Jacob, Arise, go up to Beth-el, and dwell there; and make

[a] Mendelssohn renders, "And they wish to dwell in the land and travel about therein."

[b] Rashi; but Onkelos refers בטח "secure," to the inhabitants of the city, as if it said, "expecting no danger."

[c] להבאישני means literally "to cause me to be in bad odour," from באש "to stink," which term is then figuratively applied to a tainted reputation, which produces *hate* in others. Hence the translation in the text.

there an altar unto the God that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then said Jacob unto his household, and to all that were with him, Put away the strange gods[a] that are among you, and cleanse yourselves, and change your garments.

3 And let us arise, and go up to Beth-el; and I will make there an altar unto the God who answered me on the day of my distress, and was with me on the way which I went.

4 And they gave unto Jacob all the strange gods which were in their hand, and the earrings which were in their ears; and Jacob hid them under the oak which was near Shechem.

5 And they journeyed; and the terror of God was upon the cities that were[c] round about them, and they did not pursue after the sons of Jacob.

6 So Jacob came to Luz, which is in the land of Canaan, that is, Beth-el, he and all the people that were with him.

7 And he built there an altar, and called the place El-beth-el:[b] because there God[c] appeared unto him, when he fled from the face of his brother.

8 And Deborah Rebekah's nurse died, and she was buried beneath[d] Beth-el under an oak: and he called its name Allon-bachuth.[e]

9 ¶ And God appeared unto Jacob again, when he came from Padan-aram, and blessed him.

10 And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

11 And God said unto him, I am God the Almighty; be fruitful and multiply; a nation and an assemblage of nations[f] shall spring from thee, and kings shall come out of thy loins.*

12 And the land which I gave to Abraham and to Isaac, to thee will I give it; and to thy seed after thee will I give the land.

13 And God went up from him on the place where he had spoken with him.*

14 And Jacob set up a pillar at the place where he had spoken with him, a pillar of stone; and he poured a drink offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God had spoken with him, Beth-el.

16 And they journeyed from Beth-el; and there was yet some distance to come to Ephrath, when Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; for this child also is a son for thee.[g]

18 And it came to pass, as her soul was departing, (for she died,) that she called his name Ben-oni:[h] but his father called him Benjamin.[i]

19 And so Rachel died, and was buried on the way to Ephrath, which is Beth-lechem.

20 And Jacob set a pillar upon her grave; this is the pillar of Rachel's grave unto his day.

21 And Israel journeyed, and spread his tent beyond the tower of flocks (Eder).

22 And it came to pass, when Israel dwelt in that land, that Reüben went and lay with Bilhah his father's concubine; and Israel heard it.

¶ Now the sons of Jacob were twelve.

23 The sons of Leäh, Jacob's first-born, Reüben, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel, Joseph, and Benjamin.

25 And the sons of Bilhah, Rachel's handmaid, Dan, and Naphtali.

26 And the sons of Zilpah, Leäh's handmaid, Gad, and Asher: these are the sons of Jacob, that were born to him in Padan-aram.

27 And Jacob came unto Isaac his father unto Mamré, the city of Arba', which is Hebron, where Abraham and Isaac had sojourned.

28 And the days of Isaac were one hundred and eighty years.

29 And Isaac departed this life, and died, and was gathered unto his people, old and

---

[a] Referring probably to images they had found among the spoil of the city of Shechem.

[b] "God of Bethel."

[c] According to Rashi and the Massorah; but Onkelos renders, "for there appeared to him the angels of the LORD"

[d] On the declivity leading to it.

[e] "Oak of weeping."

[f] "Tribes."—ONKELOS.

[g] No doubt referring to Rachel's wish at the birth of Joseph. (Gen. xxx. 24.)

[h] "Son of my pain."

[i] "Son of my old age."

full of days; and Esau and Jacob his sons buried him.

CHAPTER XXXVI.

1 ¶ Now these are the generations of Esau, who is Edom.

2 Esau took his wives of the daughters of Canaan; Adah[a] the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

3 And Bahsemath Ishmael's daughter, the sister of Nebaÿoth.

4 And Adah bore to Esau Eliphaz; and Bahsemath bore Reüël;

5 And Aholibamah bore Yeüsh, and Ya'lam, and Korach: these are the sons of Esau, that were born unto him in the land Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had gotten in the land of Canaan; and went into another country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together; and the land of their sojourning could not bear them, because of their cattle.

8 Thus dwelt Esau in mount Seïr: Esau is Edom.

9 And these are the generations of Esau the father of the Edom in mount Seïr.

10 These are the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, Reüël the son of Bahsemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, Zepho, and Ga'tam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son: and she bore to Eliphaz Amalek; these were the sons of Adah, Esau's wife.

13 And these are the sons of Reüël: Nachath, and Zerach, Shammah, and Mizzah; these were the sons of Bahsemath, Esau's wife.

14 And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bore to Esau Yeüsh, and Ya'lam, and Korach.

15 These are the dukes[b] of the sons of Esau; the sons of Eliphaz the first-born of Esau: duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korach, duke Ga'tam, duke Amalek; these are the dukes of Eliphaz in the land of Edom; these are the sons of Adah.

17 And these are the sons of Reüël Esau's son: duke Nachath, duke Zerach, duke Shammah, duke Mizzah; these are the dukes of Reüël in the land of Edom; these are the sons of Bahsemath, Esau's wife.

18 And these are the sons of Aholibamah, Esau's wife: duke Yeüsh, duke Ya'lam, duke Korach; these are the dukes of Aholibamah the daughter of Anah, Esau's wife.

19 These are the sons of Esau, and these are their dukes; this is Edom.*

20 ¶ These are the sons of Seïr the Chorite, who inhabited the land: Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Etzer, and Dishan; these are the dukes of the Chorites, the children of Seïr in the land of Edom.

22 And the children of Lotan were Chori and Heman; and Lotan's sister was Timna.

23 And these were the children of Shobal: Alvan, and Manachath, and Ebal, Shepho, and Onam.

24 And these are the children of Zibeon: both Ajah, and Anah; this was that Anah that found the mules[c] in the wilderness, as he fed the asses of Zibeon his father.

25 And these are the children of Anah: Dishon, and Aholibamah the daughter of Anah.

26 And these are the children of Dishan:[d] Chemdan, and Eshban, and Yithran, and Cheran.

27 These are the children of Etzer: Bilhan, and Zaävan, and Akan.

28 These are the children of Dishan: Uz, and Aran.

---

[a] In Genesis xxvi. 34, the wives of Esau are called Judith, daughter of Beëri the Hittite, and Bahsemath, daughter of Elon; we may therefore assume that the daughter of Beëri died childless, when Esau took Aholibamah; and regarding the names of Adah, in the case of the daughter of Elon, and of Bahsemath, the daughter of Ishmael, we can suppose that they may have been terms of endearment applied to them. For instance, עדה *'Adah,* from עדי *'Adi,* "ornament," בשמת *Bahsemath,* from בשם *bossem,* "spice." Such names are not uncommon in the East.

[b] Others, "princes of tribes."

[c] The word ימים *yemim,* here rendered "mules," has been variously interpreted, as it is but once met with; the first with *mules;* secondly, with "giants," same as *emim,* and again "warm springs." The version here is according to Talmud.

[d] Eng. ver. "Dishon."

29 These are the dukes of the Chorites: duke Lotan, duke Shobal, duke Zibeon, duke Anah;

30 Duke Dishon, duke Etzer, duke Dishan; these are the dukes of the Chorites, after their dukes in the land of Seïr.

31 ¶ And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.[a]

32 And there reigned in Edom Bela the son of Beör: and the name of his city was Dinhabah.

33 And Bela died, and there reigned in his stead Yobab the son of Zerach of Bozrah.

34 And Yobab died, and there reigned in his stead Chusham of the land of Teman.

35 And Chusham died, and there reigned in his stead Hadad the son of Bedad, who smote Midian in the field of Moäb; and the name of his city was Avith.

36 And Hadad died, and there reigned in his stead Samlah of Masrekah.

37 And Samlah died, and there reigned in his stead Shaül of Rechoboth by the river.

38 And Shaül died, and there reigned in his stead Baäl-chanan the son of Achbor.

39 And Baäl-chanan the son of Achbor died, and there reigned in his stead Hadar, and the name of his city was Païu; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.*

40 And these are the names of the dukes of Esau, according to their families, after their places, by their names: duke Timna, duke Alvah, duke Yetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiël, duke Iram; these are the dukes of Edom, according to their habitations in the land of their possession; this is Esau the father of the Edom.

Haphtorah in Hosea xii. 13, to xiv. 10. Others read from xi. 7 to xii. 12. The Portuguese read Obadiah i. 1–21.

[a] It is highly probable that the last of the eight kings mentioned here, was the king of Edom in the days of Moses, (Numb. xx. 14,) and this verse then only expresses that Edom had a consolidated government, while Israel was enslaved.

SECTION IX. VAYESHEB, וישב.

CHAPTER XXXVII.

1 ¶ And Jacob dwelt in the land of his father's sojourning, in the land of Canaan.

2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brothers; and he was as a lad[b] with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil reports of them[c] unto his father.

3 Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours.[d]

4 And when his brothers saw that their father loved him more than all his brothers, they hated him, and could not speak peaceably unto him.

5 And Joseph dreamed a dream, and he told it to his brothers: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed.

7 And, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also remained standing upright; and, behold, your sheaves placed themselves round about, and made obeisance to my sheaf.

8 And his brothers said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 And he dreamed yet another dream, and told it to his brothers; and he said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and eleven stars made obeisance to me.

10 And he told it to his father, and to his brothers; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall we indeed come, I and thy mother, and thy brothers, to bow down ourselves to thee to the earth?

11 And his brothers envied him; but his father noted[e] the matter (in his mind).*

[b] *I. e.* He kept more with them than the others who were the sons of Leäh.

[c] This refers to his brothers mentioned at first.

[d] Here is shown the danger of preferring one child before the others, although he may deserve it; the preference shown by Jacob was as much cause for the hatred toward Joseph as his own fault of talebearing.

[e] Aben Ezra. Rashi comments, "He waited and watched to see when it would come to pass." Onkelos renders הדבר with "the word."

12 And his brothers went to feed their father's flocks in Shechem.

13 And Israel said unto Joseph, Do not thy brothers feed (the flocks) in Shechem? come, and I will send thee unto them. And he said to him, Here am I.[a]

14 And he said to him, Go, I pray thee, see whether it be well with thy brothers, and well with the flocks; and bring me word again. So he sent him from the vale of Hebron, and he came to Shechem.

15 And a certain man found him, and, behold, he was wandering astray in the field; and the man asked him, saying, What seekest thou?

16 And he said, I seek my brothers; tell me, I pray thee, where they are feeding their flocks?

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brothers, and found them in Dothan.

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, here cometh this man of dreams.

20 And now, come and let us slay him, and cast him into one of the pits, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams.

21 And when Reüben heard it, he delivered him out of their hand; and he said, Let us not put him to death.

22 And Reüben said unto them, Do not shed blood; but cast him into this pit that is in the wilderness, but do not lay hand upon him;—in order that he might deliver him out of their hand, to bring him back again to his father.*

23 And it came to pass, when Joseph was come unto his brothers, that they stript Joseph of his coat, the coat of many colours that was on him;

24 And they took him, and cast him into the pit; and the pit was empty; there was no water in it.

25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites was coming from Gilead; and their camels were bearing spicery, and balm, and lotus, going to carry it down to Egypt.

26 And Judah said unto his brothers, What profit will it be if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmaelites, but let our hand not be upon him; for he is our brother, our flesh. And his brothers hearkened to him.

28 And when the Midianitish[b] men, merchants, passed by, they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

29 And when Reüben returned unto the pit, and, behold, Joseph was not in the pit, he rent his clothes.

30 And he returned unto his brothers, and said, The child is not there; and I, whither shall I go?

31 And they took Joseph's coat, and killed a he-goat,[c] and dipped the coat in the blood;

32 And they sent the coat of many colours, and they brought it to their father, and said, This have we found: acknowledge, we pray thee, whether it be thy son's coat or not.

33 And he recognised it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is surely torn in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I must go down unto my son, mourning, into the grave; thus his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, the captain of the guards.*

CHAPTER XXXVIII.

1 ¶ And it came to pass at that time, that Judah went down from his brothers, and he

[a] This phrase, frequently used in Scripture, expresses the readiness to do what is bidden.

[b] "The term Ishmaelites, in this and verse 25, appears to have been the collective names of all the בני קדם 'the eastern nations;' as the Turks now call all Europeans, 'Franks.'"—Arnheim. The Midianitish merchants are accordingly the same Ishmaelites spoken of at first; and this, which is also after Rashbam, is evidently the correct construction.

[c] Heb. "buck of the goats."

pitched[a] his tent with a certain Adullamite whose name was Chirah.

2 And Judah saw there a daughter of a certain Canaanite,[b] whose name was Shua; and he took her, and went in unto her.

3 And she conceived, and bore a son; and he called his name 'Er.

4 And she conceived again, and bore a son; and she called his name Onan.

5 And she again bore another son; and she called his name Shelah: and he was at Chezib, when she bore him.

6 And Judah took a wife for 'Er his first-born, whose name was Tamar.

7 And 'Er, Judah's first-born, was displeasing in the eyes of the LORD; and the LORD slew him.

8 And Judah said unto Onan, Go in unto thy brother's wife, and take her, as her brother-in-law,[c] and raise up seed to thy brother.

9 Onan thus knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, so as not to give seed unto his brother.

10 And the thing which he did was displeasing in the eyes of the LORD; wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah my son be grown; for he thought, Lest peradventure he die also, as his brothers have done. And Tamar went and dwelt in her father's house.

12 And many days had elapsed when the daughter of Shua, Judah's wife, died; and after Judah was comforted, he went up unto his sheep-shearers, he and his friend Chirah the Adullamite, to Timnah.

13 And it was told unto Tamar, saying, Behold thy father-in-law goeth up to Timnah to shear his sheep.

14 And she put her widow's garments off from her, and covered herself with a vail, and concealed her face, and seated herself at the cross-road,[d] which is by the way to Timnah; for she saw that Shelah was grown, and she was not given unto him for wife.

15 And Judah saw her, and thought her to be a harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter-in-law.) And she said, What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send thee a kid from the flock. And she said, If thou wilt give me a pledge, till thou send it.

18 And he said, What is the pledge which I shall give thee? And she said, Thy signet, and thy scarf,[e] and thy staff that is in thy hand. And he gave them to her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to take the pledge out of the woman's hand; but he found her not.

21 Then he asked the men of her place, saying, Where is the harlot, that was at the cross-road on the highway? And they said, There hath been no harlot in this neighbourhood.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place have said, There hath been no harlot in this place.

23 And Judah said, Let her keep it, lest we be put to shame; behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told to Judah, saying, Tamar thy daughter-in-law hath played the harlot; and also, behold, she is with child by prostitution. And Judah said, Lead her forth, and let her be burnt.

25 When she was led forth, she sent to her father-in-law, saying, By the man, whose these are, am I with child: and she said, Acknowledge, I pray thee, to whom belong these, the signet, the scarf, and staff.

26 And Judah acknowledged them, and said, She hath been more righteous than I;

[a] Mendelssohn; Rashi and others render ויט "and removing took up his residence with," &c.

[b] "Merchant."—ONKELOS.

[c] See Deut. xxv. 5, 6.

[d] Rashi; "at the entrance to the double-spring," Aben Ezra; "at the gate of 'Enayim," according to others, thinking it identical with the 'Enam of Joshua xv. 34; others again, "in the open place" or "open road."

[e] Rashi and Onkelos; others, simply "thy string," *i. e.* by which the seal was hung round the neck.

because that I gave her not to Shelah my son. And he knew her not again any more.

27 And it came to pass at the time of her travail, that, behold, twins were in her womb.

28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold his brother came out; and she said, How hast thou broken forth? this breach is upon thee: therefore his name was called Perez.[a]

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zerach.[b]*

CHAPTER XXXIX.

1 ¶ And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, the captain of the guards, an Egyptian, bought him of the hands of the Ishmaelites, who had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man; and he was thus in the house of his master the Egyptian.

3 And when his master saw that the LORD was with him, and that the LORD caused all that he did to prosper in his hand:

4 Joseph found grace in his eyes, and he served him; and he made him overseer over his house, and all that he had he put into his hand.

5 And it came to pass from the time he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for the sake of Joseph; and the blessing of the LORD was upon all that he had, in the house and in the field.

6 And he left all that he had in Joseph's hand; and he troubled himself not[c] about aught he had, save the bread which he did eat. And Joseph was handsome in form and handsome in appearance.*

7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master troubleth himself not about what is with me in the house, and he hath committed all that he hath into my hand;

9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great evil, and sin against God?[d]

10 And it came to pass, as she spoke to Joseph day by day, and he hearkened not unto her, to lie by her, or to be with her;

11 That it came to pass one particular day, that he went into the house to do his business; and there was none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me; and he left his garment in her hand, and fled, and ran out into the street.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spoke unto them, saying, See, he hath brought in unto us a Hebrew man to have his sport[e] with us; he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and ran out into the street.

16 And she laid up his garment by her until his lord came home.

17 And she spoke unto him according to these words, saying, The Hebrew servant whom thou hast brought unto us, came in unto me to have his sport with me.

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled forth.

19 And it came to pass, when his master heard the words of his wife, which she spoke unto him, saying, After this manner hath

---

[a] From פרץ *parotz*, "to break forth," "to make a break."

[b] From זרח *zaroach* "to shine," applied to the sun, "to rise."

[c] Heb. "Knew not."

[d] This assertion of Joseph clearly proves with Scripture evidence, that the sons of Noah were prohibited the commission of incest. When therefore the Canaanites became corrupt, and lived in a manner so contrary to the laws of the Bible in this respect, they were justly doomed to expulsion from the land which they had defiled. This view of the subject will also explain the passage in Leviticus xix. 27, 28.

[e] צחק "to laugh," then "to mock," and finally "to do acts of mischief and wantonness."

thy servant done to me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison,[a] the place where the king's prisoners were imprisoned: and he was there in the prison.

21 But the LORD was with Joseph, and caused him to find kindness, and gave him favour in the eyes of the superintendent of the prison.

22 And the superintendent of the prison committed into Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, was done through him.[b]

23 The superintendent of the prison looked not after the least that was under his hand, because the LORD was with him; and that which he did, the LORD made to prosper.*

CHAPTER XL.

1 ¶ And it came to pass after these things, that the butler of the king of Egypt and the baker committed an offence, against their lord the king of Egypt.

2 And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guards, into the prison, the place where Joseph was confined.[c]

4 And the captain of the guards charged Joseph with them, and he served them; and they continued a season[d] in ward.

5 And they dreamed a dream,both of them, each his dream in one night, each in accordance with the interpretation of his dream, the butler and the baker of the king of Egypt, who were confined in the prison.

6 And Joseph came in unto them in the morning, and looked at them, and, behold, they were sad.

7 And he asked the officers of Pharaoh that were with him in ward in his lord's house, saying, Wherefore look ye so sadly to-day?

8 And they said unto him, We have dreamed a dream, and there is none to interpret it. And Joseph said unto them, Do not interpretations belong to God? tell it to me, I pray you.

9 The chief of the butlers then told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

10 And on the vine were three branches; and it was as though it budded, shot forth its blossoms, and on its clusters the grapes became ripe:

11 And Pharaoh's cup was in my hand; and I took the grapes, and pressed them out into Pharaoh's cup, and I placed the cup into Pharaoh's hand.

12 And Joseph said unto him, This is its interpretation: The three branches are three days;

13 Within yet three days will Pharaoh lift up thy head, and restore thee unto thy office; and thou shalt place Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 Therefore if thou thinkest on me when it shall be well with thee, then show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house;

15 For indeed I was stolen away out of the land of the Hebrews; and here also have I not done the least that they should put me into the dungeon.

16 And when the chief of the bakers saw that he had well interpreted, he said unto Joseph, I also (saw) in my dream, and, behold, I had three baskets with fine bread on my head:[e]

17 And in the uppermost basket there was of all manner of bakemeats, used as food for Pharaoh; and the birds did eat them out of the basket from my head.

18 And Joseph answered and said, This is its interpretation: The three baskets are three days;

19 Within yet three days will Pharaoh lift up thy head from off thee, and will hang thee on a tree; and the birds shall eat thy flesh from off thee.*

20 And it came to pass on the third day,

[a] Lit. "prison-house."

[b] Heb. "he was the doer thereof."

[c] From אסר, "to bind, to imprison," not necessarily therefore "bound," as in the English version.

[d] Rashi and Mendelssohn, "and they were a whole year," &c.

[e] חרי is perhaps an abbreviation for חרים, "nobles, lords," and it is then an ellipsis for לחם חרים, "bread for the lords." Arnheim and Rashi and others derive חרי from חור "hole," thus, "baskets full of holes." Saadiah takes it as synonymous with חיור the Aramaic for "white," thus, "baskets with white or fine bread," as rendered in our text. Philippson renders "baskets for fine bread," *i. e.* such as are used to put fine bread in.

which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief of the butlers and the head of the chief of the bakers among his servants.

21 And he restored the chief of the butlers unto his butlership; and he placed the cup into Pharaoh's hand;

22 But the chief of the bakers he hanged, as Joseph had interpreted to them.

23 Yet the chief of the butlers did not remember Joseph, and forgot him.

Haphtorah in Amos ii. 6 to iii. 8.

SECTION X. MICKETZ, מִקֵּץ.

CHAPTER XLI.

1 ¶ And it came to pass at the end of two full years, that Pharaoh dreamed; and behold he stood by the river.

2 And, behold, there came up out of the river seven cows, of good appearance and fat in flesh; and they fed in the meadow.[a]

3 And, behold, seven other cows came up after them out of the river, ill-favoured and lean in flesh; and they stood by the other cows upon the brink of the river.

4 And the ill-favoured and lean-fleshed cows did eat up the seven well-favoured and fat cows. And Pharaoh awoke.

5 And he slept and dreamed a second time: and, behold, seven ears of corn came up on one stalk, rank and good.

6 And, behold, seven thin ears and blasted[b] with the east wind sprung up after them.

7 And the seven thin ears swallowed up the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.[c]

8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret the same unto Pharaoh.

9 Then spoke the chief of the butlers unto Pharaoh, saying, My faults I must call to remembrance this day:

10 Pharaoh was wroth with his servants, and put me in ward in the house of the captain of the guards, me and the chief of the bakers;

11 And we dreamed a dream in one night, I and he; we dreamed each in accordance with the interpretation of his dream.

12 And there was with us a Hebrew lad, a servant to the captain of the guards; and we told him, and he interpreted to us our dreams; to each according to his dream did he interpret.

13 And it came to pass, just as he had interpreted to us, so it was; me he restored unto my office, and him he hanged.

14 Then Pharaoh sent and had Joseph called, and they brought him hastily out of the dungeon: and he shaved himself, and changed his garments, and came in unto Pharaoh.[*]

15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, It is not in me; God will give an answer for the peace of Pharaoh.[*d]

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the brink of the river;

18 And, behold, there came up out of the river seven cows, fat in flesh and good in shape; and they fed in the meadow;

19 And, behold, seven other cows came up after them, poor and very ill-shaped and lean in flesh; I never saw any like these in all the land of Egypt for ugliness;

20 And the lean and the ill-favoured cows did eat up the first seven fat cows;

21 And when they had eaten them up,[e] it could not be known that they had eaten them; but their appearance was still as bad as at the beginning. And I awoke.

22 And I saw in my dream, and, behold, seven ears came up on one stalk, full and good;

23 And, behold, seven ears, withered, thin,

---

[a] "Swamp," Rashi; "among the reeds," Arnheim.

[b] Rashi and Onkelos take שרף as equal to שקף, "to thrash out, to beat frequently;" Arnheim, however, explains it as equal to שוף "to burn," (Song of Sol. i. 6;) which would properly give the version "blasted."

[c] "Only on awaking he recognised that he had dreamed, so like reality was his dream."—Arnheim.

[d] "The wisdom is not mine, but God will put an answer in my mouth for the welfare of Pharaoh."—Rashi.

[e] Heb. "Came into their inward part."

blasted with the east wind, sprung up after them;

24 And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could tell it to me.

25 And Joseph said unto Pharaoh, The dream of Pharaoh is one, that which God is about to do, he hath told to Pharaoh.

26 The seven good cows are seven years; and the seven good ears are seven years; the dream is one.

27 And the seven thin and ill-favoured cows that came up after them are seven years; and the seven empty ears, blasted with the east wind, shall be seven years of famine.

28 This is the thing which I have spoken unto Pharaoh: What God is about to do he hath shown unto Pharaoh.

29 Behold, there are coming seven years of great plenty throughout all the land of Egypt:

30 And there shall arise seven years of famine after them, when all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

31 And the plenty shall not be known in the land by reason of that famine following it; for it shall be very grievous.

32 And as it respecteth that the dream was doubled unto Pharaoh twice, it is because the thing is firmly resolved on by God, and God hasteneth to bring it to pass.

33 Now therefore let Pharaoh[a] look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part (of the produce) of the land of Egypt in the seven years of plenty.

35 And let them gather up all the food of those good years that are coming, and lay up corn under the hand of Pharaoh, as food in the cities, and keep the same.

36 And that food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land be not cut off through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is?*

39 And Pharaoh said unto Joseph, Inasmuch as God hath caused thee to know all this, there is none so discreet and wise as thou:

40 Thou shalt be over my house, and according to thy word shall all my people be ruled; only in regard to the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a golden chain about his neck;

43 And he caused him to ride in the second chariot which he had; and they cried before him, Bend the knee:[b] and he placed him (thus) over all the land of Egypt.

44 And Pharaoh said unto Joseph, I am Pharaoh; but without thee shall no man lift up his hand or his foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphenath-pa'neäch;[c] and he gave him Asenath the daughter of Poti-phera', the priest[d] of On, for wife. And Joseph went out over all the land of Egypt.

46 And Joseph was thirty years old when he stood before Pharaoh the king of Egypt; and Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

---

[a] "This is not an advice; for who authorized him to act as counsellor to the king? but it belongs likewise to the interpretation; therefore had God at that time also shown him the seven years of famine, which would not happen till after the expiration of the seven years of plenty, in order to induce Pharaoh to look out an intelligent man to heap up corn for the support of the people; for if God had not now made him acquainted with the famine, he would not have been induced to heap up corn, and all would then have died in the famine."—Dubno.

[b] Arnheim leaves the Hebrew אברך untranslated; Onkelos renders it, "This is the father of the king;" but Mendelssohn, after other commentators, derives the word from ברך "the knee," and assumes it to be in the imperative of the Hiphil, with the א instead of ה, which would give us the words "bend the knee."

[c] "Revealer of secret things," Rambam: according to others, however, the words are pure Egyptian, and mean "Saviour of the world," or "of the century."

[d] "Lord of On," Onkelos. This place was afterwards called by the Greeks "Heliopolis," the "city of the sun;" by the Hebrews, "Beth Shemesh, "the house of the sun." *On* is said to be an Egyptian word, signifying "light," or "sun."

47 And the earth brought forth in the seven years of plenty by handfuls.[a]

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field of the city, which was round about it, laid he up in the same.

49 And Joseph heaped up corn as the sand of the sea, very much; until he left off numbering, for it was without number.

50 And unto Joseph were born two sons before the years of famine came, whom Assenath the daughter of Poti-phera' the priest of On, bore unto him.

51 And Joseph called the name of the first-born Menasseh:[b] For God (said he) hath made me forget all my toil, and all my father's house.

52 And the name of the second he called Ephraim;[c] For God (said he) hath caused me to be fruitful in the land of my affliction.[d]

53 And the seven years of plenty, that was in the land of Egypt, were ended.

54 And the seven years of famine began to come, just as Joseph had said; and there was famine in all the countries, but in all the land of Egypt there was bread.

55 And when all the land of Egypt also felt hunger, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: and Joseph opened all the storehouses,[d] wherein corn was, and sold unto the Egyptians; for the famine grew strong in the land of Egypt.

57 And all the countries[e] came into Egypt to buy corn of Joseph; because the famine was sore in all the countries.

CHAPTER XLII.

1 And when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look at one another?

2 And he said, Behold, I have heard that there is corn in Egypt; get you down thither, and buy for us provision from there, that we may live, and not die.

3 And ten brothers of Joseph went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brothers; for he said, Lest mischief befall him.

5 And the sons of Israel came to buy corn among those that came; for the famine was in the land of Canaan.

6 And Joseph—he was the governor over the land, it was he that sold corn to all the people of the land; and Joseph's brothers came, and bowed themselves down before him with the face to the earth.

7 And Joseph saw his brothers, and he recognised them; but made himself strange unto them, and spoke roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph recognised his brothers, but they recognised not him.

9 And Joseph remembered the dreams which he had dreamed concerning them, and he said unto them, Ye are spies; to see the nakedness of the land are ye come.

10 And they said unto him, No, my lord, thy servants are only come to buy food.

11 We all are sons of one man; we are true men; thy servants have never been spies.

12 And he said unto them, No! but to see the nakedness of the land are ye come.

13 And they said, We, thy servants, are twelve brothers, sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is no more.

14 And Joseph said unto them, It is[f] as I have spoken unto you, saying, Ye are spies;

15 Hereby shall ye be proved: By the life of Pharaoh, ye shall not go forth hence, except your youngest brother come hither.

---

[a] That is, each grain of corn produced a handful of its kind.

[b] *Menasheh*, from *nashoh*, "to forget."

[c] *Ephrayim*, from *paroh*, "to be fruitful."

[d] Heb. "All in which was;" the ellipses are supplied, according to Onkelos, first with "storehouses," and secondly, with "corn."

[e] This term, which is also used in the preceding verse, and there rendered "all the earth," evidently is an hyperbolical expression, and alludes to the parts of the earth contiguous to and having commercial intercourse with Egypt, such as Phœnicia, Palestine, and Arabia. Mendelssohn renders "all the people from the country around;" but Onkelos translates here וכל ארעא with וכל דיירי ארעא "all inhabitants of the earth:" still the sense is the same.

[f] Joseph meant that the contradiction of which they were guilty, proved the truth of his suspicion. First they were ten brothers, and immediately afterward twelve, and thus he pretended that he could place no confidence in their assertions.

16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether the truth be with you; and if not, by the life of Pharaoh, ye are surely spies.

17 And he put them together into ward three days.

18 And Joseph said unto them on the third day, This do, and live; I fear God.*

19 If ye be true men, let one of your brothers remain imprisoned in the house of your confinement; but ye, go, carry home what you have bought for the want of your household.

20 But your youngest brother bring unto me; so shall your words be verified, and ye shall not die. And they did so.

21 And they said one to another, Truly we are guilty[a] concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 And Reüben answered them, saying, Did I not say unto you, thus, Do not sin against the child; and ye would not hear? and behold, his blood also is now required.

23 And they knew not that Joseph understood them; for he spoke unto them by an interpreter.

24 And he turned himself away from them, and wept; and returned to them again, and spoke with them, and took from them Simeon, and bound him before their eyes.

25 And Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way; and he[b] did unto them thus.

26 And they loaded their asses with their corn, and departed thence.

27 And one of them opened his sack to give his ass provender in the inn: when he espied his money, for, behold, it was in the mouth of his sack.

28 And he said unto his brothers, My money hath been restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid,[c] saying one to another, What is this that God hath done unto us?

29 And they came unto Jacob their father unto the land of Canaan, and they told him all that had befallen them; saying,

30 The man, the lord of the land, spoke roughly to us, and took us as though we were espying the country.

31 And we said unto him, We are true men; we have never been spies:

32 We are twelve brothers, sons of our father; the one is no more, and the youngest is this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men: leave one of your brothers here with me, and (the food for) the want of your households take ye and be gone;

34 And bring your youngest brother unto me; then shall I know that ye are no spies, but that ye are true men; your brother I will give up to you, and in the land ye shall be allowed to traffic.

35 And it came to pass as they were emptying their sacks, that, behold, every man's bundle of money was in his sack: and when they saw the bundles of their money, they and their father, they were afraid.

36 And Jacob their father said unto them, Me ye have bereaved of my children: Joseph is gone, and Simeon is gone, and Benjamin ye will take away; all these things are against me.[d]

37 And Reüben said unto his father, thus, Two of my sons shalt thou slay, if I bring him not to thee; deliver him into my hand, and I will bring him back to thee.

38 And he said, My son shall not go down with you; for his brother is dead, and he alone is left: and if mischief befall him by the way in which ye go, then will ye bring down my gray hairs with sorrow to the grave.

---

[a] "Truly we suffer punishment for our brother's sake, whose anguish of soul we saw," &c.—ARNHEIM.

[b] Probably alluding to the superintendent who is mentioned hereafter.

[c] They no doubt suspected that the restoration of the money was not accidental; hence they thought that it was a new infliction of punishment for their sins.

[d] Lit. "Over me have all these events been;" meaning, I alone have to suffer from all these events. Jacob perhaps suspected that his other sons, out of some wicked feeling, had left Joseph and Simeon to perish, and he thus upbraids them with their indifference to his sorrows. *They* might regard little the perilling of the life of two brothers, and endangering that of another; but *he* could not be callous to the fate of those so dear to him.

CHAPTER XLIII.

1 And the famine was sore in the land.

2 And it came to pass, when they had completely eaten up the provisions[a] which they had brought out of Egypt, that their father said unto them, Go again, buy us a little food.

3 And Judah said unto him, thus, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

4 If thou wilt send our brother with us, we will go down and buy thee food;

5 But if thou sendest him not, we will not go down; for the man said unto us, Ye shall not see my face, except your brother be with you.

6 And Israel said, Wherefore have ye dealt so ill with me, as to tell the man that ye have yet another brother?

7 And they said, The man inquired particularly concerning us, and our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we possibly know that he would say, Bring down your brother?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, as also our little ones.

9 I will be surety for him; from my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then shall I have sinned against thee all the days.

10 For, if we had not lingered, surely we had now returned the second time.

11 And their father Israel said unto them, If it must be so now, do this: take of the best[b] products of the land in your vessels, and carry down to the man a present, a little balm, and a little honey, spices, and lotus, pistachio-nuts and almonds;

12 And twofold money take in your hand; and the money that was put back in the mouth of your sacks, you must carry back in your hand; peradventure it was an oversight;

13 Also your brother take along, and arise, go again unto the man.

14 And may God the Almighty give you mercy before the man, that he may send away to you your other brother, and Benjamin. And I, if I am to be bereaved, let me be bereaved.[c]

15 And the men took that present; and twofold money they took in their hand, as also Benjamin; and they rose up, and went down to Egypt, and stood before Joseph.*

16 And when Joseph saw Benjamin with them, he said to the superintendent of his house, Bring these men into the house, and slay, and make ready; for with me shall these men dine at noon.

17 And the man did as Joseph had said; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house: and they said, Because of the money that came back in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for boudmen, together with our asses.

19 And they came near to the man who was appointed over Joseph's house, and they spoke with him at the door of the house,

20 And they said, Pardon, my lord, we came down at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in its full weight; and we have brought it back in our hand.

22 And other money have we brought down in our hand to buy food; we know not who hath put our money in our sacks.

23 And he said, Peace be to you, fear not; your God, and the God of your father, hath given you a treasure in your sacks; your money hath come to me. And he brought Simeon out unto them.

---

[a] שבר *sheber* has been rendered varyingly in the text, "corn," "provision," and "what hath been bought," as all signifying the same.

[b] Heb. זמרת from זמר "to sing," or "praise," meaning those things for which the land is praised abroad. Philippson remarks that the smallness of the present showed the simplicity of Jacob's notions of the ruler of Egypt, as he wished to propitiate him with a gift suitable perhaps to the petty chiefs of Palestine. So also with regard to the fear expressed by the brothers in v. 18, that their beasts might be seized.

[c] This version is according to Mendelssohn. Onkelos renders the Hebrew words merely by synonymies. Arnheim, however, adds the words אז and עתה and says, "I, however, am either way bereaved of my children." Be this as it may, it is an expression of resignation. (Compare with Esther iv. 16.)

24 And the man brought the men into Joseph's house; and he gave them water, and they washed their feet, and he gave provender to their asses.

25 And they made ready the present before Joseph came home at noon; for they had heard that they should eat bread there.

26 And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them after their welfare, and said, Is you old father well, of whom ye spoke? is he yet alive?

28 And they answered, Thy servant, our father, is in good health, he is yet alive. And they bowed down their heads, and prostrated themselves.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your youngest brother, of whom ye spoke unto me? And he said, God be gracious unto thee, my son.[a]

30 And Joseph hastened away, for his affection toward his brother became enkindled, and he sought to weep; and he entered into his chamber, and wept there.

31 And he washed his face, and came out, and refrained himself, and said, Set on the bread.[a]

32 And they set on for him by himself, and for them by themselves; and for the Egyptians, who did eat with him, by themselves; because the Egyptians may not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

33 And they sat before him, the first-born according to his prior birth, and the youngest according to his youth;[b] and the men marvelled one at the other.

34 And he sent portions[c] unto them from before him; but Benjamin's portion exceeded the portions of all of them fivefold. And they drank, and were merry with him.

CHAPTER XLIV.

1 And he commanded the superintendent of his house, saying, Fill the sacks of these men with food, as much as they can carry, and put every man's money in the mouth of his sack.

2 And my cup, the silver cup, thou shalt put in the mouth of the sack of the youngest, and the money for his corn. And he did according to the word of Joseph which he had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 They were gone out of the city, not yet far off, when Joseph said unto the superintendent of his house, Up, follow after the men; and when thou hast overtaken them, say unto them, Wherefore have ye returned evil for good?

5 Is not this out of which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

6 And he overtook them, and he spoke unto them these same words.

7 And they said unto him, Wherefore will my lord speak such words as these? God forbid that thy servants should do any thing like this.

8 Behold the money, which we found in the mouth of our sacks, we brought back unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, let him die; and we also will be bondmen unto my lord.

10 And he said, Now also let it be according to your words:[d] he with whom it is found shall be my servant; but ye shall be blameless.

11 And they made haste, and every one of them took down his sack to the ground, and every one opened his sack.

---

[a] In modern phrase, "Put the dinner on the table."

[b] There can be no doubt of the correctness of the tradition that Joseph ordered them to sit down according to their age. Hence their astonishment. Perhaps, too, he may have pretended to divine with his silver cup, out of which he afterward drank.

[c] This custom is explained by that yet prevailing in Persia, where the various things to be eaten are brought in on a large dish at once, and one dish is placed before two or three guests. Before a guest of high rank, or one whom the entertainer desires to distinguish, a particular dish is put, upon which one after the other, up to fifteen, different kinds of food are placed.—PHILIPPSON.

[d] "It is my wish that you prove yourselves as honest now as on the former occasion," is the explanation of Arnheim, after ABARBENEL; but Rashi explains, "You are right, so is the law; you are all guilty; if a thief is found with one of ten, they are all culpable; but I will not act with you in strict justice, but only make the thief my bondman."

12 And he searched, at the eldest he began, and at the youngest he left off; and the cup was found in Benjamin's sack.

13 Then they rent their clothes, and every one loaded his ass, and they returned to the city.*

14 And Judah and his brothers came into Joseph's house, and he was yet there; and they fell down before him on the ground.

15 And Joseph said unto them, What deed is this that ye have done? knew ye not that such a man as I can certainly divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we justify ourselves? God hath found out the iniquity of thy servants: behold we are servants unto my lord, both we, as also he in whose hand the cup was found.

17 And he said, God forbid that I should do this: the man in whose hand the cup was found, he shall be my servant; and as for you, go you up in peace unto your father.

Haphtorah in 1 Kings iii. 15 to iv. 1.

SECTION XI. VAYIGGASH, ויגש.

18 ¶ Then Judah came near unto him, and said, Pardon, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thy anger burn against thy servant; for thou art even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have an old father, and a little[a] child born in his old age; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set my eye upon him.

22 And we said unto my lord, The lad cannot leave his father; for if he should leave his father, he would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall not see my face any more.

24 And it came to pass, when we came up unto thy servant my father, that we told him the words of my lord.

25 And our father said, Go back, and buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we cannot see the man's face, except our youngest brother be with us.

27 And thy servant my father said unto us, Ye know that my wife bore me two sons;

28 And the one went out from me, and I said, Surely he hath been torn in pieces; and I have not seen him up to this time.

29 And if ye take this one also from me, and mischief befall him, ye will bring down my gray hairs with sorrow to the grave.

30 And now, when I come to thy servant my father, and the lad be not with us; seeing that his life[b] is bound up in the lad's life;*

31 It will come to pass, that when he seeth that the lad is not with us, he will die: and thy servants would thus bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I have sinned against my father all the days.

33 Now therefore, I pray thee, let thy servant abide instead of the lad as bondman to my lord; and let the lad go up with his brothers.

34 For how shall I go up to my father, and the lad be not with me? I should[c] perhaps be compelled to witness the evil which would come on my father.

CHAPTER XLV.

1 Then could Joseph not refrain himself before all those that stood by him; and he cried, Cause every man to go out from me. And there remained no man with him, while Joseph made himself known unto his brothers.

2 And he raised his voice in weeping; and the Egyptians heard it, and the house of Pharaoh heard it.

3 And Joseph said unto his brothers, I am Joseph; doth my father yet live? And his brothers could not answer him; for they were terrified at his presence.

---

[a] "Little," or "young," in comparison with his other brothers, all older than he.

[b] "His soul is bound to his soul."—Arnheim. "His soul is as dear to him as his own soul."—Onkelos.

[c] Mendelssohn renders פֶּן as a negative: "I would not be able to look on the distress which would overtake my father." I have translated according to Onkelos.

4 And Joseph said unto his brothers, Come near to me, I pray you; and they came near; and he said, I am Joseph your brother, whom ye sold into Egypt.

5 But now be not grieved, nor be angry[a] with yourselves, that ye sold me hither; for in order to preserve life did God send me before you.

6 For these two years hath the famine been already in the land; and there are yet five years, in which there will be neither ploughing nor harvesting.

7 And God hath thus sent me before you to prepare for you a permanence on the earth, and to save your lives by a great deliverance.*

8 So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and a lord for all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus hath said thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not.

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that is thine.

11 And I will maintain thee there; for there are yet five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your own eyes see, and the eyes of my brother Benjamin, that it is my mouth[b] that speaketh unto you.

13 And ye shall tell my father of all my honour in Egypt, and of all that ye have seen; and ye shall hasten and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 And he kissed all his brothers, and wept upon them; and after that his brothers spoke with him.

16 And the report thereof was heard in Pharaoh's house, saying, Joseph's brothers are come; and it was pleasing in the eyes of Pharaoh, and in the eyes of his servants.

17 And Pharaoh said unto Joseph, Say unto thy brothers, This do ye; load your beasts, and go, get you unto the land of Canaan;

18 And take your father and your households, and come unto me; and I will give you the best[c] of the land of Egypt, and ye shall eat the fat of the land.*

19 And thou art commanded,[d] This do ye, take unto yourselves out of the land of Egypt wagons for your little ones, and for your wives, and take up your father, and come.

20 And do ye feel no concern[e] on account of your household goods; for the best of all the land of Egypt is yours.

21 And the children of Israel did so; and Joseph gave them wagons, according to the command of Pharaoh; and he gave them provision for the way.

22 To all of them he gave to each changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

23 And to his father he sent after this manner: ten asses laden with the best things of Egypt, and ten she-asses laden with corn and bread and other food for his father, for the journey.

24 And he accompanied[f] his brothers on the way, and they departed: and he said unto them, Do not fall out by the way.

25 And they went up out of Egypt, and came into the land of Canaan, unto Jacob their father.

26 And they told him, saying, Joseph is yet alive; and that he is governor over all the land of Egypt. But his heart remained cold, for he believed them not.

27 But when they told him all the words of Joseph, which he had said unto them; and when he saw the wagons which Joseph had sent to carry him: the spirit of Jacob their father revived.*

---

[a] Lit. "Let it not be grievous in your eyes."

[b] Before he spoke to them through an interpreter; but now he addressed them himself in their own Hebrew; and this he justly thought must impress them with the conviction that it was none but Joseph who spoke, and that there was no further deception practised on them by the capricious ruler of Egypt, as he had shown himself hitherto.

[c] טוב "that which is pre-eminently good," *i. e.* the best.

[d] Arnheim thinks we ought to supply "to tell them."

[e] Lit. "Let your eye have no pity on your vessels."

[f] שלח in Piël, is generally rendered to dismiss, or to accompany one a part of the journey. The latter meaning is here the more correct, since no doubt Joseph showed them the rights of hospitality, which among the Hebrews require the host to go part of the way with his guests.

28 And Israel said, Enough; Joseph my son is yet alive: I will go and see him before I die.

CHAPTER XLVI.

1 And Israel commenced his journey with all that he had, and came to Beër-sheba, and offered sacrifices unto the God of his father Isaac.

2 And God spoke unto Israel in the visions[a] of the night, and said, Jacob, Jacob. And he said, Here am I.

3 And he said, I am God, the God of thy father; fear not to go down into Egypt; for a great nation will I make of thee there:

4 I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thy eyes.

5 And Jacob rose up from Beër-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt; Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters,[b] and his sons' daughters, and all his seed he brought with him into Egypt.

8 ¶ And these are the names of the children of Israel, that came into Egypt, Jacob and his sons: the first-born of Jacob, Reüben.

9 And the sons of Reüben: Chanoch, and Pallu, and Chezron, and Carmi.

10 And the sons of Simeon: Yemuël, and Yamin, and Ohad, and Yachin, and Zochar, and Shaül the son of the Canaanitish woman.

11 And the sons of Levi: Gershon, Kehath, and Merari.

12 And the sons of Judah: 'Er, and Onan, and Shelah, and Perez, and Zerach; but 'Er and Onan died in the land of Canaan, and the sons of Perez were Chezron and Chamul.

13 And the sons of Issachar: Tola, and Puvah, and Yob, and Shimron.

14 And the sons of Zebulun: Sered and Elon, and Yachleël.

15 These are the sons of Leäh, whom she bore unto Jacob in Padan-aram, with Dinah his daughter: all the souls of his sons and his daughters were thirty and three.

16 And the sons of Gad: Ziphyon, and Chaggi, Shuni, and Ezbon, 'Eri, and Arodi, and Areli.

17 And the sons of Asher: Yimnah, and Yishvah, and Yishvi, and Beriah, and Serach their sister; and the sons of Beriah: Cheber, and Malkiël.

18 These are the sons of Zilpah, whom Laban gave to Leäh his daughter, and she bore these unto Jacob, sixteen souls.

19 The sons of Rachel, Jacob's wife: Joseph, and Benjamin.

20 And there were born unto Joseph in the land of Egypt Menasseh and Ephraim, whom Assenath the daughter of Poti phera', the priest of On, bore unto him.

21 And the sons of Benjamin: Bela', and Becher, and Ashbel, Gera, and Naaman, Echi, and Rosh, Muppim, and Chuppim, and Ard.

22 These are the sons of Rachel, that were born to Jacob: in all fourteen souls.

23 And the sons of Dan: Chushim.

24 And the sons of Naphtali: Yachzeël, and Guni, and Yezer, and Shillem.

25 These are the sons of Bilhah, whom Laban gave unto Rachel his daughter, and she bore these unto Jacob, in all seven souls.

26 All the souls that came with Jacob into Egypt, that came out of his loins, besides the wives of Jacob's sons, were in all sixty and six souls.

27 And the sons of Joseph, who were born him in Egypt, were two souls; all the souls of the house of Jacob, that came into Egypt, were seventy.*

28 ¶ And Judah he sent before him unto Joseph, to direct him[c] beforehand unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready[d] his chariot, and went up to meet Israel his father, to Go-

[a] Onkelos and others, "vision."

[b] "His daughters" can refer only to Dinah, for he had no other daughter: the plural is used, as in the case of "the sons of Dan, Chushim," (v. 23,) to express the idea that, where others have several daughters or sons, Jacob had of the first one at least bearing the designation of a female child, as with Dan reference is had to the similar circumstance of his being the father of at least one male offspring; perhaps the term also includes his sons' wives.

[c] "To prepare a place for him and to find out where he could settle."—RASHI after ONKELOS.

[d] Lit. "harnessed."

shen; and when he obtained sight of him, he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Let me die now, since I have seen thy face, that thou art yet alive.

31 And Joseph said unto his brothers, and unto his father's house, I will go up, and tell Pharaoh, and say unto him, My brothers and my father's house, who were in the land of Canaan, are come unto me;

32 And the men are shepherds, for they have been owners of cattle;[a] and their flocks, and their herds, and all that they have, they have brought along.

33 And it shall come to pass, if Pharaoh should have you called, and say, What is your occupation?

34 That ye shall say, Owners of cattle have thy servants been from our youth even until now, both we, as also our fathers; in order that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

CHAPTER XLVII.

1 Then came Joseph and told Pharaoh, and said, My father and my brothers, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

2 And he took some[b] of his brothers, five men, and presented them before Pharaoh.

3 And Pharaoh said unto his brothers, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, as also our fathers.

4 They said moreover unto Pharaoh, To sojourn in the land are we come; because there is no pasture for the flocks of thy servants, for the famine is sore in the land of Canaan; and now let thy servants dwell, we pray thee, in the land of Goshen.

5 And Pharaoh said unto Joseph, thus, Thy father and thy brothers are come unto thee:

6 The land of Egypt is before thee; in the best of the land let thy father and brothers dwell; let them dwell in the land of Goshen; and if thou knowest that there are among them men of activity, then appoint them rulers over my cattle.

7 And Joseph brought in Jacob his father, and placed him before Pharaoh; and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, How old art thou?[c]

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are one hundred and thirty years: few and evil have been the days of the years of my life, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.*

11 And Joseph assigned places of residence for his father and his brothers, and gave them a possession[d] in the land of Egypt, in the best of the land, in the land of Ra'meses, as Pharaoh had commanded.

12 And Joseph supplied his father, and his brothers, and all his father's household, with bread, in proportion to their families.

13 And there was no bread in all the land; for the famine was very sore; and the land of Egypt and the land of Canaan fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

15 And when the money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread; for why should we die in thy presence, since the money is all gone?

16 And Joseph said, Give up your cattle; and I will give you for your cattle, if the money be all gone.

17 And they brought their cattle unto Joseph; and Joseph gave them bread in exchange for horses, and for the flocks of sheep, and for the herds of cattle, and for the asses;

[a] Eng. ver. "Their trade hath been to feed cattle."

[b] Mendelssohn renders מקצה "of the youngest," and according to the Talmud they were Zebulun, Dan, Naphtali, Gad, and Asher; while the Midrash names Reüben, Simeon, Levi, Issachar, and Benjamin.

[c] Heb. "How many are the days of the years of thy life?"

[d] "They had merely asked permission to remain in Egypt during the famine; but as Pharaoh authorized their settling in Egypt, Joseph purchased them estates, that they might not be as strangers in the land."—After Ramban.

and he supplied them with bread for all their cattle for that year.

18 And when that year was ended, they came unto him in the second year, and said unto him, We will not hide it from my lord, how that our money with our herds of cattle hath entirely passed into the possession of my lord; there is naught left in the sight of my lord, but our bodies, and our land.

19 Wherefore shall we die before thy eyes, both we and our land? buy us and our land for bread; and we and our land will be servants unto Pharaoh; and give us seed, that we may live, and not die, and that the land be not rendered desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to the cities,[a] from one end of the borders of Egypt even to the other end thereof.

22 Only the land of the priests bought he not; for the priests had a portion assigned them by Pharaoh, and they ate their portion which Pharaoh gave them: therefore they did not sell their land.

23 Then said Joseph unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and sow ye the land.

24 And it shall come to pass in the harvest times, that ye shall give the fifth part unto Pharaoh; and four parts shall be your own, for the seed of the field, and for your food, and for those belonging to your households, and for food for your little ones.*

25 And they said, Thou hast saved our lives: let us but find grace in the eyes of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a statute unto this day over the land of Egypt, that Pharaoh should have the fifth part; except the land of the priests alone became not Pharaoh's.

27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and were fruitful, and multiplied exceedingly.

Haphtorah in Ezekiel xxxvii. 15 to 28.

SECTION XII. VAYECHEE, ויחי.

28 And Jacob lived in the land of Egypt seventeen years: and the days of Jacob, the years of his life, were one hundred forty and seven years.

29 And when the time of Israel drew near that he was to die, he sent to call his son Joseph, and said unto him, If now I have found grace in thy eyes, put, I pray thee, thy hand under my thigh;[b] and deal with me in kindness and truth; bury me not, I pray thee, in Egypt.

30 But when I shall lie[c] with my fathers, thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me; and he swore unto him; and Israel bowed[d] himself upon the head of the bed.

CHAPTER XLVIII.

1 And it came to pass after these things, that some one said to Joseph, Behold, thy father is sick; and he took his two sons with him, Menasseh and Ephraim.

2 And some one told Jacob, and said, Behold, thy son Joseph is coming unto thee; and Israel strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God, the Almighty, appeared unto me at Luz in the land of Canaan, and blessed me,

4 And he said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and I will give this land to thy seed after thee for an everlasting possession.

5 And now thy two sons, who were born unto thee in the land of Egypt, before I came unto thee into Egypt, shall be mine; Ephraim

---

[a] "Because they had no more property in the land, he removed them to the towns," ARNHEIM after ABARBANEL; and adds: "Von Bohlen explains hence the great number of towns, of which there were, according to Herodotus, twenty thousand in the Delta of the Nile."

[b] "In order to swear that thou wilt deal," &c.—ARNHEIM.

[c] This expression means merely the act of dying, thus, "When I at length shall die;" wherefore Philippson's rendering, "That I may lie with my fathers, carry me," &c., is not necessary; since וישכב דוד עם אבתיו simply conveys "that David fell asleep, in death, as his fathers had done;" for he was not buried at Beth-lechem, their native place, but at Jerusalem.

[d] *i. e.* "In gratitude to God."

and Menasseh shall be unto me as Reüben and Simeon.

6 And thy issue, which thou begettest after them, shall be thine, after the name of their brothers shall they be called in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan on the way, when yet there was some distance to come unto Ephrath: and I buried her there on the way of Ephrath, the same is Beth-lechem.

8 And Israel perceived the sons of Joseph, and said, Who are these?

9 And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.*

10 Now the eyes of Israel were dim through age, he could not see;[a] and he brought them near unto him, and he kissed them, and embraced them.

11 And Israel said unto Joseph, To see thy face I had not hoped; and, lo, God hath shown me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left, and Menasseh in his left hand toward Israel's right, and brought them near unto him.

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Menasseh's head; he laid his hands wittingly; although Menasseh was the first-born.

15 And he blessed Joseph, and said, The God, before whom my fathers Abraham and Isaac did walk, the God who fed[b] me from my first being unto this day,

16 The angel[c] who redeemed me from all evil, bless the lads; and let my name be called on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.*

17 And when Joseph saw that his father would lay his right hand upon the head of Ephraim, it displeased him: and he took hold of his father's hand, to remove it from the head of Ephraim unto the head of Menasseh.

18 And Joseph said unto his father, Not so, my father; for this is the first-born, put thy right hand upon his head.

19 And his father refused, and said, I know, my son, I know, he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude[d] of nations.

20 And he blessed them that day, saying, With thee shall Israel bless, saying, God make thee as Ephraim and Menasseh: and so he set Ephraim before Menasseh.

21 And Israel said unto Joseph, Behold, I die; but God will be with you, and bring you again unto the land of your fathers.

22 Moreover I have given unto thee one portion above thy brothers, which I took[e] out of the hand of the Emorite with my sword and with my bow.*

CHAPTER XLIX.

1 ¶ And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 Reüben, thou art my first-born, my might, and the beginning of my strength; the excellency of dignity, and the excellency of power (should be thine).

4 Unstable as water, thou shalt not have the excellence; because thou wentest up to thy father's bed; then defiledst thou the one who ascended[f] my couch.

[a] This is to say, Israel could perceive dimly the presence of persons, without being able to see distinctly.

[b] הרעה, literally, "Who fed me upon pastures," taking this word from his own pastoral life.

[c] Dubno and Sforno think that the words "may he send" should be supplied before "the angel;" meaning, "May God, who hath always protected me, send his messenger to bless the lads."

[d] Lit. "A fulness of the nations," which may mean, "whose fame shall fill the books of nations;" so Rashi; Onkelos, "rulers of nations."

[e] Philippson renders, "Which I shall have taken," referring to the future conquest of Palestine, since prophecy looks upon future events as already past.

[f] Ramban and Arnheim are of opinion that the third person עלה in the Hebrew text, refers to the speaker, viz. Jacob. Philippson renders, "then didst thou commit a violation," and agrees with the English version, that יצועי עלה is a sort of interjection, defining the cause of his displeasure, "he ascended my couch;" but the opinion of Ramban appears more correct.

5 ¶ Simeon and Levi are brethren; weapons of violence are their swords.[a]

6 Into their secret shall my soul not come; unto their assembly my spirit shall not be united; for in their anger they slew the man, and in their self-will they lamed the ox.

7 Cursed be their anger, for it is fierce; and their wrath, for it is cruel: I will divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, thou art the one thy brothers shall praise, thy hand shall be on the neck of thy enemies; thy father's children shall bow down unto thee.

9 Like a lion's whelp, O Judah, from the prey, my son, thou risest: he stoopeth down, he croucheth as a lion, and as a lioness, who shall rouse him up?

10 The sceptre[b] shall not depart from Judah, nor a lawgiver from between his feet; until Shiloh come, and unto him shall the gathering of the people be.

11 He bindeth unto the vine his foal, and to the vine-branch his ass's colt; he washeth his garments in wine, and in the blood of grapes his clothes;

12 His eyes shall be red from wine, and his teeth white from milk.

13 ¶ Zebulun shall dwell at the margin of the seas; and he shall be at the haven of ships; and his border shall be near to Zidon.

14 ¶ Issachar is a strong-boned ass, couching down between the stables.

15 And when he saw the resting-place that it was good, and the land that it was pleasant, he bent his shoulder to bear, and became a servant unto tribute.[c]

16 ¶ Dan shall judge[d] his people, as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an adder on the path, that biteth the horse in the heels, so that his rider falleth backward.

18 For thy salvation, I hope, O LORD.*

19 ¶ Gad, troops will band against him; but he shall wound their heel.[e]

---

[a] After Rashi.

[b] I have left this verse as it is in the English version, inasmuch as it is according to Onkelos and Rashi, the former of whom renders וכפרא כבני בנוהי עד יקלבא, "and the scribe from his sons' sons for ever, until," &c. But Arnheim gives, "Till he of Shiloh cometh, and the obedience of the tribes be turned to him," and refers "he of Shiloh" to Achiyah, the prophet of Shiloh, who foretold to Jeroboam that a part of the kingdom should be taken from Solomon and transferred to him, (I Kings xi. 31,) which prediction afterward came to pass, when Rechoboam refused to redress the grievances of the people; and "to him," then alludes to Jeroboam, to whom the tribes of Israel, here called עמים, (see Gen. xlviii. 4,) were to turn from the house of David. Mendelssohn, in giving a somewhat different version, refers to the same event. Others, again, give: "The sceptre shall not depart from Judah, nor the lawgiver from his descendants for ever; because Shiloh shall come, and to him shall be the gathering of the nations." This version is predicated upon the words עד כי being separated by a disjunctive accent, and thus stand for "for ever" and "because;" since the Yetib is a greater disjunctive than the Pesseek in 2 Sam. xxiii. 10. Philippson, the latest of our translators, renders: "The sceptre shall not depart from Judah, the ruler's staff from between his feet, even then when he cometh to Shiloh, and his shall be the obedience of the nations." In his comment he says, in substance, that to Judah is promised the rule and prominence in Israel, which was not to depart even when Joshua, the Ephraimite, should set up the tabernacle at Shiloh after the conquest of Palestine; so that עד כי does not signify alone "until," but includes the time beyond the period stated, "even then when."—It is impossible in this work to go into various versions and opinions hazarded by commentators; but this much is certain, that Onkelos, the best translator the Pentateuch had for a long while, and who is not yet excelled, would not have added עד יקלבא if he had thought that it militated against the Jewish faith. The assumption that the sceptre was taken at a particular period, wherefore *Shiloh* must have come then, is futile; since Judah had no rule during the second temple, and with the blinding of Zedekiah, in the year of the world 3402, prior to the common era 586 years, the kingdom or sceptre of David became extinct; wherefore the alleged fulfilment came five hundred and eighty-six years too late. But believing Israelites, who confide in prophecy, *do not* think the sceptre totally departed from Judah; especially are the scribes, or those learned in the law, not lost from the as yet latest descendants of Israel. The sceptre *will return* when the Shiloh, the King Messiah, shall come, and to him shall be both the obedience and assemblage of people or nations, as יקהת עמים is variously rendered. The plan of this work prohibits us from enlarging; but the pious and intelligent reader will have enough to satisfy all doubts.

[c] Doubtlessly Jacob here contrasts Issachar with Zebulun: the latter was to be a merchant tribe, seeking for gain upon the ocean, going in quest of wealth; the former, on the contrary, laborious and patient, like the animal to which he is compared, who lies down at night near the stables when his work is done, was to prefer his beautiful land, full of all that can make agriculture profitable. Arnheim therefore renders the last words, "and yieldeth himself to the service of the labourer."

[d] Arnheim renders ידין with "avenge."

[e] Arnheim; making יגוד "shall cut," or "wound," (Deut. xiv. 2;) the verse refers then to the many wars which the border-tribe of Gad should have to wage successfully against their faithless heathen neighbours. Onkelos would require this version: "Those of the house of Gad shall pass in bands in advance of their brothers (over the Jordan) to the war, and with many goods shall they return to their land." Jernsalem Targum: "and return in peace to their dwellings."

20 ¶ Out of Asher cometh fat bread, and he shall yield royal dainties.

21 ¶ Naphtali is (like) a fleet hind; he bringeth pleasant words.[a]

22 ¶ Joseph is a fruitful bough, a fruitful bough by a spring; the branches of which run over the wall.

23 And they embittered his life, and they shot at him, and they hated him, the men of the arrows.

24 But his bow abode in strength, and his arms and his hands remained firm; from[b] the hands of the mighty God of Jacob, from there thou becamest the shepherd, the stone of Israel.

25 From the God of thy father, who will help thee; and from the Almighty, who will bless thee, with blessings of heaven above, with blessings of the deep that coucheth beneath, with blessings of the breasts, and of the womb;

26 With the blessings of thy father that have excelled the blessings of my progenitors unto the utmost bound of the everlasting hills: these shall be on the head of Joseph, and on the crown of the head of him that was separated[c] from his brothers.*

27 Benjamin shall be as a wolf that rendeth:[d] in the morning he shall devour the prey, and at evening he shall divide the spoil.

28 All these are the tribes of Israel, twelve in number; and this is what their father spoke unto them, and wherewith he blessed them; every one according to his proper blessing blessed he them.

29 And he charged them and said unto them, I am to be gathered unto my people; bury me near my fathers in the cave that is in the field of Ephron the Hittite,

30 In the cave that is in the field of Machpelah, which is before Mamré, in the land of Canaan, which field Abraham bought of Ephron the Hittite, for a possession as a burying-place,

31 (There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leäh,)

32 Purchasing the field and the cave that is therein from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed; and he departed this life, and was gathered unto his people.

CHAPTER L.

1 And Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3 And they fulfilled for him forty days;[e] for so they fulfil the days of those that are embalmed; and the Egyptians wept for him seventy days.

4 And when the days of his mourning were past, Joseph spoke unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father made me swear, saying, Lo, I die; in my grave, which I have dug[f] for me in the land of Canaan, there shalt thou bury me: now therefore let me go up, I pray thee, and I will bury my father, and return again.

6 And Pharaoh said, Go up, and bury thy father, as he hath made thee swear.

7 And Joseph went up to bury his father, and there went up with him all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brothers, and his father's house; only their little ones, and their flocks, and their herds, they left behind in the land of Goshen.

9 And there went up with him both chariots and horsemen; and the encampment was very great.

10 And they came to the thrashing-floor of Atad, which is beyond Jordan, and they held there a great and very sore lamentation; and he made for his father a mourning of seven days.

---

[a] "He bringeth pleasant messages."—PHILIPPSON.

[b] Mendelssohn understands here, "this came to thee from the hands," &c. Arnheim takes מִן as synonymous with מִנִּי "rock," or "protector;" and it then means that, through the help of Jacob's mighty God, Joseph became the guardian and protector of Israel. Philippson refers both terms to God, and translates, "from the hands of the mighty God of Jacob, from the Shepherd, the Rock of Israel."

[c] Mendelssohn gives this with "crowned from among," &c.

[d] *i. e.* His prey.

[e] Meaning, the process of embalming occupied forty days; "and they fulfilled" then is, that the embalmers were for this period engaged in their labour.

[f] "I have acquired," according to some.

11 And when the inhabitants of the land, the Canaanites, saw the mourning at the thrashing-floor of Atad, they said, This is a grievous mourning to the Egyptians; wherefore the name of it was called Abel-mizrayim,[a] which is beyond the Jordan.[b]

12 And his sons did unto him according as he had commanded them;

13 And his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which field[c] Abraham bought for a possession, as a burying-place, of Ephron the Hittite, before Mamré.

14 And Joseph returned unto Egypt, he, and his brothers, and all that were gone up with him to bury his father, after he had buried his father.

15 And when Joseph's brothers saw that their father was dead, they said, Peradventure Joseph may now hate us; and then he would certainly requite us all the evil which we have done unto him.

16 And they sent word unto Joseph, saying, Thy father did command before his death, saying,

17 So shall ye say unto Joseph, O forgive, I pray thee, the trespass of thy brothers, and their sin; for evil have they done unto thee: and now, we pray thee, forgive the trespass of the servants of the God of thy father; and Joseph wept when they spoke unto him.

18 And his brothers also went and fell down before him; and they said, Behold, we will be thy servants.

19 And Joseph said unto them, Fear not; for am I in the place of God?

20 But as for you, though ye thought evil against me, God meant it unto good; in order to bring to pass, as it is this day, to save alive a numerous people.*

21 Now therefore fear ye not, I will support you, and your little ones; and he comforted them, and spoke kindly unto them.

22 And Joseph dwelt in Egypt, he, and his father's house; and Joseph lived one hundred and ten years.*

23 And Joseph saw of Ephraim children of the third generation; the children also of Machir the son of Menasseh were brought up upon Joseph's knees.

24 And Joseph said unto his brothers, I shall die; but God will surely visit you, and bring you up out of this land unto the land which he hath sworn to Abraham, to Isaac, and to Jacob.

25 And Joseph caused the children of Israel to swear, saying, God will surely visit you, and then shall ye carry up my bones from here.

26 So Joseph died, being one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

Haphtorah in 1 Kings ii. 1 to 12.

Note.—Haphtorah for the Sabbath, if on the day before New Moon, is in 1 Samuel xx. 18 to 42.

Reading for Maphtere for Sabbath and New Moon, Numbers xxviii. 9 to 15.

Haphtorah for Sabbath and New Moon in Isaiah lvi. 1 to 24.

Haphtorah for Sabbath Chanukkah in Zechariah ii. 14 to iv. 7.

Haptorah for the second Sabbath Chanukkah in 1 Kings vii. 40 to 50.

When either of the above is read on any Sabbath, the usual weekly Haphtorah is omitted. The same is the case with all other occasional Haphtoroth, which usually take the place of the regular ones.

---

[a] "Mourning of Egypt."

[b] According to R. Joseph Schwartz this means the ancient bed of the river to the south of the Dead Sea, as Joseph did not cross the present Jordan to the north of that lake.

[c] This construction is according to Arnheim, rendering אשר and השדה simply with "which field." He also renders על פני כמרא with "east of Mamré."

THE BOOK OF EXODUS,

SHEMOTH, שמות,

CONTAINING THE HISTORY OF THE ISRAELITES IN EGYPT, AND THEIR REDEMPTION, TO THE BUILDING OF THE TABERNACLE.

SECTION XIII. SHEMOTH, שמות.

CHAPTER I.

1 ¶ Now these are the names of the children of Israel, that came into Egypt; with Jacob were they come, every man and his household.

2 Reüben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins of Jacob were seventy souls; together with Joseph who was already in Egypt.

6 And Joseph died, with all his brothers, and all that generation.

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them.

8 ¶ Now there rose up a new king over Egypt, who knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel is more numerous and mightier than we:

10 Come on, let us deal wisely with it; lest it multiply, and it come to pass, that, when there happen to be a war, it join also unto our enemies, and fight against us, and depart out of the land.

11 And they thereupon did set over it taskmasters, to afflict it with their burdensome labours; and it built treasure cities, for Pharaoh, Pithom and Raamses.

12 But in the measure that they afflicted the same, so it multiplied and so it spread itself out; and they felt abhorrence because of the children of Israel.

13 And the Egyptians compelled the children of Israel to labour with rigour:

14 And they made their lives bitter with hard labour, in mortar, and in bricks, and in all manner of labour in the field; besides all their other service, wherein they made them labour with rigour.

15 And the king of Egypt said to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah;

16 And he said, When ye do the office of a midwife to the Hebrew women, ye shall have due regard upon the birth:[a] if it be a son, then shall ye kill him; but if it be a daughter, then may she live.

17 But the midwives feared God, and they did not as the king of Egypt had commanded them, but saved the men-children alive.*

18 And the king of Egypt called for the midwives, and he said unto them, Why have ye done this thing, and have saved the men-children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively;[b] ere the midwife cometh in unto them they are delivered.

20 And God dealt well with the midwives; and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he made them houses.[c]

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

CHAPTER II.

1 And there went a man of the house of Levi, and took a daughter of Levi.

[a] אבנים "the chair upon which women sit during childbirth" is used for the child itself that is born.

[b] *i. e.* Vigorous; wherefore they require not the same care as the more feeble Egyptians; in consequence of which it would be impossible to slay the child unperceived by the mother.

[c] *i. e.* He made them important, and founders of houses of renown in Israel.

2 And the woman conceived, and bore a son; and when she saw him that he was a goodly[a] child, she hid him three months.

3 And when she could no longer hide him, she took for him a box of bulrushes,[b] and daubed it with slime and with pitch; and she put the child therein, and laid it amidst the flags by the brink of the river.

4 And his sister placed herself afar off, to ascertain what would be done to him.

5 And the daughter of Pharaoh[c] came down to wash herself at the river; and her maidens walked along by the side of the river; and when she saw the box among the flags, she sent her maid and fetched it.

6 And she opened it, and saw the child, and, behold, it was a weeping boy; and she had compassion on him, and said, This is one of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse for thee the child?

8 And Pharaoh's daughter said to her, Go; and the maiden went and called the mother of the child.

9 And Pharaoh's daughter said unto her, Take away this child, and nurse him for me, and I will give thee thy wages; and the woman took the child, and nursed him.

10 And the child grew up, and she brought him unto Pharaoh's daughter, and he became to her as a son; and she called his name Moses;[d] and she said, Because out of the water have I drawn him.*

11 And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdensome labours; and he saw an Egyptian man smiting a Hebrew man, one of his brethren.

12 And he looked this way and that way, and when he saw that there was no one by, he smote[e] the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two Hebrew men were striving together; and he said unto him that was in the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a chief and a judge over us? intendest thou to kill me, as thou hast killed the Egyptian? And Moses feared, and said, Surely the thing is become known.

15 And Pharaoh heard this thing, and he sought to slay Moses; but Moses fled from the face of Pharaoh, and tarried in the land of Midian, and he sat down by a well.

16 Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away; but Moses arose and helped them, and watered their flock.

18 And when they came to Reüel their father, he said, Wherefore are ye come home so soon to-day?

19 And they said, An Egyptian man delivered us out of the hand of the shepherds; and he also drew water for us, and watered the flock.

20 And he said unto his daughters, And where is he? wherefore have ye left the man? call him, that he may eat bread.

21 And Moses was content to dwell with the man; and he gave Zipporah his daughter to Moses.

22 And she bore a son, and he called his name Gershom;[f] for he said, I have been a stranger in a foreign land.

23 ¶ And it came to pass in this long time, that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried; and their complaint came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God took cognizance of them.[g]*

---

[a] That is, handsome and well formed; the word טוב is often used in this sense.

[b] Philippson renders, "papyrus rush," out of the stems of which boats are constructed, which attain at times immense speed in their propulsion. They were called by Pliny *papyraceæ naves*. See also כלי גמא "vessels of bulrushes," Eng. ver., in Isaiah xviii. 2.

[c] Wonderful providence! that the daughter of the oppressor should be made the instrument, through the very decree of exterminating the male Israelites, to educate the future deliverer of his people.

[d] "Mosheh," from משה *mashoh*, "to draw forth."

[e] Lit. "he smote," not "he slew."

[f] *Ger*, a "stranger;" and *shahm*, "there."

[g] "He turned his attention to them and did not avert his eyes," Rashi; that is, he noted their sorrows and resolved to redeem them.

CHAPTER III.

1 ¶ And Moses was keeping the flock of Jithro his father-in-law, the priest of Midian; and he led the flock far away into the desert, and came to the mountain of God, to Choreb.

2 And an angel[a] of the LORD appeared unto him in a flame of fire out of the midst of a thorn-bush; and he looked, and, behold, the thorn-bush was burning with fire, but the thorn-bush was not consumed.

3 And Moses said, I must turn aside, and see this great sight, why the thorn-bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the thorn-bush, and said, Moses, Moses; and he said, Here am I.

5 And he said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.

6 And he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob; and Moses hid his face; for he was afraid to look up to God.

7 And the LORD said, I have truly seen the affliction of my people that is in Egypt, and have heard its cry by reason of its task-masters; yea, I know its sorrows;

8 And I am come down to deliver it out of the hand of the Egyptians, and to bring it up out of that land unto a land, good and large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Emorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 And now then go, and I will send thee unto Pharaoh, and thou shalt bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Because I will be with thee; and this shall be unto thee the token, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, if I come unto the children of Israel, and say unto them, The God of your fathers hath sent me unto you; and they then say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I WILL BE THAT I WILL BE:[b] and he said, Thus shalt thou say unto the children of Israel, I WILL BE hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The EVERLASTING ONE, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial[c] unto all generations.*

16 Go, and assemble the elders of Israel, and say unto them, The Everlasting One, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying, I have surely taken cognizance of you and of that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Emorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they will hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Everlasting One, the God of the Hebrews hath met with us; and now

[a] The angel who appeared to Moses does not address him: the bodily appearance of the peculiar conflagration, was to arrest his attention; but immediately after, when Moses attempted to inspect it more closely, he is arrested by the Divine word, proceeding without a mediator, and he is thus called to commence his great mission by the Supreme himself.

[b] Arnheim translates this passage, "I will be that I am." It is very simple in its construction: still it is exceedingly difficult to convey the whole force of the idea by any words in a translation. The Lord announces himself as the Being who will ever be, as he was and as he is. In truth, the word is nothing but the future tense first person singular of the verb היה "to be." In the second part of the verse, therefore, Arnheim gives it simply as the name of God, without translating it: "EHYEH hath sent me to you." In this new name, which God assumes to denote his eternity, we have the second revelation of his being and quality. (See above, Gen. xvii. 1.)

[c] This means, say the commentators, that God taught Moses how to pronounce the *name* of four letters, which is read *Adonay*, and not as it is written.

let us go, we beseech thee, a three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 But I am sure that the king of Egypt will not let you go, unless it happen through a mighty hand.[a]

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof; and after that he will let you go.

21 And I will give this people favour in the eyes of the Egyptians; and it shall come to pass, that, when ye go, ye shall not go empty:

22 But every woman shall ask of her neighbour, and of her that sojourneth in her house, vessels of silver, and vessels of gold, and garments; and ye shall put them upon your sons, and upon your daughters; and ye shall empty out Egypt.

CHAPTER IV.

1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What is that in thy hand? and he said, A staff.

3 And he said, Cast it on the ground; and he cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thy hand, and grasp it by the tail; and he put forth his hand, and laid hold of it, and it became a staff in his hand.

5 In order that they may believe that there hath appeared unto thee the Everlasting One, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob.

6 And the LORD said farthermore unto him, Do put thy hand into thy bosom: and he put his hand into his bosom; and when he took it out, behold, his hand was leprous, white[b] as snow.

7 And he said, Put thy hand again into thy bosom: and he put his hand again into his bosom; and when he pulled it out of his bosom, behold, it was turned again as his other flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice[c] of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, and will not hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou shalt take out of the river shall become blood upon the dry land.

10 And Moses said unto the LORD, Pardon, O Lord, I am not a man of words, neither yesterday, nor the day before, nor since thou hast spoken unto thy servant; for I am heavy of speech, and heavy of tongue.

11 And the LORD said unto him, Who hath given a mouth to man? or who maketh him dumb, or deaf, or seeing, or blind? is it not I the LORD?

12 Now therefore go, and I will be with thy mouth, and I will teach thee what thou shalt speak.

13 And he said, Pardon, O Lord, send, I pray thee, by the hand of him whom thou wouldst[d] send.

14 And the anger of the LORD was kindled against Moses, and he said, Is there not Aaron, thy brother, the Levite? I know that he can speak well; and also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put the words in his mouth: and I will be with thy mouth, and with his mouth, and I will teach you what ye shall do.

16 And he shall speak for thee unto the people; and he shall be, yea he shall be to thee as a mouth, and thou shalt be to him as a god.[e]

17 And this staff shalt thou take in thy hand, wherewith thou shalt do the signs.*

---

[a] Rashi; others, after the literal text, "and not even through a mighty hand."

[b] Heb. "Leprous like snow."

[c] לקול probably means "the report," to wit, which Moses would bring of the wonders which he had seen; hence it says properly, if *words* should not convince them, he should *show* them something before their eyes.—ARNHEIM after RASHI.

[d] Onkelos renders, "who is worthy of being sent."

[e] Moses should give to Aaron instruction how to speak, consequently he would be to him what God was to Moses, instructor; and again, Aaron was to be the mouth of Moses, by telling the people what had been intrusted to him, and which he himself could not tell on account of his difficulty of speech.

18 ¶ And Moses went and returned to Jether his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren that are in Egypt, and see whether they be yet alive; and Jithro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt; for all the men are dead who sought thy life.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt; and Moses took the staff of God in his hand.

21 And the LORD said unto Moses, When thou goest to return into Egypt, regard well all the wonders which I have put in thy hand, and do them before Pharaoh; but I will harden his heart, and he will not let the people go.

22 And thou shalt say unto Pharoah, Thus hath said the LORD, My son, my first-born, is Israel.

23 And I said unto thee, Let my son go, that he may serve me; and thou refusest to let him go; so, behold, I will slay thy son, thy first-born.

24 And as he was on the journey in the inn, the LORD met him, and sought to kill him.

25 Then took Zipporah a sharp instrument,[a] and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody relative[b] art thou to me.

26 And then he withdrew from him; when she said, A bloody relative, but only in respect of the circumcision.

27 ¶ And the LORD said to Aaron, Go to meet Moses, into the wilderness; and he went and met him by the mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD wherewith he had sent him, and all the signs which he had commanded him.

29 And Moses and Aaron went and assembled all the elders of the children of Israel:

30 And Aaron spoke all the words which the LORD had spoken unto Moses; and he did the signs before the eyes of the people.

31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.[c]*

CHAPTER V.

1 And after that Moses and Aaron went in, and said unto Pharaoh, Thus hath said the Everlasting One, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who is the Everlasting, whose voice I am to obey, to let Israel go? I know not the Everlasting, nor will I let Israel go.

3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, a three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with the pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, hinder the people from their works? get you unto your own affairs.[d]

5 And Pharaoh said, Behold, the people of the land now are many, and ye disturb[e] them in the pursuit of their labours.

6 And Pharaoh commanded on the same day the taskmasters of the people, and its officers, saying,

7 Ye shall no more give the people straw to make the bricks, as yesterday and the day before; they themselves shall go and gather themselves straw.

8 And the number of the bricks, which they did make heretofore,[f] ye shall impose upon them, ye shall not diminish aught thereof; for they are idle; therefore they cry, saying, Let us go and sacrifice to our God.

9 Let the work be made to lie heavily upon the men, that they may have enough to do therein; and that they may not pay attention to false words.

10 And the taskmasters of the people and

---

[a] Aben Ezra and Rashbam; others render, "a sharp stone."

[b] This was said to the child, as endangering the life of Moses; but the blood was at length only that of circumcision.

[c] "Prostrated themselves;" but as this was the method of worship, the word "worshipped" has been retained, as in the common version.

[d] RASHI.

[e] Lit. "Cause them to rest from their burdens."

[f] Heb. "Yesterday and the day before yesterday."

its officers went out, and they said to the people, saying, Thus saith Pharaoh, I will not give you any straw.

11 Go ye, get yourselves straw from wherever ye can find it; yet not the least shall be taken off from your work.

12 And the people scattered themselves abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters were urgent, saying, Fulfil your works, every day its due portion, just as when there was straw.

14 And the officers of the children of Israel, whom the taskmasters of Pharaoh had set over them, were beaten, as these said, Wherefore have ye not fulfilled your task in making brick as heretofore, both yesterday and to-day?

15 And the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 Straw is not given unto thy servants, and, Make bricks, say they to us: and, behold, thy servants are beaten, and thy people are treated as sinners.

17 But he said, Idle are ye, idle; therefore say ye, Let us go and sacrifice to the LORD.

18 And now go, work, and straw shall not be given you; yet the required number of bricks shall ye deliver.

19 And the officers of the children of Israel saw themselves in the evil necessity to say, Ye shall not diminish aught from your bricks, every day of its task.

20 And they met Moses and Aaron, standing in their way, as they came forth from Pharaoh.

21 And they said unto them, May the LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and the eyes of his servants, to put a sword in their hand to slay us.*

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou let so much evil come upon this people? why is it that thou hast sent me?

23 For, since I came unto Pharaoh to speak in thy name, he hath done more evil to this people; but thou hast in nowise delivered thy people.

CHAPTER VI.

1 Then said the LORD unto Moses, Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he send them away, and with a strong hand shall he drive them out of his land.

Haphtorah in Isaiah xxvii. 6 to xxviii. 13, and v. 22 and 23 of xxix. The Portuguese read Jeremiah i. 1 to ii. 3.

SECTION XIV. VAAYRAH, וארא.

2 ¶ And God spoke unto Moses, and said unto him, I am the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God, the Almighty, but by my name THE ETERNAL[a] was I not made known to them.

4 And as I did also establish my covenant with them, to give unto them the land of Canaan, the land of their pilgrimage, wherein they sojourned:

5 So have I also heard the groaning of the children of Israel, whom the Egyptians compel to labour; and I have remembered my covenant.

6 Therefore say unto the children of Israel, I am the Eternal, and I will bring you out from under the burdens[b] of the Egyptians, and I will release you from their bondage, and I will redeem you with an outstretched arm, and with great judgments:

7 And I will take you to me for a people, and I will be to you for a God; and ye shall know that I am the LORD[c] your God, who bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land,

[a] Aben Ezra supplies here, "alone," meaning, sometimes it was as the Almighty, while at others as the Eternal, that God spoke to the patriarchs. Jonathan says, "And by my name, the LORD, through the evident appearance of my glory, (see Numb. xii. 6,) I became not known to them." Perhaps it may mean, however, that God made himself known to the patriarchs as the Ruler of all things, but not as the Merciful and sure Rewarder of all deeds: they might have recognised Him so from his bounties; but now this knowledge was *bestowed* on mankind as a new source of hope and confidence.

[b] The same word has been rendered above with "burdensome labour," in which sense it must be understood throughout.

[c] The reader will please to recollect what is stated in a note to Genesis ii. 4, that the word LORD (so printed) is used in this version as equivalent to Eternal, to prevent the frequent repetition of the last term.

concerning which I did lift up my hand[a] to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.

9 And Moses spoke thus unto the children of Israel; but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

10 ¶ And the LORD spoke unto Moses, saying,

11 Go in, speak unto Pharaoh the king of Egypt, that he shall let the children of Israel go out of his land.

12 And Moses spoke before the LORD, saying, Behold, the children of Israel have not hearkened unto me: how then shall Pharaoh hear me, whereas I am of uncircumcised[b] lips?

13 ¶ And the LORD spoke unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh, the king of Egypt, to bring forth the children of Israel out of the land of Egypt.*

14 ¶ These are the heads of their family divisions: The sons of Reüben the first-born of Israel: Chanoch, and Pallu, Chezron, and Carmi; these are the families of Reüben.

15 And the sons of Simeon: Yemuel, and Yamin, and Ohad, and Yachin, and Zochar, and Shaül the son of the Canaanitish woman; these are the families of Simeon.

16 And these are the names of the sons of Levi according to their generations: Gershon, and Kehath, and Merari; and the years of the life of Levi were one hundred and thirty and seven years.

17 The sons of Gershon: Libni, and Shimi, according to their families.

18 And the sons of Kehath: Amram, and Yizhar, and Chebron, and 'Uzziël; and the years of the life of Kehath were one hundred and thirty and three years.

19 And the sons of Merari: Machli and Mushi; these are the families of Levi according to their generations.

20 And Amram took himself Yochebed his aunt for wife; and she bore unto him Aaron[c] and Moses; and the years of the life of Amram were one hundred and thirty and seven years.

21 And the sons of Yizhar: Korach, and Nepheg, and Zichri.[d]

22 And the sons of 'Uzziël: Mishaël, and Elzaphan, and Sithri.

23 And Aaron took himself Elisheba, daughter of Amminadab, sister of Nachshon, for wife; and she bore unto him Nadab, and Abihu, Elazar, and Ithamar.

24 And the sons of Korach: Assir, and Elkanah, and Abiassaph; these are the families of the Korchites.

25 And Elazar the son of Aaron took himself one of the daughters of Putiël for wife; and she bore unto him Phinehas:[e] these are the heads of the divisions of the Levites according to their families.

26 These are Aaron and Moses,[f] to whom the LORD said, Bring forth the children of Israel out of the land of Egypt according to their armies.

27 These are they that spoke to Pharaoh the king of Egypt, to bring forth the children of Israel out of Egypt: these are Moses and Aaron.

28 And it came to pass on the day when the LORD spoke unto Moses in the land of Egypt.*

29 ¶ Then spoke the LORD unto Moses, saying, I am the LORD; speak thou unto Pharaoh the king of Egypt all that I speak unto thee.

30 And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

CHAPTER VII.

1 ¶ And the LORD said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I shall command thee; and Aaron thy brother shall speak unto Pharaoh, that he send away the children of Israel out of his land.

3 And I will harden the heart of Pharaoh,

---

[a] That is, "I did swear," as an oath is taken by the lifting up of the hand.

[b] The word "uncircumcised," among Israelites, denotes always an imperfection; so "uncircumcised of lips" means a difficulty in speaking, "uncircumcised of heart," an impurity of thought and a state of disobedience. Whereas "circumcised" denotes the opposite state of perfectness or purity.

[c] Properly, "*Aharon.*"

[d] Eng. ver. "*Zithri,*" which is incorrect.

[e] Properly, "*Pinechas.*"

[f] This genealogy is here given merely to show the descent of Moses and Aaron, as they were made the special instruments of Israel's redemption, or to exhibit, that among all enumerated Moses was the most deserving to fulfil this mission.

REBEKAH AT THE WELL

and I will multiply my signs and my wonders in the land of Egypt.

4 And Pharaoh will not hearken unto you, and I will lay my hand upon Egypt, and bring forth my armies, my people, the children of Israel, out of the land of Egypt by means of great judgments.

5 And the Egyptians shall know that I am the LORD, when I stretch forth my hand over Egypt, and bring out the children of Israel from the midst of them.

6 And Moses and Aaron did so; as the LORD commanded them, so did they.

7 And Moses was eighty years old, and Aaron eighty and three years old, when they spoke unto Pharaoh.[a]

8 ¶ And the LORD said unto Moses and unto Aaron, saying,

9 If Pharaoh shall speak unto you, saying, Show a miracle for yourselves: then shalt thou say unto Aaron, Take thy staff and cast it down before Pharaoh; it shall become a serpent.

10 And Moses and Aaron went in unto Pharaoh, and they did so, as the LORD had commanded; and Aaron cast down his staff before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called for the wise men and the sorcerers; and they also, the magicians of Egypt, did with their secret arts in like manner.

12 And they cast down every man his staff, and they became serpents; but Aaron's staff swallowed up their staves.

13 But the heart of Pharaoh was hard, and he hearkened not unto them; as the LORD had spoken.

14 ¶ And the LORD said unto Moses, The heart of Pharaoh is obdurate, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt place thyself opposite to him by the brink of the river; and the staff which was turned to a serpent shalt thou take in thy hand.

16 And thou shalt say unto him, The Eternal, the God of the Hebrews, hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, thou wouldst not hear, up to this time.

17 Thus hath said the LORD, By this thou shalt know that I am the LORD: behold, I will smite with the staff that is in my hand upon the waters which are in the river, and they shall be turned to blood.

18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loath to drink water from the river.

19 ¶ And the LORD said unto Moses, Say unto Aaron, Take thy staff, and stretch out thy hand over the waters of Egypt, over their streams, over their rivers, and over their ponds, and over all their pools of water, that they become blood; and there shall be blood throughout all the land of Egypt, also in vessels of wood, and in vessels of stone.

20 And Moses and Aaron did so, as the LORD had commanded; and he lifted up (his hand) with the staff, and smote the waters that were in the river, before the eyes of Pharaoh, and before the eyes of his servants; and all the waters that were in the river were turned to blood.

21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink water from the river; and the blood was throughout all the land of Egypt.

22 And the magicians of Egypt did so[b] with their secret arts: and the heart of Pharaoh remained hardened, and he did not hearken unto them; as the LORD had spoken.

23 And Pharaoh turned away and went into his house, and he did not set his heart to this thing also.

24 And all the Egyptians dug in the neighbourhood of the river for water to drink; for they could not drink of the water of the river.

25 And full seven days elapsed, after that the LORD had smitten the river.[c]

26 ¶ And the LORD said unto Moses, Go in unto Pharaoh, and say unto him, Thus

[a] It must be understood that Pharaoh had refused to listen to the demand of Moses under the plea that he knew not who was the "Eternal God" in whose name the prophet spoke. When, therefore, Moses and his brother were sent again, it was to be expected that the king would require some extraordinary attestation, as proof that they who spoke thus had a power to enforce their mission, if it were in reality the word and will of an unheard-of Deity, of superior power to the gods of Egypt.

[b] "With the water, namely, which came from the newly dug wells;" see v. 24.—ARNHEIM.

[c] The English version ends here the seventh chapter, but the Massoretic text commences chap. viii. only with the fifth verse of the common version.

hath said the LORD, Let my people go, that they may serve me.

27 And if thou refuse to let them go, behold, I will smite all thy borders[a] with frogs:

28 And the river shall bring forth frogs abundantly, and they shall go up and come into thy house, and into thy sleeping-chamber, and upon thy bed, and into the house of thy servants, and among thy people, and into thy ovens, and into thy kneading-troughs;

29 And upon thee, and upon thy people, and upon all thy servants, shall the frogs come up.

CHAPTER VIII.

1 And the LORD said unto Moses, Say unto Aaron, Stretch forth thy hand with thy staff over the streams, over the rivers, and over the ponds, and cause the frogs to come up over the land of Egypt.

2 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

3 And the magicians did so with their secret arts, and brought up the frogs over the land of Egypt.

4 Then did Pharaoh call for Moses and Aaron, and said, Entreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice unto the LORD.

5 And Moses said unto Pharaoh, Arrogate thyself[b] glory over me: for what time shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and from thy houses, that they may remain in the river only?

6 And he said, For to-morrow; and he said, Be it according to thy word; in order that thou mayest know that there is none like unto the LORD our God.*

7 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; only in the river shall they remain.

8 And Moses and Aaron went out from Pharaoh; and Moses cried unto the LORD on account of the frogs which he had inflicted on Pharaoh.

9 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the courts, and out of the fields.

10 And they gathered them together in many heaps; and the land stank.

11 But when Pharaoh saw that there was a respite, he hardened his heart, and hearkened not unto them; as the LORD had spoken.

12 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy staff, and smite the dust of the earth, and it shall become lice[c] throughout all the land of Egypt.

13 And they did so; and Aaron stretched out his hand with his staff, and smote the dust of the earth, and the lice were thus on man, and on beast; all the dust of the land became lice throughout all the land of Egypt.

14 And the magicians did so with their secret arts to bring forth the lice, but they could not; so were the lice upon man and upon beast.

15 Then said the magicians unto Pharaoh, This is a finger of God; but Pharaoh's heart remained hardened, and he hearkened not unto them; as the LORD had spoken.

16 ¶ And the LORD said unto Moses, Rise up early in the morning, and place thyself before Pharaoh; lo, he goeth forth to the water; and say unto him, Thus hath said the LORD, Let my people go, that they may serve me.

17 For if thou wilt not let my people go, behold, I will send against thee, and against thy servants, and against thy people, and into thy houses various[d] wild beasts: and the

---

[a] *i. e.*, the whole country, or that part which is enclosed by the boundaries.

[b] התפאר the *hithpaël* from פאר "to glorify," hence "to assume a glory for oneself." Moses meant to convey to Pharaoh, as a proof of his divinely delegated power, that even the fixing of a period to the plague, whether long or short, would surely be complied with. Hence follows the conclusion referring to the greatness of the Lord.

[c] As the word כנם is only found here and in Psalm cv. 31, its true character is not easily defined. Philippson renders it with "ants," perhaps the *formix nigra*. Others make it to mean "mosquito," the *culex reptans*. Both these insects are exceedingly troublesome in Egypt.

[d] The ancient Jewish commentators render ערוב *'Arobe*, only found here and in Psalms, as derived from the verb signifying "to mingle," &c., a mixture of ravenous beasts, serpents, and scorpions. Rashbam makes it derived from ערב *'Areb* "evening," hence "the night-wolf," jackall.—Philippson renders it with "beetle," referring to the *blatta Aegyptiaca*, which is at times dangerous to human life. (He quotes "De Katte's Journey to Abyssiania," p. 143.) The English version "swarms of flies" needs no refutation, as the whole context shows it to be incorrect. See especially farther down, verse 20.

houses of the Egyptians shall be full of the wild beasts, and also the ground whereon they dwell.

18 And I will distinguish on that day the land of Goshen, in which my people abideth, so that no wild beasts shall be there; to the end thou mayest know that I am the LORD in the midst of the earth.[a]*

19 And I will put a distinction between my people and thy people; to-morrow shall this sign be.

20 And the LORD did so; and there came a grievous multitude of beasts into the house of Pharaoh, and into the house of his servants; and in all the land of Egypt, the land was laid waste by reason of the wild beasts.

21 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

22 And Moses said, It is not proper to do so; for the abomination of the Egyptians must we sacrifice to the Eternal our God: lo, if we should sacrifice the abomination of the Egyptians before their eyes, would they not stone us?

23 A three days' journey will we go into the wilderness, and sacrifice to the LORD our God, just as he may say unto us.

24 And Pharaoh said, I will surely let you go, that ye may sacrifice to the Eternal your God in the wilderness; only do not go very far away: entreat for me.

25 And Moses said, Behold, I am going out from thee, and I will entreat the LORD, and the wild beasts shall depart from Pharaoh, from his servants, and from his people, to-morrow; only let not Pharaoh deal deceitfully any more, so as not to let the people go to sacrifice to the LORD.

26 And Moses went out from Pharaoh, and entreated the LORD.

27 And the LORD did according to the word of Moses; and he removed the wild beasts from Pharaoh, from his servants, and from his people; there remained not one.

28 But Pharaoh hardened his heart at this time also, and he did not let the people go.

CHAPTER IX.

1 ¶ And the LORD said unto Moses, Go in unto Pharaoh, and speak to him, Thus hath said the Eternal, the God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refusest to let them go, and still holdest on to them,

3 Behold, the hand of the LORD will be sent against thy cattle which is in the field, against the horses, against the asses, against the camels, against the oxen, and against the sheep;—a very grievous pestilence.

4 And the LORD will distinguish between the cattle of Israel and the cattle of Egypt; and not one head shall die of all that belongeth to the children of Israel.

5 And the LORD appointed a set time, saying, To-morrow will the LORD do this thing in the land.

6 And the LORD did this thing on the morrow, and all the cattle of Egypt died; but of the cattle of the children of Israel there died not one.

7 And Pharaoh sent, and, behold, there had not died of the cattle of the Israelites even one; but the heart of Pharaoh remained hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, Take unto yourselves your hands full of soot of the furnace, and let Moses throw it heavenward before the eyes of Pharaoh.

9 And it shall become small dust over all the land of Egypt, and shall become upon man and beast an inflammation,[b] producing boils, throughout all the land of Egypt.

10 And they took the soot of the furnace, and stood before Pharaoh; and Moses threw it up heavenward; and it became an inflammation, producing boils, upon man, and upon beast.

11 And the magicians could not stand before Moses because of the inflammation; for the inflammation was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and place thyself before Pharaoh, and say unto him, Thus hath said the Eternal, the God of the Hebrews, Let my people go, that they may serve me.

---

[a] "Land."—ARNHEIM.

[b] After Rashi, who renders שחין with חכיכות "heat;" "a red swelling in the skin," which speedily produced boils.

14 For at this time I send all[a] my plagues against thy heart, and against thy servants, and against thy people; in order that thou mayest know that there is none like me on all the earth.

15 For even now I might have stretched out my hand, and I might have smitten thee and thy people with the pestilence; and thou wouldst have been cut off from the earth;

16 But for this cause have I allowed thee to remain, in order to show thee my power; and in order that they may proclaim my name throughout all the earth.*

17 If thou dost yet wantonly oppress my people, so as not to let them go:

18 Behold, then will I let rain, about this time to-morrow, a very grievous hail, the like of which hath not been in Egypt since the day of its foundation even until now.

19 And now send, and bring under shelter thy cattle, and all that thou hast in the field; (for) every man and beast that shall be found in the field, and shall not be brought into the house, upon them shall the hail come down, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thy hand toward heaven, and there shall be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, in the land of Egypt.

23 And Moses stretched forth his staff toward heaven; and the LORD sent thunder and hail, and the fire ran down to the ground; and the LORD rained hail upon the land of Egypt.

24 And there was hail, and fire was flaming up amidst the hail, very grievous, the like of which had not been in all the land of Egypt, since it had become a nation.

25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and every herb of the field did the hail smite, and every tree of the field did it break.

26 Only in the land of Goshen, where the children of Israel were, there was no hail.

27 And Pharaoh sent, and called for Moses and Aaron, and he said unto them, I have sinned this time; the Eternal is the righteous,[b] and I and my people are the wicked.

28 Entreat the LORD that there may be no more of the thunders of God, and hail; and I will let you go, and ye shall no longer stay here.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread out my hands unto the LORD: the thunders shall cease, and the hail shall not be any more; in order that thou mayest know how that to the LORD belongeth the earth.

30 But as for thee and thy servants, I know that ye are not yet afraid before the LORD God.

31 And the flax and the barley were smitten; for the barley was in the ear, and the flax was bolled.

32 But the wheat and the millet were not smitten; for they are late-ripening.*

33 And Moses went away from Pharaoh out of the city, and spread out his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured out upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders had ceased, he sinned yet farther, and hardened his heart, he and his servants.

35 And the heart of Pharaoh remained hardened, and he did not let the children of Israel go; as the LORD had spoken by the hand of Moses.

Haphtorah in Ezekiel xxviii. 25 to xxix. 21.

SECTION XV. BO, בא.

CHAPTER X.

1 ¶ And the LORD said unto Moses, Go in unto Pharaoh; for I have hardened his heart, and the heart of his servants, in order that I

[a] "All my remaining plagues," Arnheim, who refers to a similar construction in Exodus xxix. 12, where כל הדם "all the blood" relates to that which was left after the sprinkling spoken of in the beginning of the verse.

[b] At first when Moses spoke in the name of the new Deity, "The Eternal, the God of the Hebrews," Pharaoh did not recognise Him; but now under the weight of affliction, he acknowledged Him, his justice, and his own wickedness and the sins of the Egyptians; hence also, not צדיק "righteous," but the emphatic הצדיק "the righteous," *i. e.*, in the contest then going on, God was the party who had justice on his side, whilst Pharaoh and his people were those in the wrong. For the meaning of the word רשע in this sense, see above, ii. 13.

might display these my signs in the midst of them:[a]

2 And in order that thou mayest tell in the ears of thy son, and of thy son's son, the wonders which I have wrought[b] in Egypt, and my signs which I have shown among them; and ye shall know how that I am the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Eternal, the God of the Hebrews, How long yet wilt thou refuse to humble thyself before me? let my people go, that they may serve me.

4 For, if thou refusest to let my people go, behold, I will bring to-morrow locusts into thy boundary.

5 And they shall cover the face[c] of the earth, so that one shall not be able to see the earth; and they shall eat the residue of that which escaped, which hath been left unto you from the hail, and they shall eat off every tree which groweth for you out of the field:

6 And thy houses, and the houses of all thy servants, and the houses of all the Egyptians shall be full of them; such as neither thy fathers, nor thy fathers' fathers have seen, since the day of their being upon the earth, until this day; and he turned himself, and went out from Pharaoh.

7 And the servants of Pharaoh said unto him, How long shall this man be unto us for a snare? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

8 And Moses was brought back with Aaron unto Pharaoh; and he said unto them, Go ye, serve the LORD your God; who all are they that shall go?

9 And Moses said, With our young and with our old will we go; with our sons and with our daughters, with our flocks and with our herds will we go; for we are to hold a feast unto the LORD.

10 And he said unto them, So be the LORD with you, as I will let you go, together with your little ones: look, surely your intentions are evil.[d]

11 Not so; go now ye men,[e] and serve the LORD, for this you desire: and they were driven out from Pharaoh's presence.[*]

12 ¶ And the LORD said unto Moses, Stretch out thy hand over the land of Egypt for the locusts, and they shall come up over the land of Egypt, and eat every herb of the earth, all that the hail hath left.

13 And Moses stretched forth his staff over the land of Egypt, and the LORD urged an east wind over the land all that day, and all the night; when it was morning, the east wind bore along the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the boundaries of Egypt; in very large masses; before them there were no such locusts as they, and after them there will not be any such.

15 And they covered the face of the whole earth, so that the earth was darkened; and they ate every herb of the land, and all the fruit of the trees which the hail had left: and there was not left any green thing on the trees, or on the herbs of the field, throughout all the land of Egypt.

16 Then made Pharaoh haste to call for Moses and Aaron; and he said, I have sinned against the LORD your God, and against you.

17 And now forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me only this death.

18 And he went out from Pharaoh, and entreated the LORD.

19 And the LORD turned a very strong west wind, which bore away the locusts, and cast them into the Red Sea; there was not left one locust in all the boundary of Egypt.

20 But the LORD hardened Pharaoh's heart, so that he did not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thy hand toward heaven, and there shall

---

[a] Heb. "Of him," Pharaoh the king standing for the whole people.

[b] After Onkelos. Arnheim renders, "how I have proved myself working miracles."

[c] עין (eye) here rendered "face" should be given with "the view," or "colour;" but the sense is after all the same.

[d] "Look, for the wrong you purpose to do is before your face to testify against you."—ONKELOS. Literally it is thus: "See, for evil is before your face."

[e] It is evident that Pharaoh in temporizing with Moses about the dismissal of the Israelites, had all along the idea of letting them go but a short distance, after which they should return; hence he averred that the children were of no use for such an expedition, and he therefore desired to retain them, as hostages for the return of the fathers.

be darkness over the land of Egypt, and it shall be a darkness of the night.[a]

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither did they rise, any one from his place, for three days; but for all the children of Israel there was light in their dwellings.*

24 And Pharaoh called for Moses, and said, Go ye, serve the LORD; only your flocks and your herds shall remain behind: also your little ones may go with you.

25 And Moses said, Even thou also must give into our hand sacrifices and burnt-offerings, that we may sacrifice (them) unto the Eternal, our God.

26 And also our cattle must go with us, there shall not be left behind a single hoof, for thereof must we take to serve the LORD our God; and we cannot know with what we must serve the LORD, until we come thither.

27 But the LORD hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee away from me; take heed to thyself, see my face no more; for on the day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, I will not see thy face again any more.

CHAPTER XI.

1 ¶ And the LORD said unto Moses, Yet one plague more will I bring upon Pharaoh, and upon Egypt; after that he will let you go hence: when he doth let you go, he shall surely thrust you out altogether from here.

2 Speak now in the ears of the people, and let them ask every man of his neighbour, and every woman of her neighbour, vessels of silver, and vessels of gold.

3 And the LORD gave the people favour in the eyes of the Egyptians; also the man Moses[b] was very great in the land of Egypt, in the eyes of Pharaoh's servants, and in the eyes of the people.*

4 ¶ And Moses said, Thus hath said the LORD, About midnight will I go out in the midst of Egypt:

5 And there shall die every first-born in the land of Egypt, from the first-born of Pharaoh that is[c] to sit upon his throne, even unto the first-born of the maid-servant that is behind the mill; and every first-born of cattle.

6 And there shall be a great cry throughout all the land of Egypt, the like of which hath never been, and the like of which will not be any more.

7 But against any of the children of Israel not a dog shall move[d] his tongue, neither against man nor beast; in order that ye may know how that the LORD doth distinguish between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow themselves down unto me, saying, Get thee out, and all the people that followeth thee;[e] and after that I will go out: and he went out from Pharaoh in a burning anger.

9 ¶ And the LORD said unto Moses, Pharaoh will not hearken unto you; in order that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh; and the LORD hardened Pharaoh's heart, and he did not let the children of Israel go out of his land.

CHAPTER XII.

1 ¶ And the LORD spoke unto Moses and Aaron in the land of Egypt, saying,

2 This month shall be unto you the chief of months: the first shall it be unto you of the months of the year.

3 Speak ye unto all the congregation of Israel, saying, On the tenth day of this month they shall take to themselves every man a lamb for every family,[f] a lamb for every house:

---

[a] According to Rashi, who renders ויאפש as וימש and explains "there shall come over them a darkness thicker than that of the night, and the darkness of the night shall continue into the following days." From *emesh*, "yesterday;" hence to remain over from the yesterday.

[b] Although above, chap. x. 7, the servants of Pharaoh called Moses "the snare" of Egypt, they could not avoid honouring the man who was so signally favoured by the God of Israel, whose power they had felt.

[c] "Who in future is to sit upon the throne of his kingdom."—ONKELOS.

[d] Heb. "sharpen," "point," indicative of the motion and appearance of the dog's tongue in barking.

[e] Heb. "That is at thy feet," meaning, that follows where the prophet leads.

[f] *i. e.* A family divided in several households. Hebrew, "house of father," or those springing from one ancestor; בית אב is a subdivision of משפחה, "main family."

4 And if the household be too small for a lamb, then shall he take it with his neighbour who is next unto his house, according to the number of the souls; every man according to what he eateth shall ye make a count for the lamb.

5 A lamb without blemish, a male of the first year shall ye have; from the sheep, or from the goats may ye take it.

6 And ye shall have it in keeping until the fourteenth day of the same month; and then the whole assembly of the congregation of Israel shall kill it toward evening.[a]

7 And they shall take of the blood, and put it on the two side-posts and on the upper-door-post, in the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roasted by the fire, with unleavened bread; together with bitter herbs shall they eat it.

9 You shall not eat of it raw, nor in any wise sodden with water; but roasted by the fire; its head with its legs, and with its entrails.[b]

10 And ye shall not let any thing of it remain until morning; and that which remaineth of it until morning ye shall burn with fire.

11 And thus shall ye eat it, With your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste, it is passover unto the LORD.

12 And I will pass through the land of Egypt in this night, and I will smite every first-born in the land of Egypt, both man and beast; and against all the gods of Egypt will I execute judgments: I am the LORD.[c]

13 And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you; and there shall be no plague against you to destroy, when I smite (others) in the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall celebrate it as a feast unto the LORD; throughout your generations, as an ordinance for ever shall ye celebrate it.

15 Seven days shall ye eat unleavened bread; but on the first day ye shall have put away leaven out of your houses; for whosoever eateth leavened bread, that soul shall be cut off from Israel, from the first day until the seventh day.

16 And on the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation to you; no manner of work shall be done on them, save what is eaten by every man, that only may be prepared by you.

17 And ye shall observe the unleavened bread; for on this selfsame day have I brought forth your armies out of the land of Egypt; therefore shall ye observe this day in your generations as an ordinance for ever.

18 In the first month, on the fourteenth day of the month, at evening, shall ye eat unleavened bread, until the one and twentieth day of the month at evening.

19 Seven days no leaven shall be found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or one born in the land.

20 Nothing that is leavened shall ye eat; in all your habitations shall ye eat unleavened bread.*

21 ¶ And Moses called for all the elders of Israel, and said unto them, Draw out and take for yourselves lambs according to your families, and kill the passover sacrifice.

22 And ye shall take a bunch of hyssop,

---

in the same manner as this is in regard to שבט, "tribe." בית, "the household," or family in the narrow sense it often has in English, is the smallest division. Several households could thus unite to celebrate the Passover in one domicile. This note must suffice to explain any variation in the version of the same words in the original text, should any such occur hereafter.

[a] Heb. "Between the two evenings," *i. e.* between the time the sun begins to decline till sunset, or "the afternoon," from the third hour, or the ninth after the Jewish mode of computing time. This was the practice in the Temple.

[b] After being washed as usual with sacrifices. (See Exod. xxix. 17.)

[c] This verse is well explained thus, "I am the Lord," I myself will do this, and not through a messenger. It must not be lost sight of that the punishment of the Egyptians and the redemption of the Israelites were to be as lessons, to both the parties affected thereby, of the greatness and irresistible power of the Lord; hence the slaying of the first-born was effected without the mediatorial agency of Moses even as in the other plagues; and as Pharaoh and his wise men relied upon the power of their idols, these too were overthrown in the night of the deliverance of Israel, by Israel's God. "Judgment" stands for "judicial decrees," or punishment.

and dip in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out from the door of his house until the morning.

23 And the LORD will pass through to smite[a] the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite.

24 And ye shall observe this thing, as an ordinance for thee and for thy sons for ever.

25 And it shall come to pass, when ye be come into the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the passover unto the LORD, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and our houses he spared; and the people bent the head and bowed themselves.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass at midnight, that the LORD smote every first-born in the land of Egypt, from the first-born of Pharaoh that was to sit on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not some one dead.

31 And he called for Moses and Aaron by night, and said, Rise up, get you forth from among my people, both ye and the children of Israel; and go, serve the Eternal, as ye have spoken.[b]

32 Also your flocks and your herds take, as ye have spoken, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, to make haste to send them away out of the land; for they said, We are all dying.

34 And the people took up their dough before it was yet leavened, their kneading-troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel had done according to the word of Moses; and they had asked of the Egyptians vessels of silver, and vessels of gold, and garments.

36 And the LORD had given the people favour in the eyes of the Egyptians, so that they gave unto them what they required; and they emptied out Egypt.

37 ¶ And the children of Israel journeyed from Ra'meses to Succoth, about six hundred thousand men on foot, beside children.

38 And a mixed multitude also went up with them; and flocks, and herds, a very large amount of cattle.

39 And they baked of the dough, which they had brought forth out of Egypt, unleavened cakes, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared any provisions for themselves.

40 Now the time of the residence of the children of Israel, which they dwelt in Egypt, was four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, and it happened even on the self-same day, that all the armies of the LORD went out from the land of Egypt.

42 A night to be observed[c] was this unto the LORD to bring them out from the land of Egypt: this is that night holy to the LORD, to be observed by all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This is the ordinance of the passover: No stranger shall eat thereof.

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A resident foreigner and a hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad

[a] לִנְגֹּף literally "to plague."

[b] "Let all be as ye have spoken, even the cattle ye asked of me for sacrifices take, and only pray for me, for I too am first-born."—RASHI.

[c] "Which the Lord watched and looked for to fulfil his promise to bring them out of the land of Egypt," RASHI; others explain, "In which he watched over the Israelites to preserve them safe amidst the plague."

out of the house; and no bone shall ye break in it.

47 All the congregation of Israel shall prepare it.

48 And when a stranger sojourneth with thee, and will prepare the passover to the LORD, let all his males be circumcised, and then let him come near and prepare it, and he shall be as one that is born in the land; but no uncircumcised person[a] shall eat thereof.

49 One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 And all the children of Israel did so; as the LORD had commanded Moses and Aaron, so did they.

51 ¶ And it came to pass on the selfsame day, that the LORD did bring forth the children of Israel out of the land of Egypt by their armies.*

CHAPTER XIII.

1 ¶ And the LORD spoke unto Moses, saying,

2 Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

3 And Moses said unto the people, Remember this day, on which ye came out from Egypt, out of the house of slavery; for by strength of hand the LORD brought you out from here: and no leavened bread shall be eaten.

4 This day go ye out, in the month of Abib.[b]

5 And it shall be, when the LORD doth bring thee into the land of the Canaanites, and the Hittites, and the Emorites, and the Hivites, and the Jebusites, which he hath sworn unto thy fathers to give unto thee, a land flowing with milk and honey, that thou shalt perform this service in this month.

6 Seven days shalt thou eat unleavened bread, and on the seventh day shall be a feast to the LORD.

7 Unleavened bread shall be eaten these seven days; and there shall not be seen with thee any leavened bread, neither shall there be seen with thee any leaven in all thy boundaries.

8 And thou shalt tell thy son on that day, saying, This is done for the sake of that which the LORD did unto me when I came forth out of Egypt.

9 And it shall be unto thee for a sign upon thy hand, and for a memorial between thy eyes, in order that the law of the LORD may be in thy mouth; for with a strong hand hath the LORD brought thee forth out of Egypt.

10 And thou shalt keep this ordinance in its season, from year to year.

11 ¶ And it shall be, when the LORD doth bring thee into the land of the Canaanites, as he hath sworn unto thee and to thy fathers, and giveth it to thee,

12 That thou shalt set apart all that openeth the womb unto the LORD; and every first-ling that cometh of a beast which thou shalt have, the males, shall belong to the LORD.

13 And every firstling of an ass shalt thou redeem with a lamb; and if thou wilt not redeem it, then shalt thou break its neck: and all the first-born of man among thy children shalt thou redeem.*

14 And it shall be, when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us forth out of Egypt, out of the house of slavery;

15 And it came to pass, when Pharaoh obstinately refused to let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast; therefore do I sacrifice to the LORD all that openeth the womb, being males; but all the first-born of my children must I redeem.

16 And it shall be for a sign upon thy hand, and for frontlets between thy eyes; that by strength of hand the LORD brought us forth out of Egypt.

Haphtorah in Jeremiah xlvi. 13 to 27

SECTION XVI. BESHALLACH. בשלח.

17 ¶ And it came to pass, when Pharaoh let the people go, that God did not lead them the way through the land of the Philistines, because it was near; for God said, Lest peradventure the people repent when they see war, and return to Egypt.

18 But God led the people about, by the

* This includes even an uncircumcised Israelite.

[b] The month in which the grain ripens in Egypt.

way of the wilderness to the Red sea: and the children of Israel went up armed out of the land of Egypt.

19 And Moses took the bones of Joseph with him; for he had caused the children of Israel to swear, saying, God will surely visit you, and ye shall then carry up my bones away hence with you.

20 And they took their journey from Succoth, and encamped in Etham, at the edge of the wilderness.

21 And the LORD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give light to them; that they might go by day and by night:

22 He took not away the pillar of cloud by day, nor the pillar of fire by night, from before the people.

CHAPTER XIV

1 ¶ And the LORD spoke unto Moses, saying,

2 Speak unto the children of Israel, that they turn back and encamp before Pi-hachiroth, between Migdol and the sea; in front of Baäl-zephon; opposite to this shall ye encamp by the sea.

3 And Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut[a] them in.

4 And I will harden the heart of Pharaoh, that he shall follow after them; and I will get myself honour on Pharaoh, and on all his host; and the Egyptians shall know that I am the LORD; and they did so.

5 And it was told to the king of Egypt that the people had fled;[b] and the heart of Pharaoh and of his servants was changed[c] with respect to the people, and they said, What is this which we have done, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him.

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains[d] over every one of them.

8 And the LORD hardened the heart of Pharaoh, the king of Egypt, and he pursued after the children of Israel; and the children of Israel went out with a high hand.*

9 And the Egyptians pursued after them, and they overtook them encamping by the sea, all the horses and chariots of Pharaoh, and his horsemen, and his army, beside Pi-hachiroth, before Baäl-zephon.

10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians were marching after them, and they were greatly afraid; and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Is it because there were no graves in Egypt, that thou hast taken us away to die in the wilderness? what is this which thou hast done to us, to bring us forth out of Egypt?

12 Is not this the word that we spoke unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for it is better for us to serve the Egyptians than that we should die in the wilderness.

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation[e] of the LORD, which he will do for you to-day; for as ye[f] have seen the Egyptians to-day, ye shall not see them again any more for ever.

14 The LORD will fight for you, and ye shall hold your peace.*

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward;

16 But do thou lift up thy staff, and stretch out thy hand over the sea, and divide it; and the children of Israel shall go through the midst of the sea on dry ground.

17 And I, behold, I will harden the heart of the Egyptians, and they shall follow them: and I will get myself honour on Pharaoh,

---

[a] Philippson translates, "The wilderness is closed against them," meaning, that they had not entered the proper district to effect their escape, but were roaming about at random without plan or concert. Philippson contends that his version is correct, because they had not yet entered the wilderness. The word "entangled" used here must be taken in the sense of "they had lost their way," near the sea-shore, without the possibility of an egress.

[b] "Was roaming about."—PHILIPPSON.

[c] "Turned against."—English version.

[d] "Those that fought in chariots upon all," ARNHEIM; who translates שלישׁ, *Shahlish*, always in the same manner.

[e] "Deliverance," ONKELOS. "Assistance," MENDELSSOHN, and others.

[f] The word אשׁר has been rendered, after Onkelos, as though it were באשׁר, "in the manner that;" in this sense the prophecy has been literally fulfilled, which would not be, if we render it, "the Egyptians whom ye see;" though Arnheim and others translate in the last manner.

and on all his host, on his chariots, and on his horsemen.

18 And the Egyptians shall know that I am the LORD, when I have got myself honour on Pharaoh, on his chariots, and on his horsemen.

19 And the angel of God, that went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them;

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness (to the first), but it gave light by night (to these): and the one came not near unto the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD drove back the sea with a strong east wind all that night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them, on their right hand, and on their left.

23 And the Egyptians pursued, and went in after them, all Pharaoh's horses, his chariots, and his horsemen, to the midst of the sea.

24 And it came to pass in the morning watch, that the LORD looked unto the camp of the Egyptians with the pillar of fire and of the cloud, and brought into confusion the camp of the Egyptians;

25 And he took off the wheels of their chariots, and caused them to move onward with difficulty; and the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.*

26 ¶ And the LORD said unto Moses, Stretch out thy hand over the sea, and the waters shall return over the Egyptians, over their chariots, and over their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned, when the morning appeared, to its strength; while the Egyptians were fleeing against it; and the LORD overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen with all the host of Pharaoh that came after them into the sea: there remained of them not even one.

29 But the children of Israel walked upon dry ground in the midst of the sea; and the waters were unto them a wall on their right hand, and on their left.

30 Thus the LORD saved Israel on that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the shore of the sea.

31 And Israel saw that great power which the LORD had shown on the Egyptians: and the people feared the LORD, and they believed in the LORD, and in Moses his servant.

CHAPTER XV.

1 ¶ Then sang Moses and the children of Israel this song unto the LORD, and thus did they say, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 My strength and song is the LORD, and he is become my salvation: he is my God, and I will declare his praise,[a] the God of my father, and I will exalt him.

3 The Eternal is the lord of war; the ETERNAL is his name.

4 The chariots of Pharaoh and his host hath he hurled into the sea; and the chosen of his captains are sunk in the Red Sea.

5 The depths have covered them; they went down to the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power; thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thy excellency hast thou overthrown those that rose up against thee; thou didst send forth thy wrath, it consumed them as stubble.

8 And with the breath of thy nostrils the waters were heaped up together, the floods stood upright as a wall; congealed were the depths in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my desire shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sunk as lead in mighty waters.

11 Who is like unto thee, O LORD, among the mighty? who is like unto thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou didst stretch out thy right hand, the earth swallowed them.

13 Thou leadest forth in thy kindness the

[a] Others translate, "I will build him a habitation."

people thou hast redeemed; thou guidest it in thy strength unto the habitation of thy holiness.

14 Nations hear it and tremble: sorrow seizeth the inhabitants of Palestine.

15 Then were troubled the dukes of Edom; the mighty men of Moab, trembling seizeth them; faint-hearted[a] become all the inhabitants of Canaan.

16 Fear and dread shall fall upon them; by the greatness of thy arm they shall be still as a stone: till thy people pass over, O LORD, till this people pass over, which thou hast purchased.

17 Thou wilt bring them, and plant them on the mountain of thy inheritance, the place, O LORD, which thou hast wrought for thy residence, the sanctuary, O LORD, which thy hands have established.

18 The LORD will reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again upon them the waters of the sea; but the children of Israel went on dry ground through the midst of the sea.

20 ¶ Then took Miriam the prophetess, the sister of Aaron, a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam began her song to them, Sing ye to the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

22 ¶ And Moses caused Israel to depart from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 And they came to Marah; but they could not drink the waters of Marah, for they were bitter; therefore they called its name Marah.[b]

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD showed him a tree, which he cast into the waters, and the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

26 And he said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and wilt keep all his statutes: I will put none of those diseases upon thee, which I have brought upon the Egyptians; for I the LORD am thy physician.*

27 ¶ And they came to Elim, and there were twelve wells of water, and seventy palm-trees: and they encamped there by the water.

CHAPTER XVI.

1 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God that we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pot, when we ate bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶ Then said the LORD unto Moses, Behold, I will let rain for you bread from heaven; and the people shall go out and gather a certain portion every day, in order that I may prove it, whether it will walk in my law, or not.

5 And it shall come to pass, on the sixth day, when they prepare what they shall have brought in, that it shall be twice as much as they shall gather daily.

6 And Moses and Aaron said unto all the children of Israel, At evening, then shall ye know that it is the LORD who hath brought you out from the land of Egypt:

7 And in the morning, then shall ye see the glory of the LORD; since he heareth your murmurings against the LORD; and what are we, that ye should murmur against us?

8 And Moses said, When the LORD giveth you in the evening flesh to eat, and bread in the morning to the full; since the LORD heareth your murmurings which ye murmur

[a] Lit. "They are melted," *i. e.* from fear.

[b] *Marah* signifies "bitter." The throwing in of a tree in the water, to cure it, was another evidence of the power of God to produce an effect with means by no means adequate; not that there was any special power in the wood itself.

against him:—what are we then? not against us are your murmurings, but against the LORD.

9 And Moses said unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD; for he hath heard your murmurings.

10 And it came to pass, as Aaron was speaking unto the whole congregation of the children of Israel, that they turned round toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.*

11 ¶ And the LORD spoke unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, Toward evening ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Eternal your God.

13 And it came to pass, that at evening the quails came up, and covered the camp; and in the morning there was a layer of dew round about the camp.

14 And when the layer of dew was gone up, behold, there was upon the face of the wilderness something fine in grains, small as the hoar-frost, on the ground.

15 And when the children of Israel saw it, they said one to another, It is manna, for they knew not what it was; and Moses said unto them, This is the bread which the LORD hath given you to eat.[a]

16 This is the thing which the LORD hath commanded, Gather of it every man according to his eating; an omer for every head, according to the number of your persons that every man hath in his tent, shall ye take.

17 And the children of Israel did so; and they gathered, some much, some little.

18 And when they measured it with an omer, he that had gathered much had nothing over, and he that had gathered little had no lack: every man according to his eating, had they gathered.

19 And Moses said, Let no man leave of it till the morning.

20 But they hearkened not unto Moses; but some men left of it until morning, and it bred worms, and stank; and Moses was wroth with them.

21 And so they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted.

22 And it came to pass on the sixth day, that they gathered twofold bread, two omers for every one; and all the rulers of the congregation came and told it to Moses.

23 And he said unto them, This is what the LORD hath spoken, A rest, a holy rest is unto the LORD to-morrow: that which ye will bake bake to-day,[b] and what ye will seethe seethe to-day; and all the remainder lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses had bidden; and it did not stink, nor was there any worm therein.

25 And Moses said, Eat it to-day; for a sabbath[c] is this day unto the LORD: to-day ye will not find it in the field.

26 Six days shall ye gather it; but on the seventh day, the sabbath, on it there shall be none.

27 And it came to pass on the seventh day, that there went out some of the people to gather; but they found nothing.

28 ¶ And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, that the LORD hath given you the sabbath, therefore he giveth you on the sixth day bread for two days; remain ye, every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna, [Man]; and it was like coriander-seed, white, and its taste was like wafers made with honey.

32 And Moses said, This is the thing which the LORD hath commanded, One omer-full of it is to be kept for your generations; in

---

[a] Mendelssohn, after some authorities, renders מן הוא like מה הוא with "What is this;" to which Moses naturally replies, "This is the bread," &c. But as we have no warrant to substitute מן for מה, the word has been left as it appears at first view, "It is manna," which Arnheim thus explains: The Israelites were acquainted with the Arabic manna, and called this new product therefore, from its similarity, by the same term; either because they knew no better name, or because they thought it identical. Moses, however, corrected their opinion, by saying that it was a miraculous gift of God. Rashi gives it, "This is a preparation of food."

[b] The word "to-day" is not in the Hebrew, but it is implied in the *imperative* אפו &c., which form always refers to the action which is to be performed at once. The present version is after Onkelos and Rashi.

[c] Properly, *shabbath*, "a rest," from שבת, *shaboth*, "to cease;" hence "to refrain from labour," "to rest."

order that they may see the bread which I gave you to eat in the wilderness, when I brought you forth out of the land of Egypt.

33 And Moses said unto Aaron, take a flask, and put therein an omer-full of manna, and lay it up before the LORD, to be kept for your generations.

34 As the LORD had commanded Moses, so did Aaron lay it up before the Testimony, to be kept.

35 And the children of Israel ate the manna forty years, until they came to an inhabited land; the manna they did eat, until they came unto the borders of the land of Canaan.

36 But the omer[a] is a tenth part of an ephah.*

CHAPTER XVII.

1 ¶ And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeyings, by the order of the LORD; and they encamped in Rephidim, and there was no water for the people to drink.

2 And the people quarrelled with Moses, and said, Give us water that we may drink; and Moses said unto them, Why will ye quarrel with me? why will ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, For what purpose is it that thou hast brought us up out of Egypt, to kill me[b] and my children and my cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? but little is wanting and they will stone me.

5 And the LORD said unto Moses, Pass on before the people, and take with thee some of the elders of Israel; and thy staff, wherewith thou smotest the river, take in thy hand, and go.

6 Behold, I will be standing before thee there upon the rock at Horeb; and thou shalt smite the rock, and there shall come out from it water, and the people shall drink; and Moses did so before the eyes of the elders of Israel.

7 And he called the name of the place Massah[c] and Meribah; because of the quarrelling of the children of Israel, and because they tempted the LORD, saying, Is then the LORD among us, or not?

8 ¶ Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto Joshua, Choose for us men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill with the staff of God in my hand.

10 And Joshua did as Moses had said to him, to fight with Amalek; and Moses, Aaron, and Chur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, that Amalek prevailed.

12 But when the hands of Moses became heavy, they took a stone, and put it under him, and he sat thereon; and Aaron and Chur supported his hands, one on one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.*

14 ¶ And the LORD said unto Moses, Write this for a memorial in the book,[d] and rehearse it in the ears of Joshua; for I will utterly blot out the remembrance of Amalek from under the heavens.

15 And Moses built an altar, and called its name *Adonay Nissy* [The LORD is my Banner].

16 And he said, Because[e] the LORD hath sworn on his throne, that the LORD will have war with Amalek from generation to generation.

Haphtorah in Judges iv. 4 to v. 31. The Portuguese commence at v. 1.

SECTION XVII. YITHRO, יתרו.

CHAPTER XVIII.

1 ¶ And Jithro, the priest of Midian, Moses' father-in-law, heard all that God had done

[a] The contents of an ephah is said by rabbinical authority to be 432 eggs; consequently an omer is 43$\frac{1}{5}$ (fowl's) eggs.

[b] The singular is used here, as in other places, to denote probably that one spoke for the community. So also in Genesis xxiii. 6, "Hear us, my lord."

[c] "Tempting and quarrel," from נסה "to prove, to tempt," and ריב "to contend, to quarrel."

[d] The book of the Records of Israel, wherein doubtlessly all the occurrences of the nation had been preserved.

[e] Aruheim, after Ralbag, (quoted in the name of his father,) renders, "Yea the hand on the throne of *Yah* (is stretched out) for a war with Amalek," &c.

for Moses, and for Israel his people, that the LORD had brought forth Israel out of Egypt.

2 Then took Jithro, the father-in-law of Moses, Zipporah, the wife of Moses, after he had sent her back,

3 And her two sons; of whom the name of the one was Gershom; for he said, I have been a stranger in a foreign land:

4 And the name of the other was Eliëzer;[a] for the God of my father was my help, and delivered me from the sword of Pharaoh.

5 And Jithro, the father-in-law of Moses, came with his sons and his wife unto Moses, unto the wilderness, where he was encamped at the mount of God.

6 And he sent word unto Moses, I thy father-in-law Jithro am coming unto thee, with thy wife, and her two sons with her.

7 And Moses went out to meet his father-in-law, and bowed himself, and kissed him; and they asked each other after their welfare; and they went into the tent.

8 And Moses told his father-in-law all which the LORD had done unto Pharaoh and to the Egyptians on account of Israel; all the hardship which had come upon them by the way, and how the LORD had delivered them.

9 And Jithro rejoiced over all the goodness which the LORD had done to Israel, that[b] he had delivered it out of the hand[c] of the Egyptians.

10 And Jithro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the Eternal is great above all gods; for by the very thing wherein they sinned presumptuously was punishment brought upon them.[d]

12 And Jithro, the father-in-law of Moses, offered a burnt-offering and sacrifices unto God; and Aaron came, with all the elders of Israel, to eat bread with the father-in-law of Moses, before God.*

13 And it came to pass on the morrow, that Moses sat to judge the people; and the people stood around Moses from the morning unto the evening.

14 And the father-in-law of Moses saw all that he did to the people; and he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people standeth around thee from morning until evening?

15 And Moses said unto his father-in-law, Because the people cometh unto me to inquire of God.

16 When they have a matter of dispute, they come unto me; and I judge between one and the other, and I make them know the statutes of God, and his laws.

17 And the father-in-law of Moses said unto him, The thing that thou doest is not good.

18 Thou wilt surely wear away, both thou, and this people that is with thee; for the thing is too heavy for thee; thou wilt not be able to perform it by thyself alone.

19 Now hearken unto my voice, I will give thee counsel, and may God be with thee, Be thou for the people a mediator[e] with God, that thou mayest bring the causes unto God.

20 And thou shalt explain to them the statutes and the laws; and thou shalt make them know the way wherein they must walk, and the work that they must do.

21 Moreover, thou shalt select out of all the people able men, such as fear God, men of truth, hating (their own) gain;[f] and place these over them, as rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

---

[a] From *El*, "God," and *ezer*, "help."

[b] Onkelos renders אשר with "who had," &c., referring to the antecedent "Lord."

[c] יד "Hand," has several significations in Hebrew: first, the hand itself; then, "power," as in this instance; or "means," (as in Exodus ix. 35,) "As the Lord had spoken through the hand of Moses;" "a fixed place, the margin of a river," (Exodus ii. 5,) and "portion," "share," "claim," (2 Samuel xix. 44,) &c.

[d] After Onkelos. Rashi adds, "They endeavoured to destroy the Israelites by water, and they were lost in water." Philippson renders, "namely therein whereby they had sinned against them," meaning that God's superiority was displayed, since the Egyptians and their gods prevailed not in the very acts of their presumption against Israel. The English version seems to have adopted in some degree the same view. Arnheim, after Aben Ezra, renders "For he punished them because they had acted wickedly toward them."

[e] Meaning, that Moses should represent the people with God, hear what he teaches, and then instruct those who had sent him.

[f] This means, disinterested men, who in hearing causes brought before them will decide without reference whether their own advantage be secured by their judgment or not.

22 And let them judge the people at all times; and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves: so shall it be easier for thee, when they shall bear with thee.

23 If thou wilt do this thing, and God commandeth it thee, then wilt thou be able to endure; and also the whole of this people will come to its place in peace.*

24 And Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And Moses chose able men out of all Israel, and placed them as heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all times; any difficult cause they brought unto Moses, but every small cause they judged themselves.

27 And Moses dismissed his father-in-law; and he went his way unto his own land.*

CHAPTER XIX.

1 ¶ In the third month, after the children of Israel were gone forth out of the land of Egypt, the same day they came into the wilderness of Sinai.

2 For they had departed from Rephidim, and they came to the desert of Sinai, and encamped in the wilderness; and Israel encamped there opposite the mount.

3 And Moses went up unto God, and the LORD called unto him from the mount, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel:

4 Ye[a] have yourselves seen what I have done unto the Egyptians, and how I bore you on eagles' wings,[b] and brought you unto myself.

5 Now therefore, if you will truly obey my voice, and keep my covenant, then shall ye be unto me a peculiar treasure above all nations; for all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and a holy nation; these are the words which thou shalt speak unto the children of Israel.

7 And Moses came and called for the elders of the people, and laid before them all these words which the LORD had commanded him.

8 And all the people answered unanimously, and said, All that the LORD hath spoken will we do; and Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Behold, I will come unto thee in a thick cloud, for the sake that the people may hear when I speak with thee, and that also in thee they shall believe[c] for ever: and Moses told the words of the people unto the LORD.

10 And the LORD said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes.

11 And they shall be ready against the third day; for on the third day will the LORD come down, before the eyes of all the people, upon mount Sinai.

12 And thou shalt set bounds unto the people, round about, saying, Take heed to yourselves, that ye go not up into the mount, nor touch the border of it; whosoever toucheth the mount shall surely be put to death.

13 Yet not a hand shall touch him, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live; when the trumpet soundeth long, they[d] may come up to the mount.

14 And Moses went down from the mount unto the people, and sanctified the people: and they washed their clothes.

15 And he said unto the people, Be ready against the third day; approach not unto a woman.

16 And it came to pass on the third day when it was morning, that there were thunders and lightnings, and a heavy cloud was upon the mount, and the voice of the cornet was exceedingly loud; so that all the people that were in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they placed themselves at the foot of the mount.

18 And mount Sinai smoked in every part, because the LORD had descended upon it in fire; and the smoke thereof ascended as the

* The things which I have done to Egypt are not a tradition among you or brought to your notice by messenger or witness; through many sins had they been guilty before they injured you; but I did not punish them except for your sake.—RASHI.

[b] "As the eagle bears aloft his young, over every obstacle, and carries them even across the sea, so have I brought you safely through the sea, and you were not injured."—DUBNO.

[c] *i. e.* Have trust or confidence in the truth of his mission.

[d] Aben Ezra refers this to Aaron, his sons and the elders

smoke of a furnace, and the whole mount quaked greatly.

19 And the voice of the cornet went on, and waxed louder and louder; Moses spoke, and God answered him with a loud voice.*

20 And the LORD came down upon mount Sinai, on the top of the mount; and the LORD called Moses up to the top of the mount, and Moses went up.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them might perish.

22 And the priests also, who come near to the LORD, shall sanctify themselves; lest the LORD break forth among them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai; for thou hast charged us, saying, Set bounds about the mount and sanctify it.

24 And the LORD said unto him, Go, get thee down, and then shalt thou come up, thou, and Aaron with thee; but the priests and the people shall not break through to come up unto the LORD, lest he break forth among them.

25 So Moses went down unto the people, and spoke unto them.

CHAPTER XX.

1 ¶ And God spoke all these words, saying,

2 ¶ I am the LORD thy God, who have brought thee out of the land of Egypt, out of the house of slavery.[a]

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thyself any graven image, or any likeness of any thing that is in heaven above, or that is on the earth beneath, or that is in the water under the earth.

5 Thou shalt not bow thyself down to them, nor serve them; for I the LORD thy God am a jealous[b] God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate[c] me;

6 And showing mercy unto the thousandth generation of them that love me, and keep my commandments.

7 ¶ Thou shalt not take[d] the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

8 ¶ Remember the sabbath day to keep it holy.

9 Six days shalt[e] thou labour, and do all thy work.

10 But the seventh day is the sabbath in honour of the LORD thy God; on it thou shalt not do any work, neither thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;

11 For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day, and hallowed it.

12 ¶ Honour thy father and thy mother; in order that thy days may be prolonged upon the land which the LORD thy God giveth thee.

13 ¶ Thou shalt not kill.

¶ Thou shalt not commit adultery.

¶ Thou shalt not steal.

¶ Thou shalt not bear false witness against thy neighbour.

14 ¶ Thou shalt not covet thy neighbour's house.

¶ Thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

15 ¶ And all the people perceived[f] the

[a] Heb. "House of servants" or "slaves," and means simply the state of bondage or slavery. According to Jewish opinions, "I am the Lord thy God" is the *first* commandment, and enjoins on us to believe in the Eternal alone, as God and Creator, who manifested himself to us when we were bondmen in Egypt, whence he redeemed us through the great deeds he wrought in our behalf. "Thou shalt have," &c. commences the second commandment.

[b] This means, "watchful of his glory, and unwilling to pardon idolatry."

[c] "If the children hate me."—RASHBAM. Onkelos paraphrases, "if the children persevere to sin after their fathers."

[d] This means, that we shall not *utter*, "bear on our lips," the blessed Name.—"Vain" includes both *falsely* and *uselessly*.

[e] Others render, "mayest," or "canst:" still the sense is the same; meaning, that whatever labour is performed must be done in the six week-days, to the exclusion of the sabbath.

[f] The Hebrew word ראים from ראה "to see," is evidently used here in the general sense, "to perceive," "to become aware of."

thunders, and the lightnings, and the sound of the cornet, and the mountain smoking; and when the people saw it, they removed trembling, and stood afar off.

16 And they said unto Moses, Speak thou with us, and we will hear;[a] but let not God speak with us, lest we die.

17 And Moses said unto the people, Fear not; for in order to prove you, did God come, and in order that his fear may be before your faces, that ye sin not.

18 And the people stood afar off, and Moses drew near unto the thick darkness where God was.*

19 ¶ And the LORD said unto Moses, Thus shalt thou say unto the children of Israel, Ye have seen that from heaven I have spoken with you.

20 Ye shall not make any thing with me; gods of silver, and gods of gold ye shall not make unto yourselves.

21 An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep,[b] and thy oxen; in every place where I shall permit my name to be mentioned, I will come unto thee, and I will bless thee.

22 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it.

23 Neither shalt thou go up by steps upon my altar, that thy nakedness be not laid open thereon.

Haphtorah in Isaiah vi. 1 to 13. The Germans read to vii. 6, and add ix. 5 and 6.

SECT. XVIII. MISHPAHTIM, משפטים.

CHAPTER XXI.

1 ¶ And these are the laws of justice which thou shalt set before them.

2 If thou buy a Hebrew servant, six years shall he serve; and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself; if he was the husband of a woman, then shall his wife go out with him.

4 If his master should give him a wife, and she bear him sons or daughters: the wife and her children shall belong to her master, and he shall go out by himself.

5 And if the servant should plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then shall his master bring him unto the judges, and he shall bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him till the jubilee.[c]

7 ¶ And if a man sell his daughter for a maid-servant, she shall not go out as the men-servants go out.

8 If she please not her master, to whom he[d] hath assigned her, then shall he aid her to be redeemed; unto a strange nation he shall have no power to sell her, seeing he hath dealt faithlessly with her.

9 And if he should assign her unto his son, then shall he do unto her after the right of the daughters.

10 If he take himself another wife, her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three things unto her, then shall she go out free, without money.

12 ¶ He that smiteth a man, so that he die, shall surely be put to death.

13 And if he did not lie in wait, but God let it come into his hand, then will I appoint thee a place whither he shall flee.

14 ¶ But if a man come presumptuously upon his neighbour, to slay him with guile, from my altar shalt thou take him, that he may die.

---

[a] Onkelos gives, "We will accept," thus signifying their willingness to follow what might be taught them in the name of God, whose presence they feared henceforth to encounter. But Moses, in accepting this trust, assured them that the Lord's object in showing his glory, was merely that they might always remember this scene and sin not.

[b] Rashi regards "thy sheep and thy oxen" as an explanation of the preceding words; thus, "thy peace-offerings of thy sheep and of thy oxen."

[c] Lit. "for ever;" but servitude is hereafter (Levit. xxv. 10) limited to the *jubilee*, which is accordingly the eternity of bondage, beyond which it could not exist.

[d] Arnheim makes the word "man" of verse 7, the nominative of all the verbs in verse 8, and renders the last, "since he acteth faithlessly by her;" meaning, in case he sell her to a foreigner who cannot marry her, by which she becomes a bondwoman, which the children of Israel should never be. This is a strong proof of the high esteem females enjoyed among the early Israelites.

RETURN OF MOSES FROM MOUNT SINAI

15 ¶ And he that smiteth his father, or his mother, shall surely be put to death.

16 ¶ And he that stealeth a man, and selleth him, and he be found[a] in his hand, shall surely be put to death.

17 ¶ And he that curseth his father, or his mother, shall surely be put to death.

18 ¶ And if men strive together, and one smite the other with a stone, or with the fist, and he die not, but keepeth his bed:

19 If he rise again, and walk abroad upon his crutch, then shall he that smote him be quit; only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.*

20 ¶ And if a man smite his servant or his maid, with a rod, and he die under his hand, it shall be surely avenged.

21 Nevertheless, if he continue alive a day or two, it shall not be avenged; for he is his money.

22 ¶ If men strive, and hurt a woman with child, so that her children depart from her, and yet no farther mischief follow: he shall be surely punished, (with a fine,) according as the husband of the woman will lay upon him; and he shall pay this by the decision of the judges.

23 And if any mischief follow, then shalt thou give life for life,

24 Eye for eye,[b] tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, bruise for bruise.

26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish, he shall let him go free for the sake of his eye.

27 And if he strike out his man-servant's tooth, or his maid-servant's tooth, he shall let him go free for the sake of his tooth.

28 ¶ If an ox gore a man or a woman, that he die: then shall the ox be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

29 But if the ox were wont to gore in time past, and warning have been given to his owner, and he hath not kept him in, and he killeth a man or a woman: the ox shall be stoned, and his owner also should of right be put to death;

30 But there shall be laid on him a sum of money in atonement, and he shall give the ransom of his life whatsoever may be laid upon him.

31 If he gore a son, or gore a daughter, according to this judgment shall be done unto him.

32 If the ox gore a man-servant or a maid-servant, thirty shekels of silver shall he[c] give to his master, and the ox shall be stoned.

33 ¶ And if a man open a pit, or if a man dig a pit, and do not cover it, and an ox or an ass fall therein:

34 The owner of the pit shall make it good, he shall make restitution in money unto the owner thereof; and the dead beast shall be his.

35 ¶ And if one man's ox hurt the ox of another, that he die: then shall they sell the live ox, and divide his money; and the dead ox also they shall divide.

36 But if it be known that the ox was wont to gore in time past, and his owner hath not kept him in: he shall surely pay ox for ox; and the dead shall belong to him.[d]

37 ¶ If a man steal an ox or a sheep, and kill it, or sell it: five oxen shall he restore for one ox, and four sheep for one sheep.

CHAPTER XXII.

1 If a thief be found while breaking in, and be smitten so that he die, there shall no blood be shed for him.

2 If the sun be risen upon him, there shall be blood shed for him; he shall make full restitution; if he have nothing, then shall he be sold for his theft.

3 If the thing stolen be actually found in his hand alive, whether it be ox, or ass, or sheep, he shall restore double.*

4 ¶ If a man cause a field or vineyard to be eaten off, and he let his beasts enter, and they feed in another man's field: with the

[a] If witnesses have seen that he has stolen and sold him, and he was found before the sale.—RASHI, after Sanhedrin, 85.

[b] According to the laws as executed in Israel, (see Baba Kama, viii. § 1,) this injunction was understood as applying merely to make restitution in money for the injury inflicted. That this exposition is strictly conformable to the sacred text, can be proved from the passage, Numbers xxxv. 31, "And ye shall not take a ransom for the life of a murderer who is guilty of death," which clearly means "from a murderer ye shall take no ransom, but ye may do it from one who inflicts a wound only."

[c] The owner of the ox.

[d] The English version ends here chap. xxi.

best of his own field, and with best of his own vineyard, shall he make restitution.

5 ¶ If a fire break out, and meet with thorns, so that stacks of corn, or the standing corn, or the field, be consumed thereby, he that kindled the fire shall surely make restitution.

6 ¶ If a man do deliver unto his neighbour money or vessels to keep, and it be stolen out of the man's house: if the thief be found, he shall pay double.

7 If the thief be not found, then shall the master of the house be brought unto the judges, (to swear) that he have not stretched out his hand against his neighbour's goods.

8 For all manner of trespass, for ox, for ass, for lamb, for raiment, or for any manner of lost thing, of which he[a] can say, This is it, before the judges shall come the cause of both parties, and he, whom the judges may condemn, shall pay double unto his neighbour.

9 ¶ If a man deliver unto his neighbour an ass, or an ox, or a lamb, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it:

10 Then shall an oath of the LORD be between them both, that he have not stretched out his hand against his neighbour's goods; and the owner of it shall accept this, and he shall not make it good.

11 But if it be stolen from him, he shall make restitution unto the owner thereof.

12 If it be torn in pieces, then let him bring it as evidence;[b] that which was torn he shall not make good.

13 ¶ And if a man borrow aught of his neighbour, and it be hurt, or die, the owner thereof not being with it, he shall surely make it good.

14 But if the owner thereof be with it, he shall not make it good; if it be a hired thing, the loss is included in its hire.[c]

15 ¶ And if a man seduce a virgin that is not betrothed, and lie with her, he shall surely endow her to be his wife.

16 If her father refuse to give her unto him, he shall pay money according to the dowry of virgins.

17 ¶ Thou shalt not suffer a witch to live.

18 Whosoever lieth with a beast shall surely be put to death.

19 ¶ He that sacrificeth unto any god, save unto the LORD only, shall be utterly destroyed.

20 And a stranger thou shalt not vex, and shalt not oppress him; for strangers ye were in the land of Egypt.

21 Ye shall not afflict any widow, or fatherless child.

22 If thou afflict him in any wise;[d] (for if he cry at all unto me, I will surely hear his cry:)

23 My wrath shall wax hot, and I will slay you with the sword; and your wives shall be widows, and your children fatherless.

24 ¶ If thou lend money to my people, to the poor by thee, thou shalt not be to him as a lender of money; thou shalt not lay upon him usury.

25 If thou take at all thy neighbour's raiment in pledge, thou shalt restore it unto him by the time the sun goeth down;

26 For it is his only covering, it is his raiment for his skin; wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.*

27 ¶ The judges thou shalt not revile;[e] and a ruler among thy people thou shalt not curse.

28 The first of thy ripe fruits, and of thy liquors, shalt thou not delay to offer; the first-born of thy sons shalt thou give unto me.

29 In like manner shalt thou do with thy ox, with thy sheep; seven days it shall be with its dam; on the eighth day thou shalt give it me.

30 And holy men shall ye be unto me: and flesh that is torn of beasts in the field, shall ye not eat; to the dogs shall ye cast it.

---

[a] "The witness," *i. e.* which he can identify.—ABEN EZRA.—From 6 to 8 is considered as relating to a case where the goods are left without charge for keeping; but from 9 to 12 where hire is paid for the care required.

[b] Compare with Amos iii. 12. Rashi and Onkelos: "He shall bring witnesses."

[c] Meaning, the owner can only claim the money agreed upon for the hire, but no farther restitution. This version is according to Ben 'Uzziel and Mendelssohn; literally, "it comes (in) with its hire."

[d] Rashi regards this as an elliptical verse, thus: "If thou afflict him, thou shalt surely be punished, because, should he cry unto me, I will hear his cry."

[e] "This is a prohibition both against blasphemy, and cursing the judges who sit in the place of God to do justice."—RASHI, after Sanhedrin, 67.

CHAPTER XXIII.

1 ¶ Thou shalt not receive a false report: put not thy hand with the wicked to be an unrighteous witness.

2 ¶ Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause, to incline after many, to wrest judgment.

3 Neither shalt thou countenance a poor man in his cause.

4 ¶ If thou meet thy enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 ¶ If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to unload him, (thou must not do so, but) thou shalt surely unload with him.*

6 ¶ Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thyself far from a false speech; and him who hath been declared innocent and righteous thou shalt not slay; for I will not justify the wicked.

8 And thou shalt take no bribe; for the bribe blindeth the clear-sighted, and perverteth the words of the righteous.

9 And a stranger shalt thou not oppress; for ye know well the spirit of the stranger, seeing ye yourselves were strangers in the land of Egypt.

10 And six years shalt thou sow thy land, and shalt gather in the fruits thereof;

11 But the seventh year shalt thou let it rest and lie still; that the needy of thy people may eat (of it); and what they leave the beasts of the field shall eat: in like manner shalt thou deal with thy vineyard, and with thy olive tree.

12 Six days shalt thou do thy work, and on the seventh day shalt thou rest; that thy ox and thy ass may repose, and the son of thy hand-maid, and the stranger, may be refreshed.

13 And in all things that I have said unto you be on your guard; and of the name of other gods ye shall make no mention, it shall not be heard out of thy mouth.

14 Three times shalt thou keep a feast unto me in the year.

15 The feast of unleavened bread shalt thou keep; seven days shalt thou eat unleavened bread, as I commanded thee, in the time appointed of the month of Abib; for in it thou camest out from Egypt: and none shall appear before me empty.

16 And the feast of harvest, of the first-fruits of thy labours, which thou hast sown in thy field: and the feast of ingathering, at the conclusion of the year, when thou gatherest in thy labours out of the field.

17 Three times in the year shall all thy males appear before the Lord, the Eternal.

18 Thou shalt not offer the blood of my sacrifice with leavened bread;[a] neither shall the fat of my festive sacrifice remain until morning.

19 The first of the first-fruits of thy land shalt thou bring unto the house of the LORD thy God. Thou shalt not seethe a kid in its mother's milk.*

20 ¶ Behold, I send an angel before thee, to keep thee on the way, and to bring thee unto the place which I have prepared.

21 Beware of him, and obey his voice, disobey him not; for he will not pardon your transgression, because my name is in him.

22 But if thou wilt carefully hearken to his voice, and do all that I shall speak: then will I be an enemy unto thy enemies, and afflict those that afflict thee.

23 For my angel shall go before thee, and bring thee in unto the Emorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their deeds; but thou shalt utterly overthrow them, and completely break down their statuary images.

25 And ye shall serve the LORD your God, and he will bless thy bread, and thy water; and I will remove sickness from the midst of thee.*

26 ¶ There shall be no one casting her children, nor a barren woman, in thy land; the number of thy days I will make full.

27 My terror will I send before thee, and will bring in confusion all the people to which thou shalt come; and I will make all thy enemies turn their back unto thee.

28 And I will send hornets before thee, and they shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year; lest the land become deso-

[a] This means that the passover-lamb shall not be slain on the fourteenth of the first month, till all the leaven has been previously removed.

late, and the beast of the field multiply against thee.

30 Little by little will I drive them out from before thee, until thou be increased and canst possess the land.

31 And I will set thy bounds from the Red Sea unto the sea of the Philistines, and from the desert unto the river; for I will deliver into your hand the inhabitants of the land, and thou shalt drive them out before thee.

32 Thou shalt not make a covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they cause thee to sin against me; for thou mightest (be led[a] to) serve their gods, and this would surely be a snare unto thee.

CHAPTER XXIV.

1 ¶ And unto Moses he said, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and ye shall bow yourselves down afar off.

2 And Moses alone shall come near unto the LORD, but they shall not come nigh; and the people shall not go up with him.

3 And Moses came and told the people all the words of the LORD, and all the laws of justice;[b] and all the people answered with one voice, and said, All the words which the LORD hath spoken will we do.

4 And Moses wrote down all the words of the LORD, and he rose up early in the morning, and built an altar at the foot of the mount, and twelve pillars, according to the twelve tribes of Israel.

5 And he then sent the young men[c] of the children of Israel, and they offered burnt-offerings, and sacrified peace-offerings unto the LORD, of oxen.

6 And Moses took the half of the blood, and put it in basins; and the (other) half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the hearing of the people; and they said, All that the LORD hath spoken will we do and obey.

8 And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

9 Then went up Moses, with Aaron, Nadab, and Abihu, and seventy of the elders of Israel.

10 And they saw[d] the God of Israel; and the place[e] under his feet was like a paved work of brilliant sapphire, and like the colour of heaven in clearness.

11 And against the nobles of the children of Israel he stretched not forth his hand; and they saw (the glory of) God, and did eat and drink.[f]

12 ¶ And the LORD said unto Moses, come up to me to the mount, and remain there: and I will give thee the tables of stone, with the law, and the commandment which I have written, to teach them.

13 And Moses rose up, and his servant Joshua; and Moses went up to the mount of God.

14 And unto the elders he said, Tarry ye for us here, until the time we come again unto you; and, behold, Aaron and Chur are with you, whoever may have any cause to be decided, let him come unto them.

15 And Moses went up to the mount, and the cloud covered the mount.*

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days; and he called unto Moses on the seventh day out of the midst of the cloud.

17 And the appearance of the glory of the LORD was like a devouring fire on the top of the mount, before the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and ascended the mount; and Moses was on the mount forty days and forty nights.

Haphtorah in Jeremiah xxxiv. 8–22 and xxxiii. 25, 26.

[a] Mendelssohn; Rashi, however, renders, "that thou mightest serve their gods, which," &c.

[b] Those laws according to which judgment is to be pronounced by the judges. The word משפטים in this sense, is rendered in the English version "judgments," which is the same used for שפטים, properly "judicial punishments."

[c] "The first-born."—ONKELOS and RASHI.

[d] "In the vision of prophecy." (See Isaiah vi. 1.)—ABEN EZRA.

[e] ותחת רגליו is correctly given by Arnheim, "that under his feet," *i. e.* the footstool, or, there where his feet rested. So also the Septuagint, παὶ τὰ ὑπὸ τοὺς πόδας αὐτοῦ

[f] Onkelos paraphrases this verse: "And unto the chiefs of the children of Israel there happened no injury, and they beheld the glory of God, and they rejoiced in the favourable reception of their sacrifices, as though they ate and drank." Dubno, after Ramban: "They ate the peace-offerings before the altar, at the foot of the mount, and they drank, making the occasion one of joy, and a holiday; for it is a duty to rejoice at the reception of the law; see also Deuteronomy xxvii. 7, 'And thou shalt slay peace-offerings, and eat them there.'"

SECTION XIX. TERUMAH, תרומה.

CHAPTER XXV.

1 ¶ And the LORD spoke unto Moses, saying,

2 Speak unto the children of Israel, that they may bring me an offering;[a] from every man whose heart prompteth him thereto shall ye take my offering.

3 And this is the offering which ye shall take from them: gold, and silver, and copper,

4 And blue, and purple, and scarlet yarn, and linen thread, and goats' hair,

5 And rams' skins died red, and badgers' skins, and shittim wood,[b]

6 Oil for lighting, spices for the anointing oil, and for the incense of spices,

7 Onyx stones, and stones for setting, for the ephod, and for the breastplate.

8 And they shall make me a sanctuary; and I will dwell in the midst of them.

9 In accordance with all that I show thee, the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

10 ¶ And they shall make an ark of shittim wood; two cubits and a half shall be its length, and a cubit and a half its breadth, and a cubit and a half its height.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it; and thou shalt make upon it a crown of gold round about.

12 And thou shalt cast for it four rings of gold, and put them on the four corners thereof; namely, two rings shall be on the one side of it, and two rings on the other side of it.

13 And thou shalt make staves of shittim wood, and overlay them with gold.

14 And thou shalt place the staves into the rings, upon the sides of the ark, that the ark may be borne with them.

15 In the rings of the ark shall the staves remain; they shall not be removed therefrom.

16 And thou shalt put into the ark the testimony which I will give unto thee.[d]

17 And thou shalt make a cover[c] of pure gold; two cubits and a half shall be its length, and a cubit and a half its breadth.

18 And thou shalt make two cherubim of gold, of beaten work shalt thou make them, on the two ends of the cover.

19 And make one cherub on the one end, and the other cherub on the other end; from the cover itself shall ye make the cherubim on the two ends thereof.

20 And the cherubim shall be spreading forth their wings on high, overshadowing the cover with their wings, with their faces turned one to the other; toward the cover shall the faces of the cherubim be directed.

21 And thou shalt put the cover above upon the ark; and in the ark shalt thou put the testimony which I will give unto thee.

22 And I will meet with thee there, and I will speak with thee from above the cover, from between the two cherubim which are upon the ark of the testimony, all that which I will command thee unto the children of Israel.

23 ¶ Thou shalt also make a table of shittim wood; two cubits shall be its length, and a cubit its breadth, and a cubit and a half its height.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a rim of a hand's breadth round about; and thou shalt make a golden crown on its rim round about.

26 And thou shalt make for it four rings of gold, and thou shalt put the rings on the four corners that are on its four feet.

27 Close under the rim shall the rings be; as receptacles for the staves, to bear the table.

28 And thou shalt make the staves of shittim wood, and overlay them with gold; and the table shall be borne with them.

---

[a] תרומה, elsewhere given with "heave-offering," is explained by Rashi to mean "something separated from a mass," and it says here, "they shall set aside for me from their money a free-will offering."

[b] Some render this word with "acacia wood," viz. that of the *Acacia arabica*, which is said to be very durable, light, but growing dark with age. The word is of Egyptian origin.—After PHILIPPSON.

[c] The English version, after the Vulgate and Luther, renders כפרת with "mercy-seat," no doubt deriving the word from כפר "to pardon," thus: "The place whence pardon is obtained." The Midrash Tanchuma agrees with this, saying, "Why was it called כפרת? because it atoned for the sins מכפרת of Israel." The Septuagint and Japheth (the last quoted by Aben Ezra) combine both ideas, "the cover of atonement." Philippson translates accordingly with "*Sühnplatte*." Rashi, however, gives it simply כסוי "cover." In the course of this work it is probable that "mercy-seat" may be used—as a paraphrase, however, not as a literal version of the word.

29 And thou shalt make its dishes, and its spoons, and its supporters,[a] and its purifying tubes, wherewith (the bread) is to be covered: of pure gold shalt thou make them.

30 And thou shalt set upon the table showbread before me always.*

31 ¶ And thou shalt make a candlestick[b] of pure gold: of beaten work shall the candlestick be made; its shaft, and its branches, its bowls, its knobs, and its flowers, shall be out of one piece with it.

32 And six branches shall come out of its sides; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.

33 Three bowls, almond-shaped, shall be on one branch, with a knob and a flower; and three bowls almond-shaped on the other branch, with a knob and a flower: so on the six branches that come out of the candlestick.

34 And on the candlestick itself shall be four bowls, almond-shaped, (with) its knobs and its flowers.

35 And there shall be a knob under the two branches that come out of the same, and a knob under the two branches that come out of the same, and a knob under the two branches that come out of the same; for the six branches that proceed out of the candlestick.

36 Their knobs and their branches shall be out of one piece with it; all of it shall be one piece of beaten work of pure gold.

37 And thou shalt make its seven lamps; and when they light its lamps, it shall give light toward the body of it.

38 And its tongs, and its snuff-dishes shall be of pure gold.

39 Out of a talent of pure gold shall he[c] make it, with all these vessels.

40 And look that thou make them after their pattern, which thou wast shown on the mount.*

CHAPTER XXVI.

1 ¶ The tabernacle also shalt thou make of ten curtains, of twisted linen thread, and blue, and purple, and scarlet yarn, with cherubim, of weaver's[d] work shalt thou make them.

2 The length of each curtain shall be eight and twenty cubits, and the breadth of each curtain four cubits: there shall be one measure for all the curtains.

3 Five of the curtains shall be coupled together, one to another; and the other five curtains shall be coupled, one to another.

4 And thou shalt make loops of blue on the edge of the one curtain which is on the outside in the (one) coupling; and the like shalt thou make on the edge of the curtain which is the outmost in the second coupling.

5 Fifty loops shalt thou make on the one curtain, and fifty loops shalt thou make on the edge of the curtain that is in the second coupling; the loops shall be fixed opposite each other.

6 And thou shalt make fifty hooks of gold; and thou shalt couple the curtains together one unto the other with the hooks, and the tabernacle shall thus be one piece.

7 And thou shalt make curtains of goats' hair for a tent over the tabernacle; eleven curtains shalt thou make the same.

8 The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits: there shall be one measure for the eleven curtains.

9 And thou shalt couple five of the curtains by themselves, and six of the curtains by themselves; and thou shalt double the sixth curtain toward the front side of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain that is the outmost in the (one) coupling, and fifty loops on the edge of the curtain of the second coupling.

11 And thou shalt make fifty hooks of copper; and thou shalt put the hooks into the loops, and couple the tent together, that it may be one piece.

12 And the part hanging over in the excess

[a] "The supporters" are said to have been four stakes of gold standing upon the floor, two on each side of the table; they were grooved so as to receive the "purifying tubes," which were placed between one loaf of the showbread and the other, so as to admit of a fresh passage of air between them; others reverse the order, and render, "its tubes and its supporters."

[b] More correctly, "chandelier."

[c] *i. e.* The unknown maker, whoever he may be. This construction is very common in Hebrew.

[d] חשב "weaver," is here used in contradistinction to רקם "the embroiderer." The figures in this instance were to be woven in, while in the other they were to be wrought with a needle, as the "embroiderer" does. The weaver is called חשב from the fact that "thought" or "art" is required to produce the figures in the loom; therefore, per-

of the curtains of the tent,[a] the half curtain which is over, shall hang down over the back part of the tabernacle.

13 And the cubit on the one side, and the cubit on the other side in the excess in the length of the curtains of the tent, shall be hanging down over the sides of the tabernacle on this side and on that side, to cover it.

14 And thou shalt make a cover for the tent of rams' skins dyed red, and a cover of badgers' skins above.*

15 ¶ And thou shalt make the boards for the tabernacle of shittim wood, standing up.

16 Ten cubits shall be the length of each board, and a cubit and a half shall be the breadth of each one board.

17 There shall be two tenons for every board, fitted in, one against the other: the like shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle: twenty boards for the south side, on the right.

19 And forty sockets of silver shalt thou make under the twenty boards; two sockets under the one board for its two tenons, and two sockets under the other board for its two tenons.

20 And for the other side of the tabernacle, for the north side, there shall be twenty boards;

21 And their forty sockets of silver; two sockets under the one board, and two sockets under the other board.

22 And for the back wall of the tabernacle, westward, thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the back wall.

24 And they shall be closely fitting together beneath, and they shall be closely joined together on the top by means of one ring:[b] thus shall it be for both of them; for the two corners shall they be.

25 And so they shall be eight boards, and their sockets of silver, sixteen sockets: two sockets under the one board, and two sockets under the other board.

26 And thou shalt make bars of shittim wood: five, for the boards of the one side of the tabernacle;

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the back wall, westward;

28 And the middle bar in the midst of the boards, passing from the one end to the other end.

29 And the boards thou shalt overlay with gold, and their rings thou shalt make of gold, as receptacles for the bars; and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle, according to the fashion thereof, which thou hast been shown on the mount.*

31 ¶ And thou shalt make a vail of blue, and purple, and scarlet yarn, and twisted linen, of weavers' work shall it be made, with cherubim.

32 And thou shalt hang[c] it upon four pillars of shittim wood overlaid with gold; their hooks also shall be of gold; upon four sockets of silver.

33 And thou shalt hang up the vail under the hooks;[d] and thou shalt bring in thither within the vail the ark of the testimony; and the vail shall divide unto you between the holy place and the holy of holies.

34 And thou shalt put the cover upon the ark of the testimony in the holy of holies.

35 And thou shalt set the table without the vail, and the candlestick over against the

haps, "artificial weaver;" German, "Kunstweber;" the simple artisan is called ארג.

[a] That is: what exceeds the length of the former or tabernacle curtains, they being but ten, while the tent curtains were eleven, or forty cubits against forty-four, shall hang trailing down at the back of the tabernacle, while the other half, or two cubits in breadth, was to be doubled over and hung down in the front, over the entrance curtain of the sacred structure, as a species of festoon.

[b] Meaning: the boards were wrought so as to fit quite smoothly, one to the other; and the upper end was cut in about an inch from each border, through which a ring, or clamp, was inserted to hold each two together. While thus the tops of the boards were firmly joined, the bars next described were either inserted in the rings, on the outside of the boards, or through their centre, thus rendering the temporary structure one of great firmness.

[c] Lit. "Thou shalt place." The same is also in v. 33.

[d] Above we are told that the curtains, forming what is called the "tabernacle," should be coupled by means of golden hooks. This work was thrown over the boards after they were set up; and as it rested over the front of the sanctuary, the hooks of course were at the end of the twentieth cubit thereof; consequently they divided the tabernacle proper into two unequal parts: the one of twenty cubits was the holy place; the other of ten cubits, beyond the vail, the holy of holies.

table on the side of the tabernacle, toward the south; and the table thou shalt put on the north side.

36 And thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet yarn, and twisted linen; the work of the embroiderer.

37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, their hooks also shall be of gold; and thou shalt cast for them five sockets of copper.*

CHAPTER XXVII.

1 ¶ And thou shalt make the altar of shittim wood: five cubits long, and five cubits broad, a foursquare shall the altar be, and three cubits shall be its height.

2 And thou shalt make its horns on its four corners, from itself shall its horns be; and thou shalt overlay it with copper.

3 And thou shalt make its pots to receive its ashes, and its shovels, and its basins, and its forks, and its fire-pans; all its vessels thou shalt make of copper.

4 And thou shalt make for it a grating, of a network of copper; and thou shalt make upon the net four rings of copper, on its four corners.

5 And thou shalt put it under the compass[a] of the altar beneath, and the net shall reach even to the half of the altar.

6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with copper.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, when they bear it.[b]

8 Hollow, of boards, shalt thou make it; as it was shown to thee on the mount, so shall they make it.*

9 ¶ And thou shalt make the court of the tabernacle: for the south side, on the right, the hangings for the court, of twisted linen, shall be a hundred cubits in length, for the one side.

10 And its pillars shall be twenty, with their twenty sockets of copper; the hooks of the pillars and their fillets shall be of silver.

11 And likewise for the north side in the length there shall be hangings one hundred cubits in length, and its pillars twenty with their twenty sockets of copper; the hooks of the pillars and their fillets shall be of silver.

12 And (for) the breadth of the court on the west side shall be fifty cubits of hangings; their pillars shall be ten, and their sockets ten.

13 And the breadth of the court on the front side, eastward, shall be fifty cubits.

14 And fifteen cubits of hangings shall be on the one wing; their pillars shall be three and their sockets three.

15 And on the other wing shall be fifteen cubits of hangings; their pillars shall be three, and their sockets three.

16 And for the gate of the court shall be a hanging of twenty cubits, of blue, and purple, and scarlet yarn, and twisted linen, the work of the embroiderer; with four pillars for the same, and their four sockets.*

17 All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of copper.

18 The length of the court shall be one hundred cubits, and the breadth fifty by fifty, and the height five cubits, of twisted linen, and the sockets for the same of copper.

19 All the vessels of the tabernacle in all the service thereof, and all its pins, and all the pins of the court, shall be of copper.

Haphtorah in 1 Kings v. 26 to vi. 13.

SECTION XX. TETZAVVEH, תצוה.

20 ¶ And thou shalt command the children of Israel, that they bring thee pure olive oil, beaten out, for the lighting, to cause a light to burn always.

21 In the tabernacle of the congregation, without the vail, which is before the testimony, shall Aaron with his sons arrange it (for) from the evening to the morning, before the LORD; as a statute for ever unto their generations, on behalf of the children of Israel.

CHAPTER XXVIII.

1 ¶ And thou shalt let come near unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may be a priest unto me; Aaron, Nadab

* *i. e.* A sort of gallery running round the altar, on which the priests stood in offering.

[a] This implies, that at other times they shall be taken out, but from the ark they were never to be moved.

and Abihu, Elazar and Ithamar, the sons of Aaron.

2 And thou shalt make holy garments for Aaron thy brother, for glory and for ornament.

3 And thou shalt speak unto all that are wisehearted, whom I have filled with the spirit of wisdom, that they may make garments for Aaron, to sanctify him, that he may be a priest unto me.

4 And these are the garments which they shall make: a breastplate, and an ephod, and a robe, and a checkered coat, a mitre, and a girdle; and they shall make holy garments for Aaron thy brother, and for his sons, to be a priest unto me.

5 And they shall take the gold, and the blue, and purple, and scarlet yarn, and the linen.

6 ¶ And they shall make the ephod, of gold, of blue, and of purple, of scarlet yarn,[a] and twisted linen, of weaver's work.

7 Two shoulder-pieces shall it have joined at the two edges thereof; by which it shall be joined together.[b]

8 And the belt for girding, which is upon it, shall be of the same make, out of the same piece with itself; of gold, of blue, and purple, and scarlet yarn, and twisted linen.

9 And thou shalt take two onyx stones, and engrave on them the names of the children of Israel:

10 Six of their names on the one stone, and the names of the remaining six on the other stone, according to the order of their birth.

11 With the work of an engraver in stone, like the engraving of a signet, shalt thou engrave the two stones with the names of the children of Israel; fitted in settings of gold shalt thou make them.

12 And thou shalt put the two stones upon the shoulder-pieces of the ephod as stones of memorial unto the children of Israel; and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.*

13 ¶ And thou shalt make casings of gold;

14 And two chains of pure gold, with knots at the ends, of wreathed work shalt thou make them, and thou shalt fasten the wreathed chains to the casings.

15 ¶ And thou shalt make the breastplate of judgment, of weaver's work; after the work of the ephod thou shalt make it; of gold, of blue, and purple, and scarlet yarn, and of twisted linen, shalt thou make it.

16 Four-square shall it be, double; a span in length, and a span in breadth.

17 And thou shalt set in it settings of stones, even four rows of stones: the first row, a sardius,[c] a topaz, and an emerald; this shall be the first row.

18 And the second row, a carbuncle, a sapphire, and a diamond.

19 And the third row, an opal, a turquoise, and an amethyst.

20 And the fourth row, a chrysolite, and an onyx, and a jasper: they shall be fitted in golden casings when they are set in.

21 And the stones shall be according to the names of the children of Israel, twelve, according to their names; (engraved) with the engraving of a signet, every one according to his name, shall they be for the twelve tribes.

22 And thou shalt make on the breastplate chains with knots at the ends, of wreathed work, of pure gold.

23 And thou shalt make on the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathed chains of gold in the two rings, on the ends of the breastplate.

25 And the (other) two ends of the two wreathed chains thou shalt fasten on the two casings, and put them on the shoulder-pieces of the ephod on the outside thereof.

26 And thou shalt make two rings of gold, and thou shalt put them on the two ends of the breastplate on its border, which is on the opposite side of the ephod, inward.

---

[a] Where this word is used in the present version, it means "woollen" yarn; the term is not employed however in the Hebrew, which merely has always "blue, purple, and scarlet."

[b] Arnheim thinks that this means "to the breastplate," which was, as afterward directed, joined to the ephod; but Rashi understands it to convey that the shoulder-pieces should be sewed on the ephod, not woven with it in one piece.

[c] "Or ruby." The correct meaning of the names of the jewels in the breastplate is so uncertain that both Mendelssohn and Arnheim have left them untranslated. They are supported in this omission by the great diversity of opinion prevailing among commentators. The version given in the present text must therefore be looked upon as an approximation, developed in a note to Arnheim's version.

27 And thou shalt make two more rings of gold, and shalt put them on the two shoulder-pieces of the ephod underneath, toward its front part, close by its seam, above the girdle of the ephod.

28 And they shall fasten the breastplate by its rings unto the rings of the ephod with a lace of blue, that it may remain on the girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

30 And thou shalt put into the breastplate of judgment the Urim and the Thummim, and they shall be upon Aaron's heart, when he goeth in before the LORD; and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.*

31 ¶ And thou shalt make the robe of the ephod altogether of blue woollen yarn.

32 And there shall be an opening in the top of it, in the midst thereof; it shall have a binding of woven work, round about its opening, as it is on the opening of an habergeon, so shall it be thereon, that it be not rent.

33 And thou shalt make on its lower hem pomegranates of blue, and purple, and scarlet yarn, round about its lower hem; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, on the lower hem of the robe round about.

35 And it shall be upon Aaron when he ministereth; and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

36 ¶ And thou shalt make a plate of pure gold, and grave upon it, like the engraving of a signet, HOLY UNTO THE LORD.

37 And thou shalt fasten it on a lace of blue, and it shall be upon the mitre; upon the front of the mitre shall it be.

38 And it shall be upon Aaron's forehead; and Aaron shall atone for the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be upon his forehead always, that they may be received in favour before the LORD.

39 And thou shalt make the coat of linen checkered, and thou shalt make a mitre of linen, and a girdle shalt thou make of embroiderer's work.

40 And for Aaron's sons shalt thou make coats, and thou shalt make for them girdles; and bonnets thou shalt make for them, for glory and for ornament.

41 And thou shalt clothe therewith Aaron thy brother, and his sons with him; and thou shalt anoint them, and consecrate[a] them, and sanctify them, that they may be priests unto me.

42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs shall they reach.

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die; a statute for ever shall it be for him and for his seed after him.*

CHAPTER XXIX.

1 ¶ And this is the thing that thou shalt do unto them to hallow them, to become priests unto me: Take one young bullock, and two rams without blemish,

2 And unleavened bread, and unleavened cakes, mingled with oil, and unleavened wafers, anointed with oil; of fine wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them near[b] in the basket, with the bullock and the two rams.

4 And Aaron and his sons shalt thou bring near unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and clothe Aaron with the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the girdle of the ephod:

6 And thou shalt put the mitre upon his head, and thou shalt fasten the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

[a] Heb. "Fill their hand;" the consecration is to say a gift, placed in the hand of a man, thus filling it with the same.

[b] *i. e.* Near the altar as a sacrifice.

8 And his sons shalt thou bring near, and clothe them with coats.

9 And thou shalt gird them with the girdles, Aaron and his sons, and bind the bonnets on them; and the priest's office shall be theirs for a perpetual statute: and thus shalt thou consecrate Aaron and his sons.

10 And thou shalt cause the bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall lay their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and all the remaining[a] blood shalt thou pour out beside the bottom of the altar.

13 And thou shalt take all the fat that covereth the inwards, and the midriff above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire, without the camp: it is a sin-offering.

15 And the one ram shalt thou take; and Aaron and his sons shall lay their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it upon the altar round about.

17 And the ram shalt thou cut in pieces, and wash his inwards, and his legs, and put them with his pieces, and with his head.

18 And thou shalt burn the whole ram upon the altar, it is a burnt-offering unto the LORD; it is a sweet savour, an offering made by fire unto the LORD.*

19 And thou shalt take the other ram; and Aaron and his sons shall lay their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip[b] of Aaron's right ear, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle them upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, together with his garments, and his sons, and the garments of his sons with him.

22 And thou shalt take from the ram the fat and the rump, and the fat that covereth the inwards, and the midriff above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration;

23 And one loaf of bread, and one cake of the oiled bread, and one wafer, out of the basket of the unleavened bread that is before the LORD.

24 And thou shalt put all this upon the hands of Aaron, and upon the hands of his sons; and thou shalt make with them a waving before the LORD.

25 And thou shalt then take them from their hands, and burn them upon the altar upon the burnt-offering; for a sweet savour before the LORD, it is an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of the consecration that belongeth to Aaron, and make therewith a waving[c] before the LORD; and it shall belong to thee as thy portion.

27 And thou shalt sanctify the breast which hath been waved, and the shoulder which hath been lifted up, which was waved, and which was heaved up, of the ram of the consecration, of that which belongeth to Aaron, and of that which belongeth to his sons:

28 That they shall belong to Aaron and to his sons, as a statute forever, from the children of Israel; for it is a heave-offering; and a heave-offering it shall remain from the children of Israel, from the sacrifices of their peace-offerings, as their heave-offering unto the LORD.

29 And the holy garments belonging to Aaron shall be for his sons after him, to

* The literal rendering would be "all the blood," the word "remaining" is supplied by Rashi, and is required by the context, as likewise in other parallel passages.

[a] More correctly, the central prominent portion of the ear, the anti-helix.

[c] The owner of the sacrifice placed the pieces on his hands, and the priest put his under the other's, and they together waved the sacrifice to the four corners of heaven, lifted and lowered it; this is the "waving and lifting up" spoken of in the text.

anoint them therein, and to consecrate them therein.

30 Seven days shall that one of his sons put them on who is to be priest in his place, who is to go into the tabernacle of the congregation to minister in the sanctuary.

31 And the ram of the consecration shalt thou take, and seethe his flesh in a holy place.

32 And Aaron with his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made, to consecrate them and to sanctify them; but a stranger shall not eat thereof, because they are holy.

34 And if aught of the flesh of the consecration sacrifice, or of the bread, remain unto the morning, then shalt thou burn the remainder with fire; it shall not be eaten, because it is holy.

35 And thou shalt do unto Aaron, and to his sons thus, all as I have commanded thee; seven days shalt thou consecrate them.

36 And a bullock shalt thou offer every day for a sin-offering as an atonement:[a] and thou shalt cleanse the altar, in as much as thou makest an atonement upon it; and thou shalt anoint it, to sanctify it.

37 Seven days shalt thou make an atonement upon the altar and sanctify it; and the altar shall be most holy; whatsoever[b] toucheth the altar shall be holy.*

38 ¶ And this is what thou shalt offer upon the altar: Two sheep of the first year for every day, continually.

39 The one sheep shalt thou offer in the morning; and the other sheep shalt thou offer toward evening.

40 And a tenth part of fine flour mingled with the fourth part of a hin of beaten oil, and the fourth part of a hin of wine for a drink-offering, shall be for the one sheep.

41 And the other sheep shalt thou offer toward evening; according to the meat-offering of the morning, and according to its drink-offering shalt thou do unto it, for a sweet savour, an offering made by fire unto the LORD.

42 A continual burnt-offering throughout your generations (shall this be) at the door of the tabernacle of the congregation before the LORD; where I will meet with you, to speak unto thee there.

43 And I will meet there with the children of Israel, and it shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: and both Aaron and his sons will I sanctify, that they may be priests unto me.

45 And I will dwell among the children of Israel, and I will be to them for a God.

46 And they shall know that I am the Eternal, their God, who brought them forth out of the land of Egypt, that I might dwell among them: I am the LORD their God.

CHAPTER XXX.

1 ¶ And thou shalt make an altar to burn incense upon, of shittim wood shalt thou make it.

2 A cubit shall be its length, and a cubit its breadth, foursquare shall it be; and two cubits shall be its height; from itself shall its horns be.

3 And thou shalt overlay it with pure gold, its top, and its sides round about, and its horns; and thou shalt make unto it a crown of gold round about.

4 And two rings of gold shalt thou make for it beneath its crown, on its two corners shalt thou make them, upon both its sides; and they shall be as receptacles for the staves to bear it by means of them.

5 And thou shalt make the staves of shittim wood, and overlay them with gold.

6 And thou shalt put it before the vail that is before the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon incense of spices; every morning when he dresseth the lamps, shall he burn it.*

8 And when Aaron lighteth the lamps toward evening, shall he burn it; a perpetual incense before the LORD, throughout your generations.

9 Ye shall not offer thereon any strange[c]

---

[a] After Rashi. But Aben Ezra renders, "in addition to the atonement," referring to the two rams mentioned above.

[b] Aben Ezra quotes an opinion, which is partly that of Onkelos, that this should be rendered, "whoever toucheth the altar must be holy," excluding those who are unclean from touching thereon. Arnheim translates in the same manner.

[c] *i. e.* Any other incense than that commanded hereafter, v. 34. (See also Levit. x. 1.)

incense, or burnt-sacrifice, or meat-offering; and a drink-offering shall ye not pour thereon.

10 And Aaron shall make an atonement upon its horns once in a year; with the blood of the sin-offering of the day of atonement,[a] once in the year, shall he make atonement upon it, throughout your generations; it is most holy unto the LORD.

Haphtorah in Ezekiel xliii. 10 to 27.

SECTION XXI. KI TISSAH, כִּי תִשָּׂא.

11 ¶ And the LORD spoke unto Moses, saying,

12 When thou takest the sum of the children of Israel of those who are to be numbered of them, then shall they give every man a ransom for his soul unto the LORD, when they number them; that there be no plague among them, when they number them.

13 This shall they give, every one that passeth among those that are numbered, Half a shekel after the shekel of the sanctuary; twenty gerahs to the shekel; the half of the shekel shall be the tribute to the LORD.

14 Every one that passeth among those that are numbered, from twenty years old and above, shall give the tribute unto the LORD.

15 The rich shall not give more, and the poor shall not give less than the half of a shekel, as a tribute unto the LORD, to make an atonement for your souls.

16 And thou shalt take the money of the atonement from the children of Israel, and shalt employ it for the service of the tabernacle of the congregation; and it shall be unto the children of Israel as a memorial before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spoke unto Moses, saying,

18 Thou shalt also make a laver of copper, with its foot of copper, to wash withal: and thou shalt set it between the tabernacle of the congregation and the altar, and thou shalt put therein water.

19 And Aaron and his sons shall wash out of it their hands and their feet.

20 When they go into the tabernacle of the congregation, shall they wash themselves with water, that they die not; or when they come near to the altar to minister, to burn an offering made by fire unto the LORD.

21 And they shall wash their hands and their feet, that they die not; and it shall be to them a statute for ever, even to him and to his seed throughout their generations.

22 ¶ And the LORD spoke unto Moses, saying,

23 And thou, take unto thyself principal spices: of pure myrrh five hundred shekels, and of sweet cinnamon, its half[b] shall be two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels,

24 And of cassia five hundred shekels, after the shekel of the sanctuary, and of olive-oil one hin.

25 And thou shalt make of it an oil of holy anointing, a mixture, compounded after the art of the apothecary: an oil of holy anointing shall it be.

26 And thou shalt anoint therewith the tabernacle of the congregation, and the ark of the testimony,

27 And the table and all its vessels, and the candlestick and its vessels, and the altar of incense,

28 And the altar of burnt-offering with all its vessels, and the laver and its foot.

29 And thou shalt sanctify them, and they shall be most holy; whatsoever toucheth them shall be holy.

30 And Aaron and his sons shalt thou anoint, and consecrate them to be priests unto me.

31 And unto the children of Israel shalt thou speak, saying, An oil of holy anointing shall this be unto me throughout your generations.

32 Upon the flesh of man shall it not be poured, and after its proportion shall ye not make any thing like it; it is holy, and holy shall it be unto you.

33 Whosoever compoundeth the like of it, or whosoever putteth any of it upon a stranger, shall be cut off from his people.

34 ¶ And the LORD said unto Moses, Take

[a] See Leviticus xvi. 18, where it is ordained that on the Day of Atonement the blood of a steer and a goat should be sprinkled on this altar; at other times nothing but incense was burnt on it.

[b] "The half of what is brought of it shall be two hundred shekels, which gives the weight of the whole equal to that of the myrrh."—TALMUD KERITOTH.

unto thee spices, balm, and onycha, and galbanum, spices, with pure frankincense: of each shall there be an equal[a] weight.

35 And thou shalt make it an incense, a mixture after the art of the apothecary, well mingled[b] together, pure and holy.

36 And thou shalt pound some of it fine, and offer of it before the testimony in the tabernacle of the congregation, where I will meet with thee; most holy shall it be unto you.

37 And as for the incense which thou shalt make, according to its proportion, shall ye not make any unto yourselves: holy shall it be unto thee for the LORD.

38 Whosoever shall make the like of it, to smell thereon, shall be cut off from his people.

CHAPTER XXXI.

1 ¶ And the LORD spoke unto Moses, saying,

2 See, I have called by name Bezalel the son of Uri, the son of Chur, of the tribe of Judah:

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To devise works of art, to work in gold, and in silver, and in copper,

5 And in the cutting of stones, to set them, and in the carving of wood, to work in all manner of workmanship.

6 And behold, I have also given with him Aholiab, the son of Achissamach, of the tribe of Dan, and in the heart of all that are wise-hearted have I put wisdom; and they shall make all that I have commanded thee;

7 The tabernacle of the congregation, and the ark of the testimony, and the cover that is thereupon, and all the vessels of the tabernacle;

8 And the table and its vessels, and the pure candlestick with all its vessels, and the altar of incense;

9 And the altar of burnt-offering with all its vessels, and the laver and its foot;

10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister therein;

11 And the anointing oil, and the incense of spices for the holy place: all as I have commanded thee shall they do.

12 ¶ And the LORD said unto Moses as followeth,

13 And thou shalt speak unto the children of Israel, saying, Above all,[c] my sabbaths shall ye keep; for a sign it is between me and you throughout your generations; that ye may know that I am the LORD who doth sanctify you.

14 And ye shall keep the sabbath, for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work thereon, that soul shall be cut off from among his people.

15 Six days may work be done; but on the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work on the sabbath-day, shall surely be put to death.

16 And the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17 Between me and the children of Israel it shall be a sign for ever; for in six days the LORD made the heavens and the earth, and on the seventh day he rested, and was refreshed.[d]*

18 ¶ And he gave unto Moses, when he had finished speaking with him upon mount Sinai, the two tables of the testimony, tables of stone, inscribed with the finger of God,

---

[a] After Onkelos and Talmud; but Aben Ezra translates, "Each shall be prepared separately."

[b] Aben Ezra considered מְמֻלָּח as derived from מֶלַח "salt," thus, "salted," that is, "bestrewed with salt of Sodom, or nitre." Rosenmüller, as quoted by Arnheim, considers this kind of salt referred to under the words "pure, holy," in contradistinction to common salt. The use of salt of Sodom with the incense is traditional.

[c] "Although I have ordered thee to charge them concerning the building of the tabernacle, the Sabbath must not be undervalued in thy eyes; for though you are busily engaged in the labour of building, the Sabbath must on no account be violated to do the least of this work."—RASHI.

[d] This, like many other expressions in Scripture, must be taken merely as expressing divine acts by human words. Mendelssohn renders freely "and attained his aim," but this is scarcely the sense of the word וינפש. Philippson renders curiously, "and was by himself," *i. e.* "happy in his own contemplation," rendering the word literally as derived from *nephesh*, "soul." Perhaps Mendelssohn translated it freely as he did from the same view of the subject. But even the word "rested" is as little applicable as "refreshed," since the Creator has neither labour nor fatigue; but it is all figurative. Arnheim gives כי in this verse with "that," and not "for," meaning that the Sabbath is the token that we believe that God created all in specific time.

CHAPTER XXXII.

1 And when the people saw that Moses
delayed to come down from the mount, the
people assembled themselves together around
Aaron, and they said unto him, Up, make us
gods, that shall go before us; for of this man
Moses, who hath brought us up out of the
land of Egypt, we know not what is become
of him.

2 And Aaron said unto them, Take out
the golden ear-rings, which are in the ears of
your wives, of your sons, and of your daugh-
ters, and bring them unto me.

3 And all the people took out the golden
ear-rings which were in their ears, and brought
them unto Aaron.

4 And he took them from their hand, and
fashioned it in a mould, and he made of it a
molten calf; and they said, These are thy
gods, O Israel, that have brought thee up out
of the land of Egypt.

5 And when Aaron saw this, he built an
altar before it; and Aaron called out, and
said, A feast unto the LORD is to-morrow.

6 And they rose up early on the morrow,
and offered burnt-offerings, and brought near
peace-offerings;[a] and the people sat down to
eat and to drink, and rose up to play.

7 ¶ And the LORD spoke unto Moses, Go,
get thee down; for thy people, which thou
hast brought up out of the land of Egypt,
hath become corrupt:

8 They have turned aside quickly from the
way which I have commanded them; they
have made themselves a molten calf; and
they have bowed themselves to it, and have
sacrificed unto it, and have said, These are
thy gods, O Israel, that have brought thee up
out of the land of Egypt.

9 And the LORD said unto Moses, I have
seen this people, and, behold, it is a stiff-
necked people.

10 And now let me alone, and my wrath
shall wax hot against them, and I will make
an end of them; and I will make of thee a
great nation.

11 Thereupon Moses besought the LORD
his God, and said, Why, O LORD, shall thy
wrath wax hot against thy people, that thou
hast brought forth out of the land of Egypt,
with great power and with a mighty hand?

12 Wherefore should the Egyptians say
thus, For mischief did he bring them out, to
slay them in the mountains, and to destroy
them from the face of the earth? Turn from
thy fierce wrath, and repent thee of the evil
decreed against thy people.

13 Remember Abraham, Isaac, and Israel,
thy servants, to whom thou didst swear by
thy own self, and speak unto them, I will
multiply your seed as the stars of heaven;
and all this land that I have spoken of will I
give unto your seed, and they shall inherit it
for ever.

14 And the LORD bethought himself of the
evil which he had spoken to do unto his
people.

15 ¶ And Moses turned about, and went
down from the mount with the two tables of
the testimony in his hand: tables inscribed
on both their sides; on the one side and on
the other were they inscribed.

16 And the tables were the work of God,
and the writing was the writing of God, en-
graved upon the tables.

17 And Joshua heard the noise of the peo-
ple in its shouting, and he said unto Moses,
There is a noise of war in the camp.

18 And he said, It is not the voice of a
shout for mastery, neither is it the voice of a
cry for defeat; the noise of singing do I hear.

19 And it came to pass, when he came
nigh unto the camp, and he saw the calf, and
the dancing: that the anger of Moses waxed
hot, and he cast from his hands the tables,
and broke them at the foot of the mount.

20 And he took the calf which they had
made, and burnt[b] it in fire, and ground it
to a powder, and he strewed it upon the

[a] In the preceding verse, Aaron is represented as telling the people that on the morrow there should be a festival unto the LORD, no doubt expecting the return of Moses, which would occasion a renewed fidelity to their great Deliverer. But early the next morning, the frantic people assembled round the statue of their idol, shouted, sacrificed, played, rioted, sang, in the manner of the heathen, forgetful of the events which their own eyes had seen. Aaron, however, must not be supposed as having farther participated in the sin than making the calf.

[b] Arnheim adds "partly," and supposes that the body of the calf was a frame-work of wood, and the gold merely a covering for it. Philippson, however, after MICHLOL YOPHI, thinks that Moses melted the calf first, then reduced it by beating and rolling to plates of the utmost possible thinness, which he then mixed with water, as described in the text.

water, and made the children of Israel drink of it.

21 And Moses said unto Aaron, What hath this people done unto thee, that thou hast brought upon it so great a sin?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that it is bent on mischief.

23 And they said unto me, Make us gods that shall go before us; for of this man Moses, who brought us up out of the land of Egypt, we know not what hath become of him.

24 And I said unto them, Who hath any gold? They took it off themselves and gave it to me, and I cast it into the fire, and there came out this calf.

25 And Moses saw the people that it had become unruly; for Aaron had made it unruly for a disgrace among their opponents.

26 Moses then placed himself in the gate of the camp, and said, Whoever is on the LORD's side, let him come unto me! and there assembled themselves unto him all[a] the sons of Levi.

27 And he said unto them, Thus hath said the Eternal, the God of Israel, Put ye every man his sword by his side, and go ye hither and thither, from gate to gate in the camp, and slay ye every man his brother, and every man his companion, and every man his relative.

28 And the children of Levi did according to the word of Moses: and there fell of the people on that day about three thousand men.

29 And Moses said, Consecrate yourselves to-day to the LORD, yea even every man on his son, and on his brother; and to bestow upon you this day a blessing.

30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I may obtain an atonement for your sin.

31 And Moses returned unto the LORD, and said, Oh, this people hath sinned a great sin, and they have made themselves gods of gold.

32 Yet now, if thou wilt forgive their sin—;[b] but if not, blot me out, I pray thee, from thy book which thou hast written.

33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out from my book.

34 And now go, lead the people unto the place of which I have spoken unto thee; behold, my angel shall go before thee; but on the day when I visit I will visit their sin upon them.

35 And the LORD sent a plague among the people, because that they had made the calf which Aaron made.

CHAPTER XXXIII.

1 ¶ And the LORD said unto Moses, Depart, go up from here, thou and the people that thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it;—

2 And I will send before thee an angel; and I will drive out the Canaanite, the Emorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite;—

3 Unto a land flowing with milk and honey; for I will not go up in the midst of thee, because thou art a stiffnecked people; lest I consume thee on the way.

4 And when the people heard these evil tidings, they mourned; and no man did put his ornaments on him.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people; should I go[c] up one moment, in the midst of thee, I would consume thee; now therefore put off thy ornaments from thee, and I shall know what I will do unto thee.

6 The children of Israel then stripped

[a] Arnheim wishes to understand under "all" not the whole, but the far greater majority, so as to reconcile it with verse 29, which Rashi expounds as referring to stepbrothers and sons, belonging to other tribes.

[b] Elliptical; meaning, "If thou forgivest, it is well; but if not," &c. This passage proves that no one can be permitted to assume the guilt of another.

[c] This verse, equally with the passage commencing with verse 12, is exceedingly difficult of interpretation; it is therefore intended to give merely an idea of the meaning in this note. God had said that his own visible glory should not go with the people on their journey, an angel, a messenger, was all they could expect; as his own presence would consume them, should they sin again, they being stiffnecked, or disobedient. Their ornaments should be laid aside as an evidence that they were under the displeasure of Heaven; this humiliation, however, should not save them from farther punishment; for God would know how to make them feel in future the weight of their sin. (See above, xxxii. 34.)

themselves of their ornaments (they wore) from (the time they were at) Mount Horeb.

7 And Moses took the tent, and pitched it without the camp, afar off from the camp, and called it, Tabernacle of the congregation; and it came to pass, that every one who sought (instruction of) the LORD went out unto the tabernacle of the congregation, which was without the camp.

8 And it came to pass, that when Moses went out unto the tent, all the people would rise up, and stand every man at the door of his tent, and look after Moses, until he was gone into the tent.

9 And it came to pass, that as Moses entered into the tent, the pillar of cloud descended, and stood at the door of the tent, and spoke with Moses.

10 And when all the people saw the pillar of cloud stand at the door of the tent: then all the people rose up and prostrated themselves, every man at the door of his tent.

11 And the LORD spoke unto Moses face to face, as a man speaketh unto his friend; and then he returned into the camp; but his servant, Joshua the son of Nun, a young man, departed not out of the tent.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people; but thou hast not let me know whom thou wilt send with me: and yet thou hast said, I have chosen thee by name, and thou hast also found grace in my eyes.

13 Now, therefore, I pray thee, if I have found grace in thy eyes, do make me know thy way, that I may know thee, in order that I may find grace in thy eyes; and consider that this nation is thy people.

14 And he said, My presence shall go in advance, and I will give thee rest.

15 And he said unto him, If thy presence go not (with us,) carry us not up from here.

16 For wherein shall it be known in any wise that I have found grace in thy eyes, I with thy people? is it not in that thou goest with us? so shall we be distinguished, I and thy people, from all the people that are upon the face of the earth.*

17 ¶ And the LORD said unto Moses, Also this thing that thou hast spoken will I do; for thou hast found grace in my eyes, and I have chosen thee by name.

18 And he said, Let me see, I beseech thee, thy glory.

19 And he said, I will cause all my goodness to pass before thy face, and I will proclaim,[a] by name, the LORD before thee; and I will be gracious to whom I will be gracious, and I will show mercy to whom I will show mercy.

20 And he said, Thou canst not see my face; for no man can see me, and live.

21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon the rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in the cleft of the rock, and I will cover thee with my hand, until I have passed by.

23 And then I will take away my hand, and thou shalt see my back parts; but my face shall not be seen.*

CHAPTER XXXIV.

1 ¶ And the LORD said unto Moses, Hew thyself two tables of stone like unto the first; and I will write upon these tables the words which were on the first tables, which thou didst break.

2 And be ready by the morning, and come up in the morning unto mount Sinai, and present thyself there to me on the top of the mount.

3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks or herds feed near this mount.

4 And he hewed two tables of stone like unto the first, and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him; and he took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed, by name, the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD is the immutable, eternal Being, the omnipotent God, merciful and gracious, long-suffering and abundant in beneficence and truth;

[a] Arnheim renders: "And I will proclaim before thee the name, Eternal, and how I am gracious to whom I am gracious, and how I have mercy on him to whom I show mercy;" and he explains the verse: "This is the nature of this Divine Name, and this is also *my* way, for the knowledge of which thou hast prayed."

7 Keeping mercy unto the thousandth (generation) forgiving iniquity and transgression and sin, but who will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

8 And Moses made haste, and bowed his head toward the earth, and prostrated himself.

9 And he said, If now I have found grace in thy eyes, O LORD, let the LORD, I pray thee, go among us; even because[a] it is a stiffnecked people; and pardon thou our iniquity and our sin, and take us for thy heritage.*

10 And he said, Behold, I make a covenant: before all thy people will I perform wonders, such as have not been done on all the earth, nor in any nation; and all the people amongst whom thou art shall see the work of the LORD; for it is a terrible thing that I will do with thee.

11 Observe thou that which I command thee this day; behold, I will drive out before thee the Emorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land against which thou goest up, lest it be for a snare in the midst of thee;

13 But their altars shall ye destroy, and their statues shall ye break, and their groves shall ye cut down.

14 For thou shalt worship no other god; for the LORD whose name is Watchful, is a watchful God.

15 Make thou then no covenant with the inhabitants of the land; lest that, if they go astray after their gods, and sacrifice unto their gods, any one call thee, and thou eat of his sacrifice;

16 And lest thou take of his daughters unto thy sons; and when his daughters go astray after their gods, they make thy sons also go astray after their gods.

17 Thou shalt not make unto thyself any molten gods.

18 The feast of unleavened bread shalt thou keep; seven days shalt thou eat unleavened bread, as I have commanded thee, in the time of the month of Abib; for in the month of Abib thou wentest forth out of Egypt.

19 All that openeth the womb is mine; and every firstling that is a male among thy cattle, whether ox or lamb.

20 But the firstling of an ass shalt thou redeem with a lamb; and if thou redeem him not, then shalt thou break his neck; all the first-born of thy sons shalt thou redeem; and none shall appear before me empty.

21 Six days thou mayest work, but on the seventh day shalt thou rest: even in ploughing time and in harvest shalt thou rest.

22 And the feast of weeks shalt thou observe, with the first-fruits of the wheat harvest; and the feast of ingathering at the closing of the year.

23 Thrice in the year shall all thy males appear before the Lord, the Eternal, the God of Israel.

24 For I will cast out nations before thee, and enlarge thy borders; yet shall no man desire thy land, when thou goest up to appear in the presence of the LORD thy God thrice in the year.

25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall be left unto the morning the sacrifice of the feast of the passover.

26 The first of the first-fruits of thy land shalt thou bring unto the house of the LORD thy God: thou shalt not seethe a kid in his mother's milk.*

27 ¶ And the LORD said unto Moses, Write thee down these words; for after the tenor of these words have I made with thee a covenant and with Israel.

28 And he remained there with the LORD forty days and forty nights; bread he did not eat, and water he did not drink; and he wrote upon the tables the words of the covenant, the ten commandments.

29 And it came to pass, when Moses came down from mount Sinai, with the two tables of the testimony in Moses' hand, when he came down from the mount, that Moses knew

[a] After Arnheim, who comments: Moses prayed that God himself should go before them, not send an angel, who would inexorably punish, (xxiii. 21,) for he had no power to pardon But the glory of God guiding them, they would be under his immediate providence, and he, the Merciful, would thus forgive, according to his goodness and loving grace toward sinners. Rashi, however, renders כי like אם thus: "If it be a stiffnecked people, do thou pardon." The sense in either case is still the same.

not that the skin of his face shone,[a] because he had spoken with him.

30 And Aaron and all the children of Israel saw Moses, and, behold, the skin of his face shone: and they were afraid[b] to come nigh unto him.

31 But Moses called unto them, and then returned unto him Aaron and all the princes of the congregation: and Moses spoke to them.

32 And afterward all the children of Israel came nigh: and he commanded them all that which the LORD had spoken with him on mount Sinai.*

33 And when Moses had done speaking with them, he put a vail over his face.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out; and then he came out, and spoke unto the children of Israel that which he had been commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail again over his face, until he went in to speak with him.

Haphtorah i. Kings xviii. 1–39: some commence at verse 20.

SECTION XXII. VAYAKHEL, ויקהל

CHAPTER XXXV.

1 ¶ And Moses gathered together all the congregation of the children of Israel, and said unto them, These are the things which the LORD hath commanded, that ye should do them.

2 Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest to the LORD: whosoever doth work thereon shall be put to death.

3 Ye shall not kindle any fire throughout your habitations upon the sabbath day.

4 ¶ And Moses said unto all the congregation of the children of Israel, as followeth, This is the thing which the LORD hath commanded, saying,

5 Take ye from among you an offering unto the LORD; whosoever is of a willing heart, let him bring it, an offering of the LORD: Gold, and silver, and copper,

6 And blue, and purple, and scarlet yarn, and linen thread, and goats' hair,

7 And rams' skins dyed red, and badgers' skins, and shittim wood,

8 And oil for the lighting, and spices, for the anointing oil, and for the incense of spices,

9 And onyx stones, and stones for setting, for the ephod, and for the breastplate.

10 And all the wise-hearted among you shall come, and make all that which the LORD hath commanded:

11 The tabernacle, its tent, and its covering, its hooks, and its boards, its bars, its pillars, and its sockets;

12 The ark, and its staves, (with) the mercy-seat, and the vail of the separation;

13 The table, and its staves, and all its vessels, and the show-bread;

14 And the candlestick for the lighting, and its vessel, and its lamps, with the oil for the lighting;

15 And the altar of incense, and its staves, and the anointing oil, and the incense of spices, and the hanging for the door at the entrance of the tabernacle;

16 The altar of burnt-offering, with its grating of copper, its staves, and all its vessels, the laver and its foot;

17 The hangings of the court, its pillars, and its sockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;

19 The cloths[c] of service, to do service therewith in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in as priests.

20 And all the congregation of the children of Israel departed from the presence of Moses.*

21 And they came, every man whose heart stirred him up; and every one whom his spirit made willing, brought the LORD's offering for the work of the tabernacle of the

[a] Properly, "sent forth rays;" the skin being luminous, and beaming.

[b] "Come and see how great is the power of sin. Before they had stretched forth their hand to sin, what does the Bible say? 'And the glory of the LORD was like a devouring fire on the top of the mount, before the eyes of the children of Israel;' and they neither feared nor trembled; but now, since they had made the calf, even before the rays of glory of Moses they feared and trembled."—RASHI.

[c] The cloths of service were not the priestly garments, but those used for the covering of the sacred vessels when the Israelites were on their journey, as is commanded in the fourth chapter of Numbers. (See RASHI.)

congregation, and for all its service, and for the holy garments.

22 And they came, the men with the women; whoever was willing-hearted, brought bracelets,[a] and ear-rings, and finger-rings, and tablets, all kinds of ornaments of gold, and every man that offered an offering of gold unto the LORD.

23 And every man, with whom was found blue, and purple, and scarlet yarn, and linen thread, and goats' hair, and rams' skins dyed red, and badgers' skins, brought them.

24 Every one that did offer an offering of silver and copper brought it as the LORD'S offering; and every one with whom was found shittim wood for any work of the service, brought it.

25 And all the women that were wise-hearted spun with their hands, and they brought that which they had spun, of the blue, and of the purple, and of the scarlet yarn, and of the linen thread.

26 And all the women whose heart stirred them up in wisdom spun the goats' hair.

27 And the princes brought the onyx stones, and the stones for setting, for the ephod, and for the breastplate;

28 And the spice and the oil, for lighting, and for the anointing oil, and for the incense of spices.

29 Every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made, by the hand of Moses, even that brought the children of Israel as a free-will offering unto the LORD.

30 ¶ And Moses said unto the children of Israel, See, the LORD hath called by name Bezalel the son of Uri, the son of Chur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise[b] works of art, to work in gold, and in silver, and in copper,

33 And in the cutting of stones, to set them, and in the carving of wood, to make any manner of work of art.

34 And to teach hath he put in his heart, both to him, and to Aholiab, the son of Achisamach, of the tribe of Dan.

35 He hath filled them with wisdom of heart, to execute all manner of work, of the engraver, and of the designing weaver, and of the embroiderer, in blue, and in purple, in scarlet yarn, and in linen thread, and of the weaver, of those that do every species of work, and of those that devise works of art.

CHAPTER XXXVI.

1 And Bezalel and Aholiab, and every wise-hearted man, in whom the LORD hath put wisdom and understanding to know how to do every manner of work for the service of the sanctuary, shall make all, just as the LORD hath commanded.

2 And Moses called for Bezalel and Aholiab, and every wise-hearted man in whose heart the LORD had put wisdom, every one whose heart stirred him up to come near unto the work to do it:

3 And they received from Moses the whole of the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it; and these brought unto him yet more free-will offerings morning after morning.

4 And then came all the wise men, that wrought all the work of the sanctuary, every man from his own work which they were doing.

5 And they said unto Moses, thus, The people bring more[c] than is required for the service of the work, which the LORD hath commanded to make.

6 And Moses gave the command, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman do any more work for the offering of the sanctuary: so the people were restrained from bringing (more).

---

[a] Mendelssohn renders, "Ear-rings, and nose-rings, and finger-rings, and bracelets." These words, however, are of somewhat doubtful signification, like many other technical terms of but rare occurrence in Scripture.

[b] "To devise in his heart works of art, the like of which had never been seen; and as there are artificers in gold who cannot work in silver, and workers in stone who cannot work in wood, it is said of Bezalel that he was perfect in all; and moreover he could teach; although there are many wise men who have a difficulty in instructing others."—ABEN EZRA.

[c] A singular, though nowise uncommon, state of the public mind! At first instructed by the Lord, they rebel and worship an idol; then again convinced of the truth of God, they testify their renewed adherence by the display of a liberality which needed restraining for its excess

7 And the stuff prepared[a] was sufficient for all the work to make it, and there was some over.*

8 ¶ And all the wise-hearted men, among those who wrought the work, made the tabernacle of ten curtains; of twisted linen thread, and blue, and purple, and scarlet yarn; with cherubim, of weaver's work, made he them.

9 The length of each curtain was twenty-eight cubits, and the breadth of each curtain four cubits: there was one measure for all the curtains.

10 And he coupled together five of the curtains one to another: and the other five curtains he coupled one to another.

11 And he made loops of blue on the edge of the one curtain, which was the outside in the coupling: the like he made on the border of the curtain, which was the outmost on the second coupling.

12 Fifty loops made he on the one curtain, and fifty loops made he on the edge of the curtain which was in the second coupling: the loops were fixed opposite to each other.

13 And he made fifty hooks of gold; and he coupled the curtains together one unto the other with the hooks, and the tabernacle[b] became thus one piece.

14 ¶ And he made curtains of goats' hair for a tent over the tabernacle; eleven curtains made he the same.

15 The length of each curtain was thirty cubits, and four cubits was the breadth of each curtain: there was one measure for the eleven curtains.

16 And he coupled five of the curtains by themselves, and six of the curtains by themselves.

17 And he made fifty loops on the edge of the curtain that was the outmost in the coupling, and fifty loops made he on the edge of the curtain of the second coupling.

18 And he made fifty hooks of copper, to couple the tent together that it might be one piece.

19 And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above.*

20 ¶ And he made the boards for the tabernacle, of shittim wood, standing up.

21 Ten cubits was the length of each board, and one cubit and a half was the breadth of each one board.

22 There were two tenons for every board, fitted in, one against the other: the like made he for all the boards of the tabernacle.

23 And he made the boards for the tabernacle: twenty boards for the south side, on the right.

24 And forty sockets of silver made he under the twenty boards; two sockets under the one board for its two tenons, and two sockets under the other board for its two tenons.[c]

25 And for the other side of the tabernacle, for the north side, he made twenty boards:

26 And their forty sockets of silver; two sockets under the one board, and two sockets under the other board.

27 And for the back wall of the tabernacle, westward, he made six boards.

28 And two boards made he for the corners of the tabernacle in the back wall.

29 And they were closely fitting beneath, and they were closely joined together on the top, by means of one ring; thus he did to both of them, for both the corners.

30 And so there were eight boards, and their sockets of silver, sixteen sockets, two sockets under every board.

31 And he made bars of shittim wood; five, for the boards of the one side of the tabernacle;

32 And five bars for the boards of the other side of the tabernacle, and five bars for

[a] It must not be forgotten that the things brought for the use of the workmen were at first prepared and worked up to the proper shape in the tents of the donors. Moses, therefore, properly proclaimed that the people should prepare no more, and consequently should bring no more than was already in the hands of the receivers. Otherwise מלאכה might mean "property," as it is used in that sense in Genesis xxxiii. 14; Exodus xxii. 10; 1 Samuel xv. 9.

[b] The inner curtains, which formed the roof of the tabernacle proper, were called technically "the tabernacle," as they formed an essential and visible portion of the sacred structure; but the curtains of goats' hair were called "the tent," as they served merely to protect the more perishable ones which they covered.

[c] The boards were provided with two tenons a part of the thickness of the boards being cut away, so that when they were inserted in the sockets calculated to receive them, they covered exactly the surface; the boards were thus fixed in their sockets, which formed a continuous row, in the same manner as the steps of a ladder are in the side-pieces.

the boards of the tabernacle for the back wall, westward.

33 And he made the middle bar to pass through the midst of the boards from the one end to the other end.

34 And the boards he overlaid with gold, and their rings he made of gold, as receptacles for the bars, and he overlaid the bars with gold.

35 And he made the vail of blue, and purple, and scarlet yarn, and twisted linen; of weaver's work made he it, with cherubim.

36 And he made thereunto four pillars of shittim wood, and overlaid them with gold, their hooks also were of gold; and he cast for them four sockets of silver.

37 And he made a hanging for the door of the tabernacle, of blue, and purple, and scarlet yarn, and twisted linen; the work of the embroiderer;

38 And its five pillars with their hooks: and he overlaid their tops and made their fillets with gold; and their five sockets were of copper.

CHAPTER XXXVII.

1 ¶ And Bezalel made the ark of shittim wood: two cubits and a half was its length, and a cubit and a half its breadth, and a cubit and a half its height.

2 And he overlaid it with pure gold within and without, and made for it a crown of gold round about.

3 And he cast for it four rings of gold, for the four corners thereof; even two rings on the one side of it, and two rings on the other side of it.

4 And he made staves of shittim wood, and overlaid them with gold.

5 And he put the staves into the rings upon the sides of the ark, to bear the ark.

6 And he made a cover of pure gold: two cubits and a half was its length, and one cubit and a half its breadth.

7 And he made two cherubim of gold, of beaten work made he them, on the two ends of the cover;

8 One cherub was on the one end, and the other cherub on the other end; out of the cover itself made he the cherubim on the two ends thereof.[a]

9 And the cherubim were spreading forth their wings on high, overshadowing with their wings the cover, with their faces one to the other; toward the cover were the faces of the cherubim directed.

10 ¶ And he made the table of shittim wood: two cubits was its length, and a cubit its breadth, and a cubit and a half its height;

11 And he overlaid it with pure gold, and made thereto a crown of gold round about.

12 And he made unto it a rim of a hand's breadth round about, and made a golden crown on its rim[b] round about.

13 And he cast for it four rings of gold, and he put the rings on the four corners, that were on the four feet thereof.

14 Close under the rim were the rings, as receptacles for the staves to bear the table.

15 And he made the staves of shittim wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which were upon the table, its dishes, and its spoons, and its purifying tubes, and the supporters wherewith (the bread) was covered, of pure gold.*

17 ¶ And he made the candlestick of pure gold: of beaten work[c] made he the candlestick, its shaft, and its branches, its bowls, its knobs, and its flowers, were out of one piece with it.

18 And six branches were coming out of its sides; three branches of the candlestick out of its one side, and three branches of the candlestick out of the other side thereof.

19 Three bowls, almond-shaped, were on one branch, with a knob and a flower; and three bowls, almond-shaped, were on the other branch, with a knob and a flower; so

[a] The cherubim were made out of one piece with the cover, but not wrought separately, and afterward soldered on. They were standing on either end, their faces being turned toward each other, yet so that they looked downward upon the ark. It is said that the height of the wings of the cherubim from the cover was ten hands' breadth.

[b] The crown spoken of in the preceding verse was fixed on the rim mentioned here. It is doubtful whether the rim reached above the table or was placed beneath the top; but the probabilities are in favour of its having been placed above.

[c] Like the cover of the ark, so was the candlestick, or more properly "the chandelier," made out of a solid piece of gold; that is to say, the parts were not made separately and afterward soldered together, but it was beaten out, and the branches ornamented and cut into shape by means of instruments.

THE PRAYER OF JACOB.

on the six branches that were coming out of the candlestick.

20 And on the candlestick itself were four bowls almond-shaped, with its knobs, and its flowers:

21 And a knob was under two branches that came out of the same, and a knob under two branches that came out of the same, and a knob under two branches that came out of the same,[a] for the six branches that proceeded out of it.

22 Their knobs and their branches were out of one piece with it; all of it was one piece of beaten work, of pure gold.

23 And he made its seven lamps, and its snuffers, and its snuff-dishes, of pure gold.

24 Of a talent of pure gold made he it, and all its vessels.

25 ¶ And he made the altar of incense of shittim wood: its length was a cubit, and its breadth a cubit; it was foursquare, and two cubits was its height; from itself were its horns.[b]

26 And he overlaid it with pure gold, its top, and its sides round about, and its horns: and he made unto it a crown of gold round about.

27 And two rings of gold he made for it beneath its crown, on its two corners, upon both its sides, as receptacles for the staves to bear it by means of them.

28 And he made the staves of shittim wood, and overlaid them with gold.

29 And he made the holy anointing oil, and the pure incense of spices, according to the work of the apothecary.*

CHAPTER XXXVIII.

1 ¶ And he made the altar of burnt-offering of shittim wood: five cubits was its length, and five cubits its breadth; it was foursquare, and three cubits was its height.

2 And he made its horns on its four corners, from itself were its horns; and he overlaid it with copper.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basins, and the forks, and the fire-pans: all its vessels made he of copper.

4 And he made for the altar a grating, a network of copper, under its compass beneath, even unto the half of it.

5 And he cast four rings on the four corners of the grating of copper, as receptacles for the staves.

6 And he made the staves of shittim wood, and overlaid them with copper.

7 And he put the staves into the rings on the sides of the altar, to bear it by means of them; hollow, of boards, made he it.

8 ¶ And he made the laver of copper, and its foot of copper, of the mirrors[c] of the assembled women, who had assembled in troops at the door of the tabernacle of the congregation.

9 ¶ And he made the court: on the south side, on the right, the hangings of the court were of twisted linen, of one hundred cubits;

10 Their pillars were twenty, with their twenty sockets of copper; the hooks of the pillars and their fillets were of silver.

11 And for the north side one hundred cubits; their pillars were twenty, with their twenty sockets of copper; the hooks of the pillars and their fillets were of silver.

12 And for the west side were hangings of fifty cubits; their pillars were ten, and their sockets ten; the hooks of the pillars and their fillets were of silver.

13 And for the front side, eastward, fifty cubits.

14 Hangings, of fifteen cubits, were on the one wing; their pillars were three, and their sockets three.

15 And for the other wing, on both sides of the gate of the court, were hangings of fifteen cubits; their pillars were three, and their sockets three.

16 All the hangings of the court round about were of twisted linen.

17 And the sockets for the pillars were of

---

[a] The knobs were on the centre shaft of the candlestick, and from each of them sprung two branches, one on each side, so that each knob supported one pair.

[b] The horns, or prominent points coming out of the corners of the altar of incense, as well as that of burnt-offering, were carved out of the body of the wood, but not made separately and afterwards joined on.

[c] Mirrors of highly polished copper were employed before the introduction of looking-glasses; and it is recorded that even these necessary articles for the arranging of the female attire were cheerfully given by the women, who came in troops to offer this contribution to the residence of their God. From the phraseology employed it would appear that the copper thus obtained is not included in the gross weight recorded chap xxxviii. 29; since, among the articles made thereof, the laver and its foot are not mentioned.

copper; the hooks of the pillars and their fillets, of silver; and the overlaying of their tops was of silver; and all the pillars of the court were filleted with silver.*

18 And the hanging for the gate of the court was the work of the embroiderer, of blue, and purple, and scarlet yarn, and twisted linen: and twenty cubits was the length, and the height, in the breadth, was five cubits, answering to the hangings of the court.

19 And the pillars for the same were four, with their four sockets of copper; their hooks were of silver, and the overlaying of their tops and their fillets, of silver.

20 And all the pins of the tabernacle, and of the court round about were of copper.

Haphtorah in 1 Kings vii. 13 to 26. The Germans read from vii. 40 to 50.

SECTION XXIII. PEKUDAY, פקודי.

21 ¶ These are the accounts (of the articles furnished) for the tabernacle, even of the tabernacle of the testimony, which were counted, according to the order of Moses, the service of the Levites, by the hand of Ithamar, the son of Aaron, the priest.

22 And Bezalel the son of Uri, the son of Chur, of the tribe of Judah, made all that the LORD had commanded Moses.

23 And with him was Aholiab the son of Achissamach, of the tribe of Dan, an engraver, and a skilful weaver, and an embroiderer in blue, and in purple, and in scarlet yarn, and in linen thread.

24 ¶ All the gold that was applied to the work in all the work of the sanctuary, to wit, the gold of the offering,* was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of those that were numbered of the congregation was one hundred talents, and a thousand seven hundred and seventy and five shekels, after the shekel of the sanctuary:

26 A bekah for every head, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty.

27 And the hundred talents of silver served to cast the sockets of the sanctuary, and the sockets of the vail; one hundred sockets to the hundred talents, a talent for every socket.

28 And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their tops and filleted them.

29 And the copper of the offering was seventy talents, and two thousand and four hundred shekels.

30 And he made therewith the sockets of the door of the tabernacle of the congregation, and the altar of copper, and the grating of copper for it, and all the vessels of the altar;

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAPTER XXXIX.

1 And of the blue, and purple, and scarlet yarn, they made the cloths of service, to do the service in the holy place; and they made the holy garments which were for Aaron, as the LORD had commanded Moses.*

2 ¶ And he made the ephod, of gold, blue, and purple, and scarlet yarn, and twisted linen;

3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet yarn, and in the linen, with weaver's work.

4 They made shoulder-pieces for it, joined on; on both its edges was it thus joined[b] together.

---

[a] The word used here, in v. 29, and in xxxv. 22, is תנופה; whereas in the preceding passages תרומה is used. The Hebrew is peculiarly rich in the terms necessary to express the ideas connected with the worship of the sanctuary, so as to distinguish every shade of meaning; but in English it is next to impossible to convey these peculiarities by single words. Arnheim, however, renders the latter word "tribute," as has been done at times in this version, and the former, the one employed in this passage, "sacred gifts;" but the latter term is arbitrary.

[b] The shoulder-pieces of the ephod were made separately and sewed on afterward. The ephod itself appears to have been a species of cloak which reached to the heels, but required the support of the shoulder-pieces, through which it was joined by means of the chains and rings to the breastplate, and the belt which fastened it round the body of the wearer.

5 And the belt for girding it on, that was upon it, was of the same piece with itself, of the same make: of gold, blue, and purple, and scarlet yarn, and twisted linen; as the LORD had commanded Moses.

6 ¶ And they wrought the onyx stones enclosed in casings of gold, engraved with the engraving of a signet, after the names of the children of Israel.

7 And he put them on the shoulder-pieces of the ephod, as stones of memorial to the children of Israel; as the LORD had commanded Moses.

8 ¶ And he made the breastplate with weaver's work, like the work of the ephod: of gold, blue, and purple, and scarlet yarn, and twisted linen.

9 It was foursquare, double did they make the breastplate: it was a span in length, and a span in breadth, double.

10 And they set in it four rows of stones: the first row, a sardius, a topaz, and an emerald; this was the first row.

11 And the second row, a carbuncle, a sapphire, and a diamond.

12 And the third row, an opal, a turquoise, and an amethyst.

13 And the fourth row, a chrysolite, an onyx, and a jasper: they were fitted in golden casings when they were set in.

14 And the stones were according to the names of the children of Israel, twelve, according to their names, (engraved) with the engraving of a signet, every one according to his name, for the twelve tribes.

15 And they made upon the breastplate chains with knots[a] at the ends, of wreathed work, of pure gold.

16 And they made two casings of gold, and two golden rings; and they put the two rings on the two ends of the breastplate.

17 And they put the two wreathed chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathed chains they fastened on the two casings, and they put them on the shoulder-pieces of the ephod, on the outside thereof.

19 And they made two golden rings, and put them on the two ends of the breastplate, on its border, which was on the opposite side of the ephod, inward.

20 And they made two more golden rings, and put them on the two shoulder-pieces of the ephod underneath, toward its front part, close by its seam, above the girdle of the ephod.

21 And they fastened the breastplate by its rings unto the rings of the ephod with a lace of blue, that it might remain on the girdle of the ephod, and that the breastplate might not be loosed from the ephod;[b] as the LORD had commanded Moses.*

22 ¶ And he made the robe of the ephod of woven work, altogether of blue woollen yarn.

23 And there was an opening in the midst of the robe, as the opening of an habergeon, with a binding round about the opening, that it should not be rent.

24 And they made upon the lower hem of the robe pomegranates of blue, and purple, and scarlet yarn, twisted.

25 And they made bells of pure gold; and they put the bells between the pomegranates upon the lower hem of the robe, round about, between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the lower hem of the robe, to minister therein; as the LORD had commanded Moses.

27 ¶ And they made the coats of linen, of woven work, for Aaron and for his sons,

28 And the mitre of linen, and the goodly bonnets of linen, and linen breeches of twisted linen thread.

29 And the girdle of twisted linen, and blue, and purple, and scarlet yarn, the work of the embroiderer; as the LORD had commanded Moses.

30 ¶ And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like the engraving of a signet, HOLY TO THE LORD.

31 And they put on it a lace of blue, to place it upon the mitre above;[c] as the LORD had commanded Moses.

---

[a] These wreathed chains had a knot at the end, so that they did not slip through the rings of the breastplate and ephod.

[b] The rings on the girdle of the ephod were so placed as to be opposite those on the lower seam of the breastplate, and when the blue lace was passed through them, the two garments became united together.

[c] The plate was tied on both ends and at the centre to laces of blue woollen yarn, and hung on the top of the mitre, so that it rested on the forehead of the wearer.

32 ¶ Thus was finished all the work of the tabernacle of the tent of the congregation; and the children of Israel had made it in accordance with all that the LORD had commanded Moses, so had they made it.*

33 ¶ And they brought the tabernacle unto Moses, the tent, and all its vessels, its hooks, its boards, its bars, and its pillars, and its sockets,

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the separation;

35 The ark of the testimony, and its staves, and the mercy-seat;

36 The table, and all its vessels, and the showbread;

37 The pure candlestick,[a] with its lamps, the lamps to be set in order thereupon, and all its vessels, and the oil for the lighting,

38 And the golden altar, and the anointing oil, and the incense of spices, and the hanging for the door of the tabernacle;

39 The copper altar, and the grating of copper which belonged to it, its staves, and all its vessels, the laver and its foot;

40 The hangings of the court, its pillars and its sockets, and the hanging for the court-gate, its cords, and its pins, and all the vessels of the service of the tabernacle, for the tent of the congregation;

41 The cloths of service to do the service in the holy place, and the holy garments for Aaron the priest, and the garments of his sons, to minister therein.

42 All, just as the LORD had commanded Moses, so had the children of Israel done all the work.

43 And Moses did look over all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.*

CHAPTER XL.

1 ¶ And the LORD spoke unto Moses, saying,

2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

3 And thou shalt put therein the ark of the testimony, and separate[b] the ark with the vail.

4 And thou shalt bring in the table, and arrange the order of the showbread upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony; and thou shalt put up the hanging at the door to the tabernacle.

6 And thou shalt set the altar of burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tabernacle of the congregation and the altar, and thou shalt put water therein.

8 And thou shalt set up the court round about, and put up the hanging at the gate of the court.

9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein; and thou shalt hallow it, with all its vessels, and it shall be holy.

10 And thou shalt anoint the altar of burnt-offering, and all its vessels; and thou shalt sanctify the altar, and the altar shall be most holy.

11 And thou shalt anoint the laver with its foot, and sanctify it.

12 And thou shalt bring near Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt clothe Aaron with the holy garments; and thou shalt anoint him, and sanctify him, that he may be a priest unto me.

14 And his sons shalt thou bring near, and clothe them with coats:

15 And thou shalt anoint them, as thou hast anointed their father, that they may be priests unto me; and this shall be, that their anointing shall be unto them for an everlasting priesthood throughout their generations.

16 And Moses did so; all, just as the LORD had commanded him, so did he.*

---

[a] Others render, "The candlestick of pure gold." But as the feminine הטהרה does not agree with the masculine זהב, it must refer to the word כנרה, perhaps from its being made of pure gold.

[b] "This means, a protection, for it was a separation."—RASHI. That is to say, by hanging up the vail, by means of which the portion for the ark was separated from the remainder of the sanctuary, it was protected from the approach of those who came into the holy place.

17 ¶ And it came to pass in the first month in the second year, on the first of the month, that the tabernacle was reared up.

18 And Moses reared up the tabernacle, and placed its sockets, and set up its boards, and put in its bars, and reared up its pillars.

19 And he spread the tent[a] over the tabernacle, and put the covering of the tent[b] over it above; as the LORD had commanded Moses.

20 ¶ And he took[c] and put the testimony into the ark, and placed the staves on the ark; and he put the mercy-seat upon the ark above.

21 And he brought the ark into the tabernacle, and set up the vail of the separation, and made therewith a separation for the ark of the testimony; as the LORD had commanded Moses.

22 ¶ And he put the table in the tabernacle of the congregation, upon the side of the tabernacle, northward, without the vail.

23 And he arranged upon it the order of bread[d] before the LORD; as the LORD had commanded Moses.

24 ¶ And he placed the candlestick in the tabernacle of the congregation, opposite the table, on the side of the tabernacle, southward.

25 And he lighted the lamps before the LORD; as the LORD had commanded Moses.

26 ¶ And he placed the golden altar in the tabernacle of the congregation before the vail.

27 And he burnt thereon the incense of spices; as the LORD had commanded Moses.*

28 ¶ And he put up the hanging at the door to the tabernacle.

29 And the altar of burnt-offering he placed by the door of the tabernacle of the tent of the congregation; and he offered upon it the burnt-offering and the meat-offering; as the LORD had commanded Moses.

30 ¶ And he set the laver between the tabernacle of the congregation and the altar, and put water there, for washing.

31 And Moses[e] and Aaron and his sons washed therefrom their hands and their feet.

32 When they went in unto the tabernacle of the congregation, and when they came near unto the altar, they washed themselves; as the LORD had commanded Moses.

33 ¶ And he reared up the court round about the tabernacle and the altar, and put up the hanging of the gate of the court; and so did Moses finish the work.*

34 ¶ And the cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation; because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel were wont to go onward in all their journeyings.

37 But if the cloud was not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD was upon the tabernacle by day, and a fire was by night on it, before the eyes of all the house of Israel, throughout all their journeyings.

Haphtorah, according to the Germans, in 1 Kings vii. 51 to viii. 21. The Portuguese read from vii. 40 to 50.

Maphtere for Shekalim in Exodus xxx. 11 to 16.

Haphtorah for Shekalim in 2 Kings xii. 1 to 17. The Portuguese commence at xi. 17.

Maphtere for Zachor in Deuteronomy xxv. 17 to 19.

Haphtorah for Zachor in 1 Samuel xv. 2 to 34. The Portuguese commence v. 1.

Maphtere for Parah in Numbers xix. 1 to 22.

Haphtorah for Parah in Ezekiel xxxvi. 16 to 38. The Portuguese end at v. 36.

Maphtere for Hachodesh in Exodus xii. 1 to 20.

Haphtorah for Hachodesh in Ezekiel xlv. 16 to xlvi. 18 The Portuguese read from xlv. 18 to xlvi. 15.

---

[a] This means the curtains of goats' hair over the fine ones, called the "tabernacle."—RASHI.

[b] The skins of animals which served as a covering.

[c] He took the tables of the Testimony from the wooden ark, which was in the tent of Moses, and brought them into the tabernacle.—RAMBAN. (See Exodus xxxiii. 7, and Deuteronomy x. 1–3.)

[d] The ערך לחם "the order of bread," here employed, explains what is given above merely as ערכו "its order;" for which reason it is rendered above, verse 4, "the order of showbread."

[e] During the week of consecration, and then only, Moses officiated as priest, for which reason he was for the time also bound to wash hands and feet at the laver.

THE BOOK OF LEVITICUS,

VAYIKRA, ויקרא.

CONTAINING THE ORDINANCES FOR THE SACRIFICES, SANCTUARY, PURIFICATIONS, FESTIVALS, &c.

SECTION XXIV. VAYIKRA, ויקרא.

CHAPTER I.

1 ¶ And the Lord called unto Moses, and spoke unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any one of you wish to bring an offering unto the Lord: of the cattle, either of the herds, or of the flocks, shall ye bring your offering.

3 If his offering be a burnt-sacrifice of the herds, then shall he offer a male without blemish: unto the door of the tabernacle of the congregation shall he bring it, that it may be favourably received for him before the Lord.

4 And he shall lay his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him.

5 And he shall kill the young steer before the Lord: and the sons of Aaron the priests shall bring near the blood, and they shall sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

6 And he shall flay the burnt-offering, and cut it into its pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire;

8 And the sons of Aaron the priests shall lay in order the parts, the head, and the fat,[a] upon the wood that is on the fire which is upon the altar;

9 But its inwards and its legs shall he wash in water; and the priest shall burn the whole on the altar, as a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord.

10 ¶ And if his offering be of the flocks, of the sheep, or of the goats, for a burnt-sacrifice: then shall he offer a male without blemish as the same.

11 And he shall kill it on the side of the altar, northward,[b] before the Lord; and the sons of Aaron the priests shall sprinkle its blood upon the altar round about.

12 And he shall cut it into its pieces, with its head and its fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar;

13 But the inwards and the legs shall he wash with water; and the priest shall bring near the whole, and burn it upon the altar; it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord.*

14 ¶ And if of fowls be the burnt-sacrifice for his offering to the Lord: then shall he bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it near[c] unto the altar, and pinch off its head, and burn it on the altar; and the blood thereof shall be wrung out on the wall of the altar.

16 And he shall remove its crop with its feathers, and cast it beside the altar on the east part, at the place of the ashes.

17 And he shall cleave it by its wings, but shall not divide it asunder; and the priest shall burn it upon the altar, upon the wood that is on the fire: it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord.

[a] Some translate פדר with "midriff:" the word itself is of rare occurrence, hence not of a decided signification; but it is translated here according to the old authorities.

[b] All the sacrifices called "most holy," required to be slain on the north side of the altar of burnt-sacrifices; these are the burnt, sin, trespass, and national peace-offerings.

[c] The term הקרב has been for the most part rendered in this version with "to bring near," that is, to the altar where all sacrificial rites were performed; and when simply rendered with "bring," it has the same sense. Otherwise the term "offer" has also been used, as it is the root of the word קרבן "offering."

CHAPTER II.

1 ¶ And when any person wish to offer a meat-offering unto the LORD: then shall his offering be of fine flour; and he shall pour upon it oil, and put thereon frankincense;

2 And he shall bring it to one of the sons of Aaron the priest; and he shall take therefrom his handful of its flour, and of its oil, with all its frankincense; and the priest shall burn the memorial of it upon the altar, as an offering made by fire, of a sweet savour unto the LORD.

3 And what is left of the meat-offering shall belong to Aaron and to his sons: it is a most holy thing, from the fire-offerings of the LORD.

4 ¶ And if thou bring an oblation of a meat-offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil, or unleavened wafers anointed with oil.

5 ¶ And if thy oblation be a meat-offering baked in a pan, it shall be made of fine flour mingled with oil, unleavened.

6 Thou shalt break it in pieces, and pour thereon oil: it is a meat-offering.*

7 ¶ And if thy oblation be a meat-offering baked in the deep pan, it shall be made of fine flour with oil.

8 And thou shalt bring the meat-offering, which shall be made of these things, unto the LORD; and the offerer shall present it unto the priest, who shall bring it near unto the altar.

9 And the priest shall take up from the meat-offering its memorial, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the LORD.

10 And that which is left of the meat-offering shall belong to Aaron and his sons: it is a most holy thing, from the fire-offerings of the LORD.

11 No meat-offering, which ye shall bring unto the LORD, shall be prepared leavened; for of whatever is leaven, or of any honey, ye shall not sacrifice an offering made by fire unto the LORD.

12 As an oblation of the first-fruits shall ye offer them unto the LORD; but on the altar shall they not come for a sweet savour.

13 And every oblation of thy meat-offering shalt thou season with salt; and thou shalt not suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thy offerings shalt thou offer salt.

14 ¶ And if thou offer a meat-offering of the first-fruits unto the LORD: of ripe ears of corn dried by the fire, of pounded corn out of full ears, shalt thou offer the meat-offering of thy first-fruits.

15 And thou shalt put upon it oil, and lay thereon frankincense: it is a meat-offering.

16 And the priest shall burn its memorial, from its pounded corn, and from its oil, with all its frankincense: it is an offering made by fire unto the LORD.*

CHAPTER III.

1 ¶ And if his oblation be a sacrifice of peace-offering, if he offer it of the herds, whether it be a male or female, he shall offer it without blemish before the LORD.

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and the sons of Aaron the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering, as a fire-offering unto the LORD, the fat that covereth the inwards, and all the fat that is upon the inwards,

4 And the two kidneys, and the fat that is on them, which is on the flanks,[a] and the midriff[b] above the liver, with the kidneys, shall he remove it.

5 And Aaron's sons shall burn it on the altar, upon the burnt-offering,[c] which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.

6 ¶ And if of the flocks be his offering for a sacrifice of peace-offering unto the LORD, male or female, without blemish, shall he offer it.

7 If he offer a sheep for his offering, then shall he bring it near before the LORD.

---

[a] Arnheim renders here and elsewhere, "And that on the," &c.

[b] Others, "caul."

[c] The first sacrifice offered daily upon the altar, was the daily burnt-offering; and before it had been placed on the fire, no other sacrifice could be burnt there; hence the phrase "upon the burnt-offering which is upon the wood." Rashi, however, renders על like כלבד "besides;" still the sense is the same in both cases.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle its blood upon the altar round about.

9 And he shall offer of the sacrifice of the peace-offering, as a fire-offering unto the LORD, the best part[a] thereof, the whole rump, hard by the backbone shall he take it off; and the fat that covereth the inwards, and all the fat that is upon the inwards;

10 And the two kidneys, and the fat that is upon them, which is on the flanks, and the midriff above the liver, with the kidneys, shall he remove it.

11 And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD.

12 ¶ And if a goat be his offering, then shall he bring it near before the LORD.

13 And he shall lay his hand upon its head, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle its blood upon the altar round about.

14 And he shall offer thereof his offering, as a fire-offering unto the LORD, the fat that covereth the inwards, and all the fat that is upon the inwards,

15 And the two kidneys, and the fat that is upon them, which is on the flanks, and the midriff above the liver, with the kidneys shall he remove it.

16 And the priest shall burn them upon the altar; as the food of the offering made by fire for a sweet savour, is all the fat unto the LORD.

17 A perpetual statute shall it be for your generations throughout all your dwellings: no fat nor blood shall ye eat.*

CHAPTER IV.

1 ¶ And the LORD spoke unto Moses, saying,

2 Speak unto the children of Israel, saying, If any person do sin through ignorance against any of the prohibitions[b] of the LORD which ought not to be done, and do any of them;

3 If the anointed priest do sin to bring guiltiness[c] on the people: then shall he bring near for his sin, which he hath committed, a young bullock without blemish, unto the LORD, for a sin-offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and he shall lay his hand upon the head of the bullock, and kill[d] the bullock before the LORD.

5 And the anointed priest shall take some of the bullock's blood, and bring it into the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood; and he shall sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall put some of the blood upon the horns of the altar of the incense of spices before the LORD, which is in the tabernacle of the congregation; and all the (remaining) blood of the bullock shall he pour out at the bottom of the altar of burnt-offering, which is at the door of the tabernacle of the congregation.

8 And all the fat of the bullock of the sin-offering shall he take off from the same: the fat that covereth the inwards, and all the fat that is upon the inwards,

9 And the two kidneys, and the fat that is upon them, which is on the flanks, and the midriff above the liver, with the kidneys, shall he remove it;

10 As it is taken off from the bullock of the sacrifice of peace-offering; and the priest shall burn the same upon the altar of burnt-offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock, shall he carry forth without the camp, unto a clean place, to where the ashes are poured out, and burn him on the wood with fire; upon where the ashes are poured out shall he be burnt.

13 ¶ And if the whole congregation of

---

[a] This is explained by the next words, "the best part, that is the whole rump;" or as the moderns have it, "the whole fat tail," referring to the Syrian sheep, the tail of which is broad and fat.

[b] Both the negative and positive precepts are commandments; wherefore the first may also be properly called מצות "precepts."

[c] This is explained, that the high-priest's sin must be like the sin of the elders spoken of in the next section; *i. e.*, that he give a wrong decision, which the people follow, by which they incur guilt.

[d] The word שחט means not merely to kill, but to produce death by cutting the throat, as practised in Israel. This explanations holds good wherever the word "kill" occurs when speaking of sacrifices, or of animals slain for the ordinary use of the people.

Israel sin through ignorance, and a thing be hidden from the eyes of the assembly,[a] and they do any one of all the prohibitions of the LORD which ought not to be done, and they become guilty;

14 When now the sin becometh known, through which they have sinned: then shall the congregation offer a young bullock for a sin-offering, and shall bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD; and they shall kill the bullock before the LORD.

16 And the anointed priest shall bring some of the bullock's blood into the tabernacle of the congregation:

17 And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, before the vail.

18 And some of the blood shall he put upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation; and all the (remaining) blood shall he pour out at the bottom of the altar of burnt-offering, which is at the door of the tabernacle of the congregation.

19 And all his fat shall he take from him, and burn it upon the altar.

20 And he shall do with the bullock as he did with the bullock of the sin-offering; so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven unto them.

21 And he shall carry forth the bullock to without the camp, and burn him as he burnt the first bullock; it is a sin-offering of the congregation.

22 ¶ If a ruler should sin, and do any one of the prohibitions of the LORD his God which ought not to be done, through ignorance, and become guilty;[b]

23 If now his sin, wherein he hath sinned, come to his knowledge: he shall bring as his offering, a goat, a male, without blemish;

24 And he shall lay his hand upon the head of the goat, and kill it on the place where they kill the burnt-offering before the LORD; it is a sin-offering.

25 And the priest shall take some of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering; and (the remainder of) its blood shall he pour out at the bottom of the altar of burnt-offering.

26 And all its fat shall he burn upon the altar, as the fat of the sacrifice of peace-offering; and the priest shall make an atonement for him concerning his sin, and it shall be forgiven unto him.*

27 ¶ And if any person of the common people should sin through ignorance, by his doing any one of the prohibitions of the LORD, which ought not to be done, and become guilty;

28 If now his sin, which he hath committed, come to his knowledge: then shall he bring as his offering, a goat, a female, without blemish, for his sin which he hath committed;

29 And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering on the place of the burnt-offering.

30 And the priest shall take some of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering; and all the (remaining) blood thereof shall he pour out at the bottom of the altar.

31 And all the fat thereof shall he remove, as the fat is removed from off the sacrifice of peace-offering; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven unto him.

32 ¶ And if he bring a sheep for a sin-offering, a female without blemish shall he bring it.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering on the place where they kill the burnt-offering.

34 And the priest shall take some of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering; and all the (remaining) blood thereof shall he pour out at the bottom of the altar:

[a] This is explained, that the assembled judges decide erroneously concerning any one of the acts for which exeision (כרת) is denounced, that it is permitted, and the people do according to this erroneous decision, thus sinning against a vital principle through ignorance, upon the instruction of their highest religious authority.

[b] Mendelssohn translates this expression, wherever it occurs, "And he becomes aware of his guilt," or as above, "they become aware of their guilt."

35 And all the fat thereof shall he remove, as the fat of the sheep is removed from the sacrifice of the peace-offering; and the priest shall burn the same upon the altar, upon the offerings made by fire unto the LORD; and the priest shall make an atonement for him for his sin that he hath committed, and it shall be forgiven unto him.

CHAPTER V.

1 ¶ And if any person sin, because he heareth the voice of adjuration, and he is a witness, since he hath either seen or knoweth something; if he do not tell it, and thus bear his iniquity;

2 Or if there be a person who toucheth any unclean thing, whether it be the carcass of an unclean beast, or the carcass of unclean cattle, or the carcass of an unclean creeping thing, and it escape his recollection; but (he becometh aware that) he is unclean, and hath (thus) incurred guilt;

3 Or if he touch the uncleanness of man, whatsoever uncleanness of the kind it be by which he can be defiled, and it escape his recollection; but he becometh aware of it, and (that) he hath (thus) incurred guilt;

4 Or if any person swear, by pronouncing with his lips[a] to do evil, or to do good (to himself), in whatsoever it be that a man pronounceth with an oath, and it escape his recollection; but he becometh aware of it that he hath incurred guilt by any one of these:

5 And it shall be, if he have incurred guilt by any one of these (things,) that he shall confess that concerning which he hath sinned;

6 And he shall bring his trespass-offering unto the LORD for his sin which he hath committed, a female from the flocks, a sheep or a goat, for a sin-offering; and the priest shall make an atonement for him concerning his sin.

7 And if his means be not sufficient for a sheep, then shall he bring as his offering (for the trespass) which he hath committed, two turtle-doves, or two young pigeons, unto the LORD; one for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, and he shall offer that which is for the sin-offering first, and pinch off its head by the back of its neck, but shall not divide it asunder:

9 And he shall sprinkle some of the blood of the sin-offering upon the wall of the altar; and the rest of the blood shall be wrung out at the bottom of the altar; it is a sin-offering.

10 And the second shall he prepare as a burnt-offering, according to the prescribed order; and the priest shall make an atonement for him for his sin which he hath committed, and it shall be forgiven unto him.*

11 ¶ But if his means be not sufficient for two turtle-doves, or two young pigeons, then shall he bring as his offering for that which he hath sinned, the tenth part of an ephah of fine flour for a sin-offering; he shall not put upon it any oil, nor shall he put thereupon any frankincense; for it is a sin-offering.

12 And he shall bring it to the priest; and the priest shall take from it his handful, as its memorial, and burn it on the altar, upon the fire-offerings of the LORD: it is a sin-offering.

13 And the priest shall make an atonement for him concerning his sin that he hath committed in one of these, and it shall be forgiven unto him; and it shall belong to the priest, as the meat-offering.

14 ¶ And the LORD spoke unto Moses, saying,

15 If any person commit a trespass, and sin through ignorance, against the holy things of the LORD: then shall he bring as his trespass-offering unto the LORD a ram without blemish out of the flocks, in value of two shekels of silver, after the shekel of the sanctuary, for a trespass-offering.

16 And that, in which he hath sinned against the holy thing, shall he pay, and shall add its fifth part thereto, and give it unto the priest; and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven unto him.

17 ¶ And if any person sin, and commit any one of the prohibitions of the LORD which ought not to be done; and he know[b] not whether he have incurred guilt, and so bear his iniquity:

[a] Philippson renders, "Or if a person swear thoughtlessly to do," &c. Rashi seems to assent to this construction by commenting, "with the lips, but not the heart."

[b] *i. e.* It is probable that he has unawares committed a capital sin, without being certain whether it be so: *f. e.* that both lawful and prohibited food had been before him.

18 Then shall he bring a ram without blemish out of the flocks, of the usual value, for a trespass-offering, unto the priest; and the priest shall make an atonement for him concerning his sin of ignorance, wherein he hath erred and knoweth it not, and it shall be forgiven unto him.

19 It is a trespass-offering: he hath in trespassing trespassed against the LORD.[a]

20 ¶ And the LORD spoke unto Moses, saying,

21 If any person sin, and commit a trespass against the LORD; if he, namely, lie unto his neighbour in that which was delivered to him to keep, or in a loan, or in a thing taken away by violence, or if he have withheld the wages of his neighbour;

22 Or if he have found something which was lost, and lie concerning it, and swear falsely; in any one of all these which a man can do, to sin thereby:

23 Then shall it be, when he hath sinned, and is conscious of his guilt, that he shall restore what he hath taken violently away, or the wages which he hath withheld, or that which was delivered to him to keep, or the lost thing which he hath found,*

24 Or any one thing about which he may have sworn falsely; and he shall restore it in its principal, and the fifth part thereof shall he add thereto; unto him to whom it appertaineth shall he give it, on the day when he confesseth his trespass.

25 And his trespass-offering shall he bring unto the LORD, a ram without blemish out of the flocks, of the usual value, for a trespass-offering, unto the priest:

26 And the priest shall make an atonement for him before the LORD, and it shall be forgiven unto him, for any one thing of all that he may have done to trespass thereby.

Haphtorah in Isaiah xliii. 21 to xliv. 23.

SECTION XXV. TZAV, צו.

CHAPTER VI.

1 ¶ And the LORD spoke unto Moses, saying,

2 Command Aaron and his sons, saying, This is the law of the burnt-offering: It is the burnt-offering, which shall be burning[b] upon the altar all night unto the morning, and the fire of the altar shall be burning on it.[c]

3 And the priest shall put on his linen garment, and linen breeches shall he put upon his flesh, and he shall lift up the ashes which the fire hath made by consuming the burnt-offering on the altar, and he shall place them beside the altar.

4 And he shall take off his garments, and put on other garments, and carry forth the ashes to without the camp, unto a clean place.

5 And the fire upon the altar shall be burning on it, it shall not be put out, and the priest shall burn wood on it every morning; and he shall lay in order upon it the burnt-offering, and he shall burn thereon the fat of the peace-offerings.

6 A perpetual fire shall be burning upon the altar; it shall not go out.

7 ¶ And this is the law of the meat-offering: (one of) the sons of Aaron shall bring it near before the LORD, in front of the altar.

8 And he shall lift up from it his handful, of the flour of the meat-offering, and of its oil, and all the frankincense which is upon the meat-offering, and he shall burn it upon the altar, for a sweet savour, as its memorial,[d] unto the LORD.

9 And what is left thereof shall Aaron and his sons eat: unleavened shall it be eaten in a holy place; in the court of the tabernacle of the congregation shall they eat it.

10 It shall not be baked leaven; as their portion have I given it from my offerings made by fire; it is most holy, as is the sin-offering, and as is the trespass-offering.

11 All the males among the children of Aaron shall eat of it, as a fixed portion for ever in your generations from the fire-offerings of the LORD: every one that toucheth the same shall be holy.*

12 ¶ And the LORD spoke unto Moses, saying,

13 This is the offering of Aaron and of his sons, which they shall offer unto the LORD on the day when he is anointed: the tenth part

[a] In the Eng. ver. the fifth chapter ends here.
[b] Lit. "Upon the place of burning."
[c] *i. e.* The altar.
[d] This word must be so understood: the meat-offering is brought to the altar; the greater part is given to the priest; but the portion offered on the altar is, as it were, that which causeth the offerer to be remembered on high. Philippson translates the word as "the part to praise therewith."

of an ephah of fine flour for a meat-offering perpetually; half of it in the morning, and the other half of it in the evening.

14 In a pan, with oil, shall it be made, well sodden[a] shalt thou bring it; twice baked, a meat-offering of broken pieces, shalt thou offer it for a sweet savour unto the LORD.

15 And the priest that shall be anointed in his stead among his sons shall offer it: it is a statute for ever, unto the LORD; it shall be wholly burnt.

16 And every meat-offering of a priest shall be wholly burnt, it shall not be eaten.

17 ¶ And the LORD spoke unto Moses, saying,

18 Speak unto Aaron and to his sons, saying, This is the law of the sin-offering: On the place where the burnt-offering is killed shall the sin-offering be killed before the LORD; it is most holy.

19 The priest who maketh atonement with its blood shall eat it: in a holy place shall it be eaten, in the court of the tabernacle of the congregation.

20 Whatsoever may touch the flesh thereof shall be holy: and if there should be sprinkled any of its blood upon a garment, whatever it hath been sprinkled on shalt thou wash out in a holy place.

21 And any earthen vessel wherein it may have been boiled shall be broken: and if it have been boiled in a copper vessel, it shall be both scoured and rinsed with water.

22 Every male among the priests may eat thereof: it is most holy.

23 And every sin-offering whereof any of the blood is brought into the tabernacle of the congregation to make atonement therewith in the holy place, shall not be eaten; it shall be burnt in fire.

CHAPTER VII.

1 ¶ And this is the law of the trespass-offering: It is most holy.

2 On the place where they kill the burnt-offering shall they kill the trespass-offering; and the blood thereof shall be sprinkled upon the altar round about.

3 And all its fat shall be offered up from it; the rump, and the fat that covereth the inwards.

4 And the two kidneys, and the fat that is on them, which is on the flanks, and the midriff above the liver, with the kidneys shall he remove the same:

5 And the priest shall burn them upon the altar for an offering made by fire unto the LORD; it is a trespass-offering.

6 Every male among the priests may eat thereof; in a holy place shall it be eaten: it is most holy.

7 As the sin-offering is, so is the trespass-offering; there is one law for them: the priest that maketh atonement therewith, his shall it be.

8 And the priest that offereth any man's burnt-offering,—the skin of the burnt-offering which he hath offered shall belong to this priest alone.

9 And every meat-offering that is baked in the oven, and all that is dressed in the deep pan, and in the flat pan, shall belong to the priest that offereth it alone.[b]

10 And every meat-offering which is mingled with oil, or dry, shall belong to all the sons of Aaron, to one as much as the other.*

11 ¶ And this is the law of the sacrifice of peace-offering, which one may happen to offer unto the LORD.

12 If he offer it for a thanksgiving, then shall he offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and fine flour, well sodden, made into cakes mingled with oil.

13 Together with cakes of leavened bread shall he bring his offering, with the sacrifice of his thanksgiving peace-offering.

14 And he shall offer thereof one out of every oblation for a heave-offering unto the LORD; to the priest that sprinkleth the blood of the peace-offering—to him shall it belong.

15 And the flesh of the sacrifice of his

[a] So Rashi explains the word כרבכת "sodden sufficient in hot water;" after which it was baked in an oven, broken in pieces, and baked again in the pan. Others explain this term with "softened with oil." But this being one of the words which occur in but one passage, it is difficult to state its precise signification.

[b] This is variously explained, so as to agree with the next verse. First, that it is the absolute property of the officiating priest, to distribute it at his option among his fellows; secondly, that it belongs to the family division of the sacrificer who may have the duties to perform on the day of the sacrifice. Arnheim and others render verse 10, "But," &c., thus making a distinction between the various kinds of sacrifices.

thanksgiving-peace-offering shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also shall what is left thereof be eaten.

17 But what is left of the flesh of the sacrifice, on the third day shall it be burnt with fire.

18 And if the intention[a] was to eat of the flesh of the sacrifice of his peace-offering on the third day, it shall not be favourably received; to him who offereth it shall it not be accounted; it shall be an abomination, and the person that eateth of it shall bear his iniquity.

19 And the flesh, that toucheth any unclean thing, shall not be eaten, with fire shall it be burnt: and as for the flesh, every one that is clean may eat thereof.

20 But the person that eateth the flesh of the sacrifice of peace-offering, that pertaineth unto the LORD, having his uncleanness upon him, even that person shall be cut off from his people.

21 And any person that toucheth any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eateth of the flesh of the sacrifice of peace-offering, which pertaineth unto the LORD, even that person shall be cut off from his people.

22 And the LORD spoke unto Moses, saying,

23 Speak unto the children of Israel, saying, Every manner of fat, of ox,[b] or of sheep, or of goat shall ye not eat.

24 And the fat of a beast that dieth of itself, and the fat of that which is torn by beasts, may be used for any manner of work, but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the cattle, of which one can offer an offering made by fire unto the LORD, even the person that eateth it shall be cut off from his people.

26 Moreover ye shall eat no manner of blood, in any of your dwellings, whether it be of fowl or of cattle.[c]

27 Whatsoever person it be that eateth any manner of blood, even that person shall be cut off from his people.

28 ¶ And the LORD spoke unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offering unto the LORD shall bring his oblation unto the LORD from the sacrifice of his peace-offering.

30 His own hands shall bring it, as the fire-offerings of the LORD: the fat with the breast shall he bring, the breast that it may be waved for a wave-offering before the LORD.

31 And the priest shall burn the fat upon the altar; but the breast shall belong to Aaron and to his sons.

32 And the right shoulder shall ye give unto the priest for a heave-offering, of the sacrifices of your peace-offerings.

33 The one that offereth the blood of the peace-offerings and the fat, among the sons of Aaron, shall have the right shoulder for his part.

34 For the breast which hath been waved and the shoulder which hath been lifted up have I taken from the children of Israel from the sacrifices of their peace-offerings; and I have given them unto Aaron the priest and unto his sons as a fixed portion[d] for ever from the children of Israel.

35 This is the portion of the anointing[e] of Aaron, and of the anointing of his sons, from the fire-offerings of the LORD, on the day when he brought them near to become priests unto the LORD;

36 Which the LORD commanded to give unto them, on the day that he anointed them, from the children of Israel, as a fixed portion for ever throughout their generations.

37 This is the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecration-offering, and of the sacrifice of the peace-offering;

[a] After Rashi, in accordance with Zebachim, folio 28 a. See also Wesseli's note to this verse, where he proves that it would be incorrect to render "if any of the flesh, &c. be eaten."

[b] These are the species of which a sacrifice can be brought; consequently, the fat of the deer-kind is permitted.

[c] The blood, however, of all four-footed animals, as well as of birds, is interdicted, without distinction, whether the individual be fit for sacrifice or not.

[d] The word חק, otherwise rendered "statute," is here given, after Mendelssohn, with "fixed portion." (See Genesis xlvii. 22.)

[e] *i. e.* His, in consequence of his being anointed.

38 Which the LORD commanded Moses on mount Sinai, on the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.*

CHAPTER VIII.

1 ¶ And the LORD spoke unto Moses, saying,

2 Take Aaron and his sons with him, and the garments, and the anointing oil, and the bullock for the sin-offering, and the two rams, and the basket of unleavened bread;

3 And all the congregation shalt thou assemble together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD had commanded him; and the assembly came together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This is the thing which the LORD hath commanded to do.

6 And Moses brought near Aaron and his sons, and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put upon him the ephod, and he girded him with the belt of the ephod, and bound it unto him therewith.

8 And he put on him the breastplate; and he put in the breastplate the Urim and the Thummim.

9 And he put the mitre upon his head; and he placed upon the mitre, toward the front thereof, the golden plate, the holy crown; as the LORD had commanded Moses.

10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times; and he anointed the altar and all its vessels, also the laver and its foot, to sanctify them.

12 And he poured of the anointing oil upon Aaron's head, and he anointed him, to sanctify him.

13 And Moses brought near the sons of Aaron, and clothed them with coats, and girded them with girdles, and bound the bonnets on them; as the LORD had commanded Moses.*

14 And he brought near the bullock of the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock of the sin-offering.

15 And some one[a] slew him; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and the (remaining) blood he poured out at the bottom of the altar, and sanctified it, to make henceforth atonement upon it.

16 And he took all the fat that was upon the inwards, and the midriff of the liver, and the two kidneys, and their fat, and Moses burnt them upon the altar.

17 But the bullock, and his hide, and his flesh, and his dung, he burnt with fire without the camp; as the LORD had commanded Moses.

18 And he brought near the ram of the burnt-offering; and Aaron and his sons laid their hands upon the head of the ram.

19 And some one killed him; and Moses sprinkled the blood upon the altar round about.

20 And the ram he[b] cut into the proper pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt-sacrifice for a sweet savour, an offering made by fire unto the LORD; as the LORD had commanded Moses.*

22 And he brought near the other ram, the ram of consecration; and Aaron and his sons laid their hands upon the head of the ram.

23 And some one slew him; and Moses took some of his blood, and put it upon the tip of Aaron's right ear, and upon the thumb

[a] This is the manner in which Arnheim and Wesseli explain וישחט used here and in verses 19 and 23, it having in all these instances a disjunctive accent. Mendelssohn, however, after Torath Kohanim, both translates "and Moses slew and took the blood," and comments that probably during the week of consecration the killing of the sacrifices was required to be done by Moses, perhaps to show the people the manner of killing the same, as he performed all the other duties of the service to show them all the laws thereof.

[b] Wesseli and Arnheim remark that the cutting up and the washing of the sacrifice were probably performed by another person, as above, verse 15; as they do not properly belong to the act of sacrificing, and could therefore be done by a person not connected with the priesthood.

of his right hand, and upon the great toe of his right foot.

24 And he brought near Aaron's sons, and Moses put some of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot; and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that was upon the inwards, and the midriff of the liver, and the two kidneys, and their fat, and the right shoulder;

26 And out of the basket of unleavened bread, that was before the LORD,[a] he took one unleavened cake, and one cake of oiled bread, and one wafer, and he put them on the fat, and upon the right shoulder:

27 And he placed the whole upon the hands of Aaron, and upon the hands of his sons, and made with them a waving before the LORD.

28 And Moses then took these things from off their hands, and burnt them on the altar upon the burnt-offering: they were a consecration-offering for a sweet savour, a fire-offering were they unto the LORD.

29 And Moses took the breast, and made therewith a waving before the LORD; from the ram of consecration was it given to Moses as his portion; as the LORD had commanded Moses.*

30 And Moses took some of the anointing oil, and of the blood which was upon the altar, and sprinkled the same upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and he sanctified Aaron, his garments, and his sons, and the garments of his sons with him.

31 And Moses said unto Aaron and to his sons, Boil ye the flesh at the door of the tabernacle of the congregation; and there shall ye eat it with the bread that is in the basket of the consecration; as I have commanded, saying, Aaron and his sons shall eat it.

32 And that which is left of the flesh and of the bread shall ye burn with fire.*

33 And from the door of the tabernacle of the congregation shall ye not go forth seven days, until the days of your consecration be at an end; for seven days shall your consecration last[b]

34 As they have done this day, so hath the LORD commanded to do farther, to make an atonement for you.

35 And at the door of the tabernacle of the congregation shall ye abide day and night seven days, and keep the charge of the LORD, that ye die not; for so have I been commanded.

36 And Aaron and his sons did all the things which the LORD had commanded by the hand of Moses.

Haphtorah in Jeremiah vii. 21 to viii. 3 and ix. 22, 23.

SECTION XXVI. SHEMINEE, שמיני.

CHAPTER IX.

1 ¶ And it came to pass on the eighth day that Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take unto thyself a young calf[c] for a sin-offering, and a ram for a burnt-offering, without blemish, and bring them near before the LORD.

3 And unto the children of Israel shalt thou speak, saying, Take ye a he-goat for a sin-offering; and a calf and a sheep, both of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram for peace-offerings, to sacrifice before the LORD, and a meat-offering mingled with oil; for this day the LORD will appear unto you.

5 And they brought that which Moses had commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, This thing which the LORD hath commanded shall ye do: and then will the glory of the LORD appear unto you.

7 And Moses said unto Aaron, Draw near unto the altar, and prepare thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people; and prepare the offering of the people, and make an

[a] Meaning, the basket which had been placed near the altar, as by this means it was more in the presence of God than in any other place.

[b] Lit. "Shall he (the consecrator) fill your hand."

[c] This phrase עגל בן בקר is said to mean a steer of two years, so likewise "ram" signifies one two years old; but when the words עגל and כבש "calf" and "sheep" are used, they mean animals one year old.

atonement for them; as the LORD hath commanded.

8 And Aaron drew near unto the altar; and he slew the calf of the sin-offering, which was for himself.

9 And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put it upon the horns of the altar; and the (remaining) blood he poured out at the bottom of the altar

10 And the fat, and the kidneys, and the midriff from the liver of the sin-offering, he burnt upon the altar; as the LORD had commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and the sons of Aaron presented unto him the blood, and he sprinkled it upon the altar round about.

13 And the burnt-offering they presented unto him, in its proper pieces, together with the head: and he burnt them upon the altar.

14 And he washed the inwards and the legs; and he burnt them upon the burnt-offering on the altar.

15 And he brought near the people's offering; and he took the goat of the sin-offering which belonged to the people, and slew it, and made atonement[a] with its blood, as the first.

16 And he brought near the burnt-offering, and offered it according to the prescribed manner.*

17 And he brought near the meat-offering, and he filled his hand thereof, and burnt it upon the altar, beside the burnt-sacrifice of the morning.

18 He slew also the bullock and the ram, the sacrifice of peace-offering which belonged to the people: and the sons of Aaron presented unto him the blood, and he sprinkled it upon the altar round about,

19 Also the fat of the bullock, and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the midriff of the liver;

20 And they put these pieces of fat upon the breasts, and he burnt the fat upon the altar;

21 And with the breasts and the right shoulder Aaron made a waving before the LORD; as Moses had commanded.

22 And Aaron lifted up his hands toward the people, and blessed them; and came down after he had offered the sin-offering, and the burnt-offering, and peace-offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came then out, and blessed the people: and the glory of the LORD appeared unto all the people.*

24 And there came forth a fire from before the LORD, and consumed upon the altar the burnt-offering and the fat; and when all the people saw this, they shouted, and fell on their faces.

CHAPTER X.

1 And Nadab and Abihu, the sons of Aaron, took each his censer, and they put therein fire, and put thereon incense: and they brought near before the LORD a strange fire,[b] which he had not commanded them.

2 And there went out a fire from before the LORD, and consumed them, and they died before the LORD.

3 Then said Moses unto Aaron, This is what the LORD hath spoken, saying, On those who are near unto me will I be sanctified, and before all the people will I be glorified: and Aaron held his peace.

4 And Moses called unto Mishaël and Elzaphan, the sons of 'Uzziël, the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary to without the camp.

5 And they came near, and carried them in their coats to without the camp; as Moses had spoken.

6 And Moses said unto Aaron, and unto Elazar and unto Ithamar, his sons, The hair

[a] Onkelos thus renders יכפר, and views it as expressing that the priest made of it a sin-offering by sprinkling the blood: the word *blood*, however, is not in the text, and is merely understood. So also above, vi. 19, and elsewhere.

[b] The guilt of the sons of Aaron (more correctly *Aharon*) evidently consisted in their bringing incense upon a *censer* which had not been commanded, as it was merely to be sacrificed on the altar which was within the sanctuary, and then but twice every day. And while they were engaged in this unacceptable ministry, they were slain in the tabernacle by the mysterious fire. The words "consumed them" must, however, be understood, not as a perfect burning, but as merely enough to cause death, or else they could not have been carried forth to be buried in their garments.

of your head you shall not let grow long, and your garments you shall not rend, that ye die not, and that he be not wroth upon the whole congregation; but your brethren, the whole house of Israel, may bewail the burning which the LORD hath kindled.

7 And from the door of the tabernacle of the congregation shall ye not go out, lest ye die; for the anointing oil of the LORD is upon you; and they did according to the word of Moses.

8 ¶ And the LORD spoke unto Aaron, saying,

9 Wine or strong drink[a] shalt thou not drink, neither thou, nor thy sons with thee, when ye go in unto the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations.

10 So that ye may be able to distinguish between the holy and the unholy, and between the unclean and the clean;

11 And that ye may be able to teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.*

12 ¶ And Moses spoke unto Aaron, and unto Elazar and unto Ithamar his sons, that were left, Take ye the meat-offering that is left of the fire-offerings of the LORD, and eat it unleavened beside the altar; for it is most holy.

13 And ye shall eat it in a holy place, because it is thy fixed portion, and the fixed portion of thy sons, from the fire-offerings of the LORD; for so have I been commanded.

14 And the breast which hath been waved and the shoulder which hath been lifted up, shall ye eat in a clean place, thou, and thy sons, and thy daughters with thee; for as thy fixed portion, and the fixed portion of thy sons, have they been given from the sacrifices of peace-offerings of the children of Israel.

15 The shoulder which is waved and the breast which is lifted up, shall they bring with the fat of the fire-offering, to make therewith a waving before the LORD; and then shall it be thine, and thy sons with thee, as a fixed portion for ever; as the LORD hath commanded.*

16 And the goat of the sin-offering Moses sought diligently, and behold, it was burnt: and he was angry with Elazar and Ithamar, the sons of Aaron who had been left, and said,

17 Wherefore have ye not eaten the sin-offering in the holy place, seeing that it is most holy, and that he hath given it to you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, its blood was not brought within the holy place: ye should then have eaten it in the holy place, as I commanded.

19 And Aaron spoke unto Moses, Behold, this day have they offered their sin-offering, and their burnt-offering before the LORD; and things as these have befallen me: and if I had eaten the sin-offering to-day,[b] would it have been pleasing in the eyes of the LORD?

20 And when Moses heard this, it was pleasing in his eyes.*

CHAPTER XI.

1 ¶ And the LORD spoke unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, These are the beasts which ye may eat among all the beasts[c] that are on the earth.

3 Whatsoever divideth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that may ye eat.

4 But these shall ye not eat, of those that chew the cud, or of those that divide the hoof: the camel; because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

5 And the cony; because he cheweth the

[a] From the fact that this section follows immediately the one containing the death of Aaron's sons, it was the opinion of Rabbi Ishmael, that they had entered the sanctuary in a state of drunkenness; be this as it may, it is an energetic prohibition against the use of any intoxicating drink, by priests or judges, before they engage in their solemn duties.

[b] Aaron no doubt meant to exhibit to Moses, that as he had not enumerated the sin-offering among the things to be eaten, (verse 12,) it would have been wrong for him to eat thereof, while his sons were yet unburied; and he therefore had it burnt, as it could not lawfully be kept till the next day. And though he had concluded wrongly, still Moses was satisfied; as he had acted from pure intentions. —After WESSELI.

[c] בהמה in this and subsequent verses is rendered by Arnheim "fourfooted," *i. e.* animals. Usually it is given with "cattle," that is, the domestic ones, in opposition to חיה "the beast" which roams wild. But as "beast" in English includes both the wild and domestic animal, the word has been used to express both חיה and בהמה, from the difficulty of translating them always with the proper synonyme.

cud, but divideth not the hoof; he is unclean unto you.

6 And the hare; because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

7 And the swine; because he divideth the hoof, and is cloven-footed, but he cheweth not the cud; he is unclean unto you.

8 Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean unto you.

9 These may ye eat, of all that are in the waters: All that have fins and scales in the waters, in the seas, and in the rivers, them may ye eat.

10 But all that have not fins and scales in the seas, and in the rivers, of whatever moveth in the waters, and of any living thing which is in the waters, shall be an abomination unto you:

11 And an abomination shall they remain unto you; of their flesh shall ye not eat, and their carcasses ye shall have in abomination.

12 Whatsoever hath not fins and scales in the waters, shall be an abomination unto you.

13 And these shall ye have in abomination among the fowls; they shall not be eaten, they are an abomination: The eagle,[a] and the ossifrage, and the osprey,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the ostrich, and the night-hawk, and the cuckoo, and the hawk after his kind;

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after his kind, and the lapwing, and the bat.

20 All flying insects that walk upon four feet, shall be an abomination unto you.

21 Yet these may ye eat, among all the flying insects that walk on four feet, which have spring-legs above their feet, to leap therewith upon the earth.

22 These of them may ye eat: The locust after its kind, and the sol'am[b] after its kind, and the chargol after its kind, and the chagab after its kind.

23 But all flying insects, which have four feet, shall be an abomination unto you;

24 And through these shall ye be rendered unclean: whosoever toucheth the carcass of them shall be unclean until the evening;

25 And whosoever beareth aught of their carcass shall wash his clothes, and be unclean until the evening.

26 Every species of beast,[c] which divideth the hoof and is not cloven-footed nor cheweth the cud, is unclean unto you: every one that toucheth the same shall be unclean.

27 And all that walk upon their paws, among all manner of beasts that walk on four feet, are unclean unto you; whosoever toucheth their carcass shall be unclean until the evening.

28 And he that beareth their carcass shall wash his clothes, and be unclean until the evening: unclean shall they be unto you.

29 ¶ And these shall be unclean unto you among the creeping things that creep upon the earth: The weasel, and the mouse, and the tortoise after its kind,

30 And the hedgehog, and the chameleon, and the lizard, and the snail, and the mole.

31 These shall be unclean to you among all that creep: whosoever doth touch them, when they are dead, shall be unclean until the evening.

32 And every thing upon which any part of them, when they are dead, doth fall, shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, every vessel wherewith any work can be done, must be put into water, and it shall be unclean until the evening, when it shall be clean.*

33 And every earthen vessel whereinto

[a] The meaning of some of the birds' names, like that of the stones in the breastplate, are of very uncertain signification. (See also Deut. xiv. 12–18.)

[b] All these are species of the locust—the particular kinds are not known; hence they are left untranslated, as has been done by Mendelssohn and Arnheim. The same uncertainty prevails concerning the animals mentioned in verses 30 and 31.

[c] In this the prohibition is rendered general, that any animal which has a hoof that is not divided through, though it be partially split, shall be unclean. The touching to render man unclean, refers to the carcass, not the living animal, as appears from the whole tenor of the precept given here with regard to uncleanness arising from touching unclean animals. Verse 27 interdicts all animals that have neither mark of cleanness before given.

any part of them falleth, whatsoever is in it shall be unclean; and itself shall ye break.

34 All kinds of food which may be eaten,[a] on which water cometh, shall be unclean: and all drink that may be drunk, shall be rendered unclean in every vessel.

35 And every thing whereupon any part of their carcass falleth, shall be unclean; an oven,[b] or ranges for pots, shall be broken down, they are unclean; and unclean shall they be unto you.

36 Nevertheless, a fountain, or pit, receptacles for water, shall be clean;[c] but he[d] that toucheth their carcass shall be unclean.

37 And if any part of their carcass fall upon any sowing-seed which hath been[e] sown, it shall be clean.

38 But if any water be put upon the seed, and any part of their carcass fall thereon, it shall be unclean unto you.

39 ¶ And if any cattle die, which is allowed to you as food: he that toucheth its carcass shall be unclean until the evening.

40 And he that eateth of its carcass shall wash his clothes, and be unclean until the evening; he also that beareth its carcass shall wash his clothes, and be unclean until the evening.

41 And every creeping thing that creepeth upon the earth is an abomination, it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon four feet, down to whatsoever hath many feet among all creeping things that creep upon the earth, shall ye not eat; for they are an abomination.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth; and ye shall not make yourselves unclean with them, that ye should be defiled thereby.

44 For I am the LORD your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye make yourselves unclean with any manner of creeping thing that creepeth upon the earth.*

45 For I am the LORD that have brought you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy.

46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To distinguish between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

Haphtorah in 2 Samuel vi. 1 to 19. The Germans read to vii. 3, and the Italians to verse 17.

SECTION XXVII. TAZREEANG, תזריע

CHAPTER XII.

1 ¶ And the LORD spoke unto Moses, saying,

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a male child: then shall she be unclean seven days, even as in the days of the separation for her infirmity shall she be unclean.

3 And on the eighth day shall the flesh of his foreskin be circumcised.

4 And thirty and three days shall she then continue in the blood of her purification; any thing hallowed shall she not touch, and into the sanctuary shall she not come, until the days of her purification be at an end.

5 But if she bear a female child, then shall she be unclean two weeks, as in her separation; and sixty and six days shall she continue in the blood of the purification.

6 And at the completion of the days of her purification, for a son, or for a daughter, she shall bring a sheep of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest.

7 And he shall bring it near before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her blood; this is the law for her that hath given birth to a male or to a female.

8 And if her means will not suffice for a

---

[a] "This refers to the preceding verse; whatever food on which water has been put, as also all manner of drink which shall happen to be in the unclean vessel, shall be rendered unclean."—RASHI.

[b] Tradition defines these to mean movable earthen ovens and ranges.

[c] "Even should a carcass lie therein."—ARNHEIM.

[d] "Though he be at the time in a fountain or pit of water."—RASHI.

[e] "In a way that it can be sown in a dry state."—JONATHAN.

lamb, then shall she take two turtle-doves, or two young pigeons, the one for a burnt-offering, and the other for a sin-offering; and the priest shall make an atonement for her, and she shall be clean.

CHAPTER XIII.

1 ¶ And the LORD spoke unto Moses and unto Aaron, saying,

2 If a man shall have in the skin of his flesh a swelling,[a] a rising, or a bright spot, and it might become[b] in the skin of his flesh the plague of leprosy: then shall he be brought unto Aaron the priest, or unto one of his sons the priests.

3 And if the priest shall see the plague in the skin of the flesh, and the hair in the plague be turned white, and the appearance of the plague be deeper than the skin of his flesh: it is a plague of leprosy; and (so soon as) the priest shall see him, he shall pronounce him unclean.

4 But if it be a white bright spot in the skin of his flesh, and its appearance be not deeper than the skin, and the hair be not turned white: then shall the priest shut up the plague seven days.

5 And the priest shall see him on the seventh day; and, behold, if the plague have remained unchanged in its appearance, the plague have not spread in the skin: then shall the priest shut him up seven days more.*

6 And the priest shall see him again on the seventh day; and, behold, if the plague be somewhat pale, and the plague have not spread in the skin: then shall the priest pronounce him clean; it is a rising, and he shall wash his clothes, and be clean.

7 But if the rising should spread abroad in the skin, after he hath been seen by the priest for his cleansing, he shall be seen again by the priest.

8 And if the priest see that, behold, the rising have spread abroad in the skin, then shall the priest pronounce him unclean: it is leprosy.

9 ¶ If the plague of leprosy happen to be on a man, then shall he be brought unto the priest;

10 And the priest shall see, and, behold, if there be a white swelling in the skin, and the hair in it have turned white, or[c] there be a trace of healthy[d] flesh in the swelling:

11 It is an inveterate leprosy in the skin of his flesh, and the priest shall pronounce him unclean; he shall not shut him up, for he is unclean.

12 And if the leprosy break out abroad in the skin, and the leprosy cover all the skin of (him that hath) the plague from his head even to the feet, so far as the eyes of the priest can see:

13 If now the priest should see, that, behold, the leprosy have covered all his flesh, he shall pronounce the plague clean; it is all turned white, he is clean.

14 But on the day that healthy flesh appeareth therein, he shall be unclean.

15 And the priest shall see the healthy flesh, and pronounce him to be unclean; the healthy flesh is unclean, it is the leprosy.

16 Or if the healthy flesh turn again, and be changed unto white, he shall come unto the priest;

17 And if the priest see him, and, behold, the plague be turned into white: then shall the priest pronounce the plague[e] clean, he is clean.*

18 ¶ And if there be a person who hath had in his skin an inflammation, and hath been healed,

19 And if there be on the place of the inflammation a white swelling, or a white and dark red[f] bright spot, he shall be shown to the priest;

---

[a] This is according to the version of Mendelssohn. Arnheim renders כפחת "tetter," or a tetter-like affection. Jonathan gives it with קלופי "peeling," "scale," or "scab." Philippson translates שאת simply with "spot," and comments that this is the first symptom of leprosy: this view explains quite naturally the "depression" spoken of in the next verse.

[b] Both Mendelssohn and Arnheim translate והיה as here given: it means then, that so soon as there is an appearance which might terminate in leprosy, the patient shall be brought to the priest for inspection.

[c] Tradition requires us to render "or," as Mendelssohn does. Arnheim and others give it with "and."

[d] Others translate this with "raw flesh."

[e] "Plague" stands for "him who hath the plague."

[f] This version of "dark red" is after Mendelssohn, who views after the Rabbins, ארכרם and ירקרק as the intensives of ארם and ירק, therefore "dark red, dark green." The verse should then be explained, that there be upon the place where a wound or a sore has been in the skin a swelling or spot not decidedly white, but intermingled with dark red streaks, which peculiar appearance is a distinctive mark of leprosy, not of a scar of the wound, if the other signs, the depression of the skin and the white hair, should be present. The same is the case with the next section.

20 And if the priest see, and, behold, its appearance be lower than the skin, and the hair thereof have been turned white: then shall the priest pronounce him unclean, it is the plague of leprosy broken out in the inflammation.

21 But if the priest see it, and, behold, there be no white hair therein, and if it be not lower than the skin, and it be pale: then shall the priest shut him up seven days.

22 And if it now spread abroad in the skin, then shall the priest pronounce him unclean: it is the plague (of leprosy).

23 But if the bright spot remain in its place, and spread not, it is a scar of the inflammation; and the priest shall pronounce him clean.*

24 ¶ Or if there be a person in whose skin there is a place burnt by fire, and the mark of the burning become a bright spot, white and dark red, or white;

25 And if the priest see it, and, behold, the hair in the bright spot have been turned white, and its appearance be deeper than the skin: it is leprosy, broken out in the fire-wound; and the priest shall pronounce him unclean, it is the plague of leprosy.

26 But if the priest see it, and, behold, there be in the bright spot no white hair, and it be not lower than the skin, and it be pale: then shall the priest shut him up seven days.

27 And the priest shall see him on the seventh day; if now it have spread abroad in the skin, then shall the priest pronounce him unclean: it is the plague of leprosy.

28 And if the bright spot remain in its place, (and) it have not spread abroad in the skin, and it be pale: it is a swelling of the fire-wound; and the priest shall pronounce him clean; for it is a scar of the fire-wound.*

29 ¶ And if there be a man or woman on whom there arise a plague, on the head or on the beard;

30 Then shall the priest see the plague; and, behold, if its appearance be deeper than the skin, and there be in it a yellow thin hair: then shall the priest pronounce him unclean, it is a dry scall, it is the leprosy of the head or of the beard.

31 And if the priest see the plague of the scall, and, behold, its appearance be not deeper than the skin, and there be no black hair in it: then shall the priest shut up the plague of the scall seven days.

32 And the priest shall see the plague on the seventh day; and, behold, if the scall have not spread, and there be in it no yellow hair, and the appearance of the scall be not deeper than the skin:

33 Then shall he be shaved, but the scall he shall not shave; and the priest shall shut up the scall seven days more.

34 And the priest shall see the scall on the seventh day; and, behold, if the scall have not spread in the skin, and its appearance be not deeper than the skin: then shall the priest pronounce him clean, and he shall wash his clothes, and be clean.

35 But if the scall should spread[a] abroad in the skin after his being pronounced clean:

36 Then shall the priest see him; and, behold, if the scall have spread in the skin, the priest shall not seek for the yellow hair; he is unclean.

37 But if the scall have remained stationary in its colour, and black hair have grown up therein: the scall is then healed, he is clean; and the priest shall pronounce him clean.

38 ¶ And if there be a man or a woman having in the skin of their flesh bright spots, white bright spots;

39 And if the priest do see, and, behold, there are in the skin of their flesh bright spots, pale and white: it is a freckly eruption grown in the skin; he is clean.*

40 ¶ And if there be a man whose hair of the head fall off, he is a bald head; he is clean.

41 And if from the side of his face his hair fall off, he is forehead-bald; he is clean.

42 But if there be on the bald head, or the bald forehead, an eruption, white and dark red: it is the leprosy sprung up on his bald head, or his bald forehead.

43 And the priest shall see him; and, behold, if the swelling of the eruption be white and dark red on his bald head, or on his bald forehead, like the appearance of the leprosy on the (other parts of the) skin of the flesh:

44 He is a leprous man, he is unclean;

[a] The spreading of the disorder being a sign of uncleanness, it is equally so whether it happen during the time that the leper is shut up, and before the decision of the priest, or after he has pronounced him clean.

the priest shall pronounce him unclean; his plague is on his head.

45 And the leper on whom the plague is, his clothes shall be rent, and his head shall be bare,[a] and he shall cover himself up to his upper lip, and, Unclean, unclean, shall he call out.

46 All the days whereon the plague which rendereth unclean is on him, he shall be unclean; alone shall he dwell; without the camp shall his habitation be.

47 ¶ And if there be a garment on which there arise a plague of leprosy, whether it be on a woollen garment, or on a linen garment;

48 Whether it be on the warp,[b] or on the woof; of linen, or of woollen; whether on a skin, or on any thing made of skin;

49 And the plague be dark green or dark red, on the garment, or on the skin, or on the warp, or on the woof, or on any article made of skin: it is the plague of leprosy; and it shall be shown unto the priest.

50 And the priest shall see the plague, and shut up the plague seven days.

51 And if he see the plague on the seventh day, that the plague have spread in the garment, either in the warp, or in the woof, or in the skin, or in any article that is made of skin: the plague is a corroding[c] leprosy; it is unclean.

52 And he shall then burn that garment, whether warp or woof, in woollen or in linen, or any article of skin, whereon the plague is; for it is a corroding leprosy, in fire shall it be burnt.

53 And if the priest shall see, and, behold, the plague have not spread on the garment, either on the warp, or on the woof, or on any article of skin:

54 Then shall the priest command that they wash the thing whereon the plague is, and he shall shut it up seven days more.*

55 And if the priest see, after the plague hath been washed, and, behold, the plague have not changed its colour, and the plague have not spread: it is unclean, in fire shalt thou burn it; it is a decay on its inside or on its outside.

56 And if the priest see, and, behold, the plague have become pale after its having been washed: then shall he tear it out from the garment, or from the skin, or from the warp, or from the woof.*

57 And if it appear again on the garment, either on the warp, or on the woof, or on any instrument of skin: it is a growing plague; with fire shalt thou burn that whereon the plague is.

58 And the garment, either the warp or the woof, or every instrument of skin, which thou shalt wash, and the plague depart therefrom, shall be washed the second time, when it shall be clean.

59 This is the law of the plague of leprosy on a garment of woollen or of linen, either in the warp, or the woof, or any article of skin, to pronounce it clean, or unclean.

Haphtorah in 2 Kings iv. 42 to v. 19.

SECTION XXVIII. METZORANG, מצרע.

CHAPTER XIV.

1 ¶ And the LORD spoke unto Moses, saying,

2 This shall be the law of the leper on the day of his being cleansed: He shall be brought unto the priest.

3 And the priest shall go forth[d] to without the camp; and if the priest see, and, behold, the plague of leprosy be healed on the leper:

4 Then shall the priest command to take for him that is to be cleansed two healthy, clean birds,[e] and cedar wood, and a string of scarlet yarn, and hyssop.

5 And the priest shall command that one

[a] "He shall let his hair grow long."—RASHI. And after this manner פרע has been rendered above, x. 6; perhaps this word includes both ideas.

[b] Philippson renders "plain woven or twilled stuff of linen or wool."

[c] In verse 49 the words "it is the plague of leprosy" are used, without its being thereby decided whether the garment, &c., be unclean or not, which is not the case with human beings who are unclean, when the leprosy is evident. Garments, however, need to be affected with a leprosy מכאת or פתחת "corrosion" or decay," before they can be pronounced unclean.—After ARNHEIM.

[d] The bringing before the priest, in the preceding verse, is explained in this, that he is to go out of the camp to the dwelling of the leper, to satisfy himself whether or not the leper can return unto the camp after the next prescribed ceremonies have been performed.

[e] Clean birds, means those which are permitted to be eaten, consequently none of the prohibited kinds could be taken. חיות is rendered here, "healthy," but not "living," in accordance with tradition. (See also Exodus i. 19.)

of the birds be killed in an earthen vessel over running water.

6 As for the living bird, he shall take it, and the cedar wood, and the string of scarlet yarn, and the hyssop, and he shall dip these and the living bird into the blood of the bird that was killed over the running water:

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times; and when he hath cleansed him, he shall let the living bird fly forth into the open field.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, and he shall be clean, and after that he may come into the camp; but he shall tarry outside of his tent seven days.

9 And it shall be on the seventh day, that he shall shave off all his hair, his head, and his beard, and his eyebrows, even all his hair shall he shave off: and he shall wash his clothes, he shall also wash his flesh[a] in water, when he shall be clean.

10 And on the eighth day he shall take two sheep without blemish, and one ewe of the first year without blemish, and three-tenth parts of fine flour for a meat-offering, mingled with oil, and one log of oil.

11 And the priest who cleanseth shall cause the man that is to be made clean, and these things, to stand before the LORD, at the door of the tabernacle of the congregation:

12 And the priest shall take the one sheep, and offer the same for a trespass-offering, with the log of oil; and he shall make with them a waving before the LORD.*

13 And he shall slay the sheep on the place where the sin-offering and the burnt-offering are killed, in the holy place; for as the sin-offering[b] so doth the trespass-offering belong to the priest: it is most holy.

14 And the priest shall take some of the blood of the trespass-offering; and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take some of the log of oil, and pour it into the palm of his own left hand.

16 And the priest shall dip his finger of the right hand in the oil that is in his left hand, and he shall sprinkle of the oil with his finger seven times before the LORD.

17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering.

18 And what is left of the oil that is in the priest's hand, he shall put upon the head of him that is to be cleansed: and the priest shall (thus) make an atonement for him before the LORD.

19 And the priest shall prepare the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward shall he kill the burnt-offering:

20 And the priest shall offer the burnt-offering and the meat-offering upon the altar; and the priest shall (thus) make an atonement for him, and he shall be clean.*

21 ¶ But if he be poor, and his means do not suffice, then shall he take one sheep for a trespass-offering to be waved, to make an atonement for him; and one-tenth part of fine flour mingled with oil for a meat-offering, and a log of oil;

22 And two turtle-doves, or two young pigeons, for which his means suffice; and one shall be a sin-offering, and the other a burnt-offering.

23 And he shall bring them on the eighth day of his being cleansed unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the sheep of the trespass-offering, and the log of oil; and the priest shall make with them a waving before the LORD.

25 And he shall kill the sheep of the trespass-offering; and the priest shall take some of the blood of the trespass-offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And some of the oil shall the priest pour into the palm of his own left hand:

[a] This phrase, used here and elsewhere, means simply "to bathe the whole body at once."

[b] This is explained thus: As the blood of the sin-offering must be sprinkled, and the fat thereof be burnt upon the altar, before the priest can eat of it, so is it with the present trespass-offering; although in this place it is merely ordered that the blood be put upon the man that is to be cleansed.

27 And the priest shall sprinkle with his finger of the right hand some of the oil that is in his left hand, seven times before the LORD;

28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot; upon the place[a] of the blood of the trespass-offering;

29 And what is left of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtle-doves, or of the young pigeons, from what his means enable him (to bring);

31 Even what his means enable him, the one for a sin-offering, and the other for a burnt-offering, with the meat-offering:[b] and the priest shall (thus) make an atonement for him that is to be cleansed, before the LORD.

32 This is the law of him on whom is the plague of leprosy, whose means are not sufficient when he is cleansed.*

33 ¶ And the LORD spoke unto Moses and unto Aaron, saying,

34 When ye come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy on a house of the land of your possession:

35 Then shall he that owneth the house come and tell the priest, saying, Something[c] like a leprosy hath shown itself to me in the house.

36 And the priest shall command that they clear out the house, before the priest go into it to see the plague, that all be not made unclean that is in the house: and after this shall the priest go in to see the house.

37 And he shall view the plague, and, behold, if the plague be in the walls of the house, in depressions, dark green or dark red, and their appearance be deeper than the wall:

38 Then shall the priest go out of the house to the door of the house, and lock up the house seven days.

39 And the priest shall come again on the seventh day; and if he see, that, behold, the plague have spread in the walls of the house:

40 Then shall the priest command that they break out the stones on which the plague is; and they shall cast them forth without the city on an unclean place.

41 And the house he shall cause to be scraped within round about; and they shall pour out the rubbish[d] that they have scraped off without the city on an unclean place;

42 And they shall take other stones, and put them into the place of these stones; and other mortar shall he take, and shall plaster the house.

43 And if the plague come again, and break out in the house, after he hath taken away the stones, and after the house hath been scraped, and after it hath been plastered:

44 Then shall the priest come; and if he see that, behold, the plague have spread in the house, it is a corrosive leprosy in the house; it is unclean.

45 And he shall break down the house, its stones, and the timbers thereof, and all the mortar of the house; and he shall carry them forth to without the city, unto an unclean place.

46 And he that goeth into the house, all the days that it is locked up, shall be unclean until the evening.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 But if the priest should come in, and see, and, behold, the plague have not spread in the house, after the house was plastered: then shall the priest pronounce the house clean, because the plague is healed.

49 And he shall take, to atone[e] for the

[a] That is, upon the spot where the blood of the sacrifice has been put, there shall the oil also be applied, though in the mean time the blood may have been removed therefrom.

[b] The offering of flour which accompanied the trespass-sacrifice, but not a special gift; this meat-offering was not eaten, and but burnt on the altar.

[c] "Even if he be a man learned in the law, and knows it to be leprosy, he is not to pronounce absolutely 'A plague has shown itself,' but 'something like a plague.'" —RASHI.

[d] עפר otherwise "dust," is rendered here, according to Arnheim, with "rubbish," or the "old mortar;" and in the next verse it is given with "mortar."

[e] The word לחטא in the *Piel* form, means, to remove חטאת or "sin," therefore, "to remove the sin of the house," or simply "to atone for the house;" in this sense it is the same with לכפר "to make an atonement," wherefore both words have been given here with the same English term. The leprosy of a house was considered as a punishment for the owner; hence the atonement.

house, two birds, and cedar wood, and a string of scarlet yarn, and hyssop;

50 And he shall kill the one bird in an earthen vessel over running water;

51 And he shall take the cedar wood, and the hyssop, and the scarlet yarn, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle on the house seven times:

52 And he shall atone for the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the string of scarlet yarn;

53 But he shall let fly forth the living bird out of the city into the open field, and make (thus) an atonement for the house, and it shall be clean.*

54 This is the law for all manner of plague of leprosy, and scall,

55 And for the leprosy of a garment and of a house,

56 And for a swelling, and for a rising, and for a bright spot;

57 To teach on the day when something is unclean, and on the day when it is clean: this is the law of the leprosy.

CHAPTER XV.

1 ¶ And the LORD spoke unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man have a running issue out of his flesh: because of his issue is he unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

4 Every bed, whereon he may lie that hath the issue, shall be unclean: and every vessel, whereon he may sit, shall be unclean.

5 And any man that toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the evening.

6 And he that sitteth on any vessel whereon he that hath the issue may sit, shall wash his clothes, and bathe himself in water, and be unclean until the evening.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the evening.

8 And if he that hath the issue spit upon him that is clean: then shall this one wash his clothes, and bathe himself in water, and be unclean until the evening.

9 And what saddle soever he that hath the issue may ride upon shall be unclean.

10 And whosoever toucheth any thing, that may be under him, shall be unclean until the evening: and he that beareth any of these things shall wash his clothes, and bathe himself in water, and be unclean until the evening.

11 And whomsoever he that hath the issue may touch, and he have not rinsed his hands* in water, shall wash his clothes, and bathe himself in water, and be unclean until the evening.

12 And an earthen vessel that he who hath the issue may touch, shall be broken; and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue becometh clean of his issue: then shall he number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and then shall he be clean.

14 And on the eighth day shall he take unto himself two turtle-doves, or two young pigeons, and come before the LORD, unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, the one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement for him before the LORD for his issue.*

16 ¶ And if any man's seed of copulation go out from him, then shall he bathe all his flesh in water, and be unclean until the evening.

17 And any garment, and any skin, whereon the seed of copulation may be, shall be washed with water, and be unclean until the evening.

18 And if a man should lie with a woman with seed of copulation, then shall they bathe themselves in water, and be unclean until the evening.

19 ¶ And if a woman have an issue, so that blood flow from her flesh: then shall she be in her state of separation seven days; and whosoever toucheth her shall be unclean until the evening.

20 And every thing that she may lie upon

---

* This is explained to mean that he hath not bathed himself after the termination of the disease.

in her separation shall be unclean: and whatever she may sit upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe himself in water, and be unclean until the evening.

22 And whosoever toucheth any vessel, that she may sit upon, shall wash his clothes, and bathe himself in water, and be unclean until the evening.

23 And if something be on the bed, or on any thing whereon she may sit, when he toucheth it, he shall be unclean until the evening.

24 And if any man should lie with her, and the uncleanness of her separation come upon him, he shall be unclean seven days; and every bed whereon he may lie shall be unclean.

25 ¶ And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation: all the days of the issue of her uncleanness shall she be as in the days of her separation; she shall be unclean.

26 Every bed whereon she may lie all the days of her issue shall be unto her as the bed of her separation; and whatever vessel she may sit upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth these things shall be unclean; and he shall wash his clothes, and bathe himself in water, and be unclean until the evening.

28 And when she becometh clean of her issue, then shall she number to herself seven days, and after that shall she be clean.*

29 And on the eighth day shall she take unto herself two turtle-doves, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement[a] for her before the LORD for the issue of her uncleanness.*

31 And ye shall separate the children of Israel from their uncleanness; that they may not die in their uncleanness, when they defile my tabernacle that is in their midst.

32 This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith;

33 And of her that is suffering in her separation, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

Haphtorah in 2 Kings vii. 3 to 20.

SECTION XXIX. ACHARAY MOTH, אחרי מות.

CHAPTER XVI.

1 ¶ And the LORD spoke unto Moses after the death of the two sons of Aaron, when they had come near before the LORD, and died:

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail, before the mercy-seat, which is upon the ark, that he die not; for in the cloud will I appear upon the mercy-seat.

3 With this shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.

4 A holy linen[b] coat shall he put on, and linen breeches shall he have upon his flesh, and with a linen girdle shall he gird himself, and a linen mitre shall he bind on his head; these are holy garments; therefore shall he wash his flesh in water, and then put them on.

5 And from the congregation of the children of Israel shall he take two goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall bring near the bullock of the sin-offering, which is for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats, and place them before the LORD at the door of the tabernacle of the congregation.

8 And Aaron shall put lots upon the two goats; one lot "for the LORD," and the other lot "for 'Azazel."[c]

[a] As all leprosy and kindred uncleanness were considered as a punishment for sin, the leper or other sufferer had to bring a proper sacrifice at the period of his purification, to obtain atonement for the guilt which had caused his visitation.

[b] Not with the usual eight ornamental garments of his order, but in plain white attire should the priest enter the holy of holies; these articles are therefore pre-eminently called holy.

[c] "Scapegoat," Eng. ver.; but there is no reason for so giving it. The whole service of the day of atonement according to our tradition, is correctly described in the *'Abodah* of the Moossaph for Kippur, according to the custom of the Sephardim, to which the reader is referred.

9 And Aaron shall bring near the goat upon which fell the lot "for the LORD," and offer him for a sin-offering.

10 But the goat on which fell the lot "for 'Azazel," shall be placed alive before the LORD, to make an atonement with him, by sending him away to 'Azazel into the wilderness.

11 And Aaron shall bring near the bullock of the sin-offering, which is for himself, and he shall make[a] an atonement for himself, and for his house; and he shall kill the bullock of the sin-offering which is for himself.

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and both his hands full of incense of spices, pounded fine, and bring it within the vail;

13 And he shall put the incense upon the fire, before the LORD; that the cloud of the incense may envelop the mercy-seat that is upon the testimony, that he die not.

14 And he shall take of the blood of the bullock, and sprinkle it with his finger above toward the mercy-seat,[b] eastward; and before the mercy-seat shall he sprinkle seven times of the blood with his finger.

15 And he shall kill the goat of the sin-offering, that is for the people, and bring his blood to within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it above the mercy-seat, and before the mercy-seat.

16 And he shall make an atonement for the holy place, because of the uncleanness[c] of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that abideth among them in the midst of their uncleanness.

17 And there shall not be any man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out: and so shall he make an atonement for himself, and for his household, and for the whole congregation of Israel.*

18 And he shall then go out unto the altar that is before the LORD, and make an atonement upon it; and he shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19 And he shall sprinkle upon it of the blood with his finger seven times; and he shall cleanse it, and hallow it from the uncleanness of the children of Israel.

20 And when he hath made an end of atoning for the holy place, and the tabernacle of the congregation, and the altar: then shall he bring near the live goat.

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and he shall send him away by the hand of a man appointed thereto into the wilderness:

22 And the goat shall bear upon him all their iniquities unto a land not inhabited; and so shall he send away the goat into the wilderness.

23 And Aaron shall then go into the tabernacle of the congregation, and he shall take off the linen garments, which he had put on when he went into the holy place, and he shall leave them there:

24 And he shall bathe his flesh with water in a holy place, and put on his garments;[d] and come then forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.*

25 And the fat of the sin-offering shall he burn upon the altar.

26 And he that carrieth the goat to 'Azazel shall wash his clothes, and bathe his flesh in water, and afterward he may come into the camp.

27 And the bullock for the sin-offering, and the goat for the sin-offering, the blood of which was brought in to make atonement in the holy place, shall one carry forth without the camp; and they[e] shall burn in fire their skins, and their flesh, and their dung.

28[e] And he that burneth them shall wash

[a] *i. e.* By making a confession. (See the 'Abodah.)

[b] Meaning that the priest raised his hand in the direction above the cover of the ark and sprinkled the blood in the air, which fell then down on the floor; and so with the other seven sprinklings, where he directed his finger downward. (See the 'Abodah.)

[c] מטמאת is in the plural, and means, therefore, *acts* which cause uncleanness. So also in the end of this verse, and in verse 19.

[d] The usual ornamental garments of the high-priest, in which he officiated.

[e] Both יצא and ישרפו are indefinite in their meaning; "one" whoever he be that shall carry forth; and "they" whoever may be those who do the burning.

his clothes, and bathe his flesh in water, and afterward he may come into the camp.

29 And it shall be unto you a statute for ever: in the seventh month, on the tenth of the month, ye shall afflict yourselves (by fasting), and no work shall ye do, whether it be one of your own country, or the stranger that sojourneth among you;

30 For on that day shall (the high-priest) make an atonement for you, to cleanse you; from all your sins before the LORD shall ye be clean.

31 It shall be a sabbath of rest unto you, and ye shall afflict yourselves (by fasting), as a statute for ever.

32 And the priest, who shall be anointed, and who shall be consecrated[a] to minister as priest in his father's stead, shall make the atonement; and he shall put on the linen clothes, the holy garments.

33 And he shall make an atonement for the holy of holies; and for the tabernacle of the congregation, and for the altar shall he make an atonement; and also for the priests, and for all the people of the congregation shall he make an atonement.

34 And this shall be unto you as a statute for everlasting, to make an atonement for the children of Israel for all their sins once a year: and he did as the LORD had commanded Moses.*

CHAPTER XVII.

1 ¶ And the LORD spoke unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This is the thing which the LORD hath commanded, saying,

3 Any man whatsoever of the house of Israel, that killeth an ox, or a sheep, or a goat, in the camp, or that killeth it out of the camp,

4 And bringeth it not to the door of the tabernacle of the congregation, to offer it as an offering unto the LORD before the tabernacle of the LORD: as blood-guiltiness shall it be imputed unto that man, blood hath he shed; and that man shall be cut off from among his people.

5 In order that the children of Israel may bring their sacrifices, which they slay in the open field, and bring them unto the LORD, to the door of the tabernacle of the congregation, unto the priest, and slay them as sacrifices of peace-offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation; and he shall burn the fat for a sweet savour unto the LORD.

7 So that they shall offer no more[b] their sacrifices unto evil spirits, after which they have gone astray: a statute for ever shall this be unto them throughout their generations.*

8 And unto them shalt thou say, Whatsoever man there be of the house of Israel, or of the strangers who may sojourn among them, that offereth a burnt-offering or a sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD: even that man shall be cut off from among his people.

10 And if there be any man of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood: I will set my face against the person that eateth the blood, and I will cut him off from among his people.

11 For the life of the flesh is in the blood; and I have appointed it for you upon the altar to make an atonement for your souls; for the blood it is that maketh an atonement for the soul.[c]

12 Therefore have I said unto the children of Israel, No one of you shall eat blood, and the stranger that sojourneth among you shall not eat blood.

13 And if there be any man whatsoever of the children of Israel, or of the strangers that sojourn among them, who catcheth by

[a] This means, that whether the high-priest was anointed, as during the first temple, or was inducted into office by investiture with the high-priestly garments, as in the second, he should officiate in the place of Aaron.

[b] No doubt that, while in Egypt, the Israelites had learned to sacrifice to idols; they were therefore commanded, during their sojourn in the wilderness, to bring all sacrificial animals to the door of the tabernacle, to offer them to the LORD as peace-offerings, before being permitted to eat the flesh. שעירים "goat-demons," no doubt imaginary idols, like the satyrs of the Greeks.

[c] Arnheim renders, "For the blood itself maketh atonement through the life," and comments, *i. e.* "through the life that is in the same; for the atonement is upon the principle 'life for life;' in the blood itself, therefore, is only the principle of life, not the essence of atonement."

hunting any beast or fowl that may be eaten: then shall he pour[a] out the blood thereof, and cover it up with dust.

14 For the life of all flesh is its blood, on which its life[b] dependeth; therefore have I said unto the children of Israel, The blood of every manner of flesh shall ye not eat; for the life of all flesh is its blood, every one who eateth it shall be cut off.

15 And every person that eateth that which hath died of itself, or that which was torn by beasts, be this one born in your own country, or a stranger, shall both wash his clothes, and bathe himself in water, and be unclean until the evening, when he shall be clean.

16 But if he wash (them) not, nor bathe his flesh, then shall he bear his iniquity.

CHAPTER XVIII.

1 ¶ And the LORD spoke unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I am the LORD your God.

3 After the doings of the land of Egypt, wherein ye have dwelt, shall ye not do; and after the doings of the land of Canaan whither I am bringing you, shall ye not do; and in their customs shall ye not walk.

4 My ordinances shall ye do, and my statutes shall ye keep, to walk therein: I am the LORD your God.

5 And ye shall keep my statutes, and my ordinances, which if a man do, he shall live in them: I am the LORD.*

6 ¶ None of you shall approach to any that are near of kin to him, to uncover their nakedness: I am the LORD.

7 ¶ The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother, thou shalt not uncover her nakedness.

8 ¶ The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

9 ¶ The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether she be born at home, or born abroad,—even the nakedness of any of these, shalt thou not uncover.

10 ¶ The nakedness of thy son's daughter, or of thy daughter's daughter,—even the nakedness of any of these, shalt thou not uncover; for theirs is thy own nakedness.

11 ¶ The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister,—thou shalt not uncover her nakedness.

12 ¶ The nakedness of thy father's sister shalt thou not uncover: she is thy father's near kinswoman.

13 ¶ The nakedness of thy mother's sister shalt thou not uncover; for she is thy mother's near kinswoman.

14 ¶ The nakedness of thy father's brother shalt thou not uncover: his wife shalt thou not approach, she is thy aunt.

15 ¶ The nakedness of thy daughter-in-law shalt thou not uncover: she is thy son's wife, thou shalt not uncover her nakedness.

16 ¶ The nakedness of thy brother's wife shalt thou not uncover: it is thy brother's nakedness.

17 ¶ The nakedness of a woman and her daughter shalt thou not uncover: her son's daughter, or her daughter's daughter shalt thou not take, to uncover her nakedness; for they are near kinswomen; it is incest.

18 And a woman together with her sister shalt thou not take, to vex her,[c] to uncover her nakedness, beside the other, in her lifetime.

19 And a woman in the separation of her uncleanness shalt thou not approach, to uncover her nakedness.

20 And with thy neighbour's wife shalt thou not lie carnally, to defile thyself with her.

21 And any of thy seed shalt thou not let pass through (the fire) to Molech, and thou shalt not profane the name of thy God: I am the LORD.*

22 And with a man shalt thou not lie, as with a woman: it is an abomination.

23 And with any beast shalt thou not lie to defile thyself therewith; neither shall any

---

[a] *i. e.* By cutting the throat.

[b] Arnheim gives בנפשו with "its body;" thus, "is the blood in its body." The version in the text is after Rashi.

[c] לצרר is rendered by Mendelssohn "to excite jealousy." The evident construction of this verse, according to which Jewish authorities have always decided, is that only during the lifetime of the one is it prohibited to marry the other sister, even if a divorce should have taken place; but for this reason the prohibition also ceases when the cause given no longer operates.

woman stand before a beast to lie down thereto: it is confusion.

24 Do not defile yourselves through any of these things; for through all these have become defiled the nations which I cast out before you:

25 And the land became defiled; wherefore I have visited its iniquity upon it, and the land itself vomited out its inhabitants.*

26 Ye shall therefore keep my statutes and my ordinances, and ye shall not commit any of these abominations; neither any of your own nation, nor the stranger that sojourneth among you;

27 (For all these abominations have the men of the land done, who were before you, and the land hath become defiled;)*

28 That the land may not vomit you out also, when ye defile it, as it hath vomited out the nations that were before you.

29 For whosoever shall commit any of these abominations,—even the souls that commit them shall be cut off from among their people.

30 Therefore shall ye keep my charge, so that ye commit not any one of these abominable customs, which were committed before you, and that ye do not defile yourselves therewith: I am the LORD your God.

Haphtorah in Ezekiel xxii. 1 to 16. The Germans read to verse 18.

SECTION XXX. KEDOSHIM, קדשים.

CHAPTER XIX.

1 ¶ And the LORD spoke unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I the Eternal your God am holy.

3 Ye shall fear, every man, his mother and his father, and my sabbaths shall ye keep: I am the LORD your God.

4 Ye shall not turn unto the idols, and molten gods shall ye not make to yourselves: I am the LORD your God.

5 And if ye offer a sacrifice of peace-offering unto the LORD, ye shall offer it so that it may be favourably received from you.

6 On the same day ye offer it shall it be eaten, and on the morrow: and whatever is left until the third day, shall be burnt with fire.

7 And if the intention was that it should[a] be eaten on the third day, it is an abomination, it shall not be favourably received.

8 And whoever eateth it shall bear his iniquity; because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather up the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, and the single grapes that drop in thy vineyard shalt thou not gather up; for the poor and the stranger shalt thou leave them: I am the LORD your God.

11 Ye shall not steal; neither shall ye deny[b] (another's property in your hands), nor lie one to another.

12 And ye shall not swear by my name falsely, and thou shalt not thus profane the name of thy God: I am the LORD.

13 Thou shalt not withhold any thing from thy neighbour, nor rob him: there shall not abide with thee the wages of him that is hired, through the night until morning.

14 Thou shalt not curse the deaf, nor put a stumbling-block before the blind; but thou shalt be afraid of thy God: I am the LORD.*

15 Ye shall do no unrighteousness in judgment; thou shalt not respect[c] the person of the poor, nor honour the person of the great; in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down as a talebearer among thy people; thou shalt not stand (idly) by the blood[d] of thy neighbour: I am the LORD.

17 Thou shalt not hate thy brother in thy heart: thou shalt indeed rebuke thy neighbour, and not bear sin on account of him.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself: I am the LORD.

[a] See above, vii. 18.

[b] This is the version according to our authorities; see also above v. 21, where the different specifications are given.

[c] *i. e.* Not to favour the poor, nor to dread offending the great, but to act according to strict justice.

[d] *i. e.* Danger of life.

19 My statutes shall ye keep; thy cattle shalt thou not let gender with a diverse kind; thy field shalt thou not sow with mingled seeds; and a garment of mingled kinds, of linen and woollen, shall not come upon thee.

20 And if a man lie carnally with a woman, that is a bond-maid, betrothed to a man, but who hath neither been redeemed, nor hath her freedom been given her: there shall a scourging be decreed;[a] they shall not be put to death, because she was not free.

21 And he shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation: a ram for a trespass-offering.

22 And the priest shall make an atonement for him with the ram of the trespass-offering before the LORD for his sin which he hath done; and he shall be forgiven for his sin which he hath committed.*

23 ¶ And when ye come into the land, and plant any kind of tree bearing edible fruit, then shall ye count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you, it shall not be eaten.

24 But in the fourth year shall all its fruit be holy for praisegiving[b] unto the LORD.

25 And in the fifth year shall ye eat of its fruit, in order that it may increase[c] unto you its productiveness: I am the LORD your God.

26 Ye shall not eat upon the blood;[d] nor shall ye use enchantment, nor observe times.

27 Ye shall not cut round the corners (of the hair) of your head, neither shalt thou destroy the corners of thy beard.

28 And for the dead shall ye not make any incision in your flesh; and any etched-in writing shall you not fix on yourselves: I am the LORD.

29 Do not profane thy daughter, to cause her to be a prostitute; lest the land fall to prostitution, and the land become full of incest.

30 My sabbaths shall ye keep, and my sanctuary shall ye reverence: I am the LORD.

31 Turn not unto them that have familiar spirits, and unto wizards; seek (them) not, to be defiled by them: I am the LORD your God.

32 Before the hoary head shalt thou rise up, and honour the face of the old man; and thou shalt be afraid of thy God: I am the LORD.*

33 ¶ And if a stranger sojourn with thee, in your land, ye shall not vex him.

34 As one born in the land among you, shall be unto you the stranger that sojourneth with you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, who have brought you forth out of the land of Egypt.

37 Ye shall therefore observe all my statutes, and all my ordinances, and do them: I am the LORD.*

CHAPTER XX.

1 ¶ And the LORD spoke unto Moses, saying,

2 And to the children of Israel shalt thou say, Whatsoever man of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech, shall surely be put to death; the people of the land[e] shall stone him with stones.

3 And I will set my face against that man, and I will cut him off from among his people; because of his seed hath he given unto Molech, in order to defile my sanctuary,[f] and to profane my holy name.

---

[a] "She shall be scourged, not he."—RASHI.

[b] The fruit of the fourth year was to be eaten at Jerusalem, as a holy thing belonging to the owner.

[c] After Rashi. Philippson renders it, "That after this it may give you constantly more fruit," and comments, that after the fourth year, as the tree becomes naturally more productive, the fruit should belong undisturbed to the owner.

[d] This is variously explained: for instance, not to eat of the sacrifices till the blood be sprinkled; not to eat of any animal till life be entirely extinct by the running out of all the blood. Mendelssohn and others translate "near" or "by the blood." But Rashbam and Wesseli suppose that it was customary among heathens to eat upon the spot where the blood had run, from some superstitious notions; hence the Israelites were prohibited to follow this practice; and it connects therefore also with what follows.

[e] עם הארץ rendered above, iv. 27, "common people," includes all Israelites except the king, the high-priest, and the great sanhedrin of seventy-one. Rashi adds, "If the court be not able to enforce the decree, the people should aid them."

[f] Whatever acts tend to withdraw the people from the worship of God, or to divert any thing to the service of idols, is a profanation of the divine Majesty who promised

4 And if the people of the land should in any way hide their eyes from that man, when he giveth of his seed unto Molech, so as not to kill him:

5 Then will I set my face against that man, and against his family, and I will cut him off, and all that go astray after him, to go astray after Molech, from among their people.

6 And the person that turneth unto such as have familiar spirits, and unto wizards, to go astray after them,—then will I set my face against that person, and will cut him off from among his people.

7 Sanctify yourselves therefore, and be ye holy; for I am the LORD your God.*

8 And ye shall keep my statutes, and do them: I am the LORD who sanctify you.

9 For every one whatever that curseth his father or his mother shall be put to death: his father or his mother hath he cursed, his blood shall be upon him.

10 And if there be a man that committeth adultery with a man's wife, (whoever it be) that committeth adultery with his neighbour's wife: then shall the adulterer be put to death, together with the adulteress.

11 And a man that lieth with his father's wife, hath uncovered his father's nakedness: both of them shall be put to death; their blood shall be upon them.

12 And if a man lie with his daughter-in-law, both of them shall be put to death: they have committed an unnatural deed; their blood shall be upon them.

13 And if a man lie with a male, as they lie with a woman, both of them have committed an abomination: they shall be put to death; their blood shall be upon them.

14 And if a man take a woman and her mother, it is incest: in fire shall they burn him and them; that there be no incest among you.

15 And a man that lieth with a beast shall be put to death: and the beast also shall ye slay.

16 And if a woman approach unto any beast to lie down thereto, then shalt thou kill the woman, and the beast: they shall be put to death; their blood shall be put upon them.

17 And if a man take his sister, the daughter of his father, or the daughter of his mother, and he see her nakedness, and she see his nakedness: it is a disgraceful deed; and they shall be cut off before the eyes of their people; the nakedness of his sister hath he uncovered; his iniquity shall he bear.

18 And if a man lie with a woman suffering of her separation, and uncover her nakedness, and he lay open her fountain, and she uncover the fountain of her blood: then shall both of them be cut off from the midst of their people.

19 And the nakedness of thy mother's sister, or of thy father's sister shalt thou not uncover; for his near of kin he uncovereth: their iniquity shall they bear.

20 And the man that lieth with his uncle's wife, hath uncovered his uncle's nakedness: their sin shall they bear; childless shall they die.

21 And if a man do take his brother's wife, it is an abominable act: the nakedness of his brother hath he uncovered; childless shall they remain.

22 And keep ye all my statutes, and all my ordinances, and do them; that the land, whither I bring you to dwell therein, may not vomit[a] you forth.*

23 And ye shall not walk in the customs of the nation which I cast out before you; for all these things they committed, and therefore I felt loathing for them.

24 And I said unto you, Ye shall possess their land, and I will give it unto you to possess it, a land flowing with milk and honey: I am the Eternal your God, who have separated you from the nations.*

25 Ye shall therefore make a difference between the clean beast and the unclean, and between the unclean fowl and the clean; and ye shall not make your souls abominable by the beast, or by the fowl, or by any manner of thing that creepeth on the ground, which I have separated for you as unclean.

26 And ye shall be holy unto me, for I the LORD am holy; and I have separated you from the nations, that ye should be mine.

---

to dwell in Israel. If then a man devotes his offspring to the fire of Molech, he profanes the children of the covenant, given to him by God, to an object abhorrent to the Deity, while at the same time his example, should he remain unpunished, would mislead others to acts of wickedness, though they even might not reach the greatness of his transgressions.

[a] *i. e.* Cast out, as it were, the sinners dwelling in it.

27 And if there be among men or women one that hath a familiar spirit, or that is a wizard, they[a] shall be put to death; with stones shall they stone them; their blood shall be upon them.

Haphtorah in Amos ix. 7 to 15. The Portuguese read in Ezekiel xx. 2 to 20. Others begin at verse 1.

SECTION XXXI. EMORE, אמר.

CHAPTER XXI.

1 ¶ And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, None (of them) shall defile himself on the dead, among[b] his people;

2 But on his kin, that is near unto him, (that is,) on his mother, and on his father, and on his son, and on his daughter, and on his brother,

3 And on his sister that is a virgin, that is nigh unto him, who hath had no husband; on her may he defile himself.

4 The chief[c] man among his people shall not defile himself, to be profaned thereby.

5 They shall not make any baldness upon their head, and the corner of their beard shall they not shave off, and in their flesh shall they not make any incision.

6 Holy shall they be unto their God, and they shall not profane the name of their God; for the fire-offerings of the LORD, the bread of their God, do they offer, they shall therefore be holy.

7 A woman that is a harlot, or one profaned, shall they not take; and a woman put away from her husband shall they not take; for holy[d] is he unto his God.

8 And thou shalt sanctify him;[e] for the bread of thy God doth he offer: holy shall he be unto thee; for I the LORD, who sanctify you, am holy.

9 And if the daughter of any priest profane herself by committing incest, her father doth she profane: with fire shall she be burnt.

10 ¶ And the priest that is highest among his brethren, upon whose head the anointing oil hath been poured, and who hath been consecrated to put on the garments, shall not let the hair of his head grow long, and his garments shall he not rend;

11 Neither shall he go in to any dead body; even on his father, and on his mother shall he not defile himself.

12 And out of the sanctuary shall he not go, that he may not profane the sanctuary of his God; for the crown[f] of the anointing oil of his God is upon him: I am the LORD.

13 And he shall take a wife in her virgin state.

14 A widow, and a divorced woman, and one profaned, (and) a harlot, these shall he not take; but a virgin of his own people shall he take for wife;

15 So that he may not profane his seed among his people; for I, the LORD, do sanctify him.*

16 ¶ And the LORD spoke unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever of thy seed in their generations it be on whom there is any blemish, shall not approach to offer the bread of his God.

18 For whatsoever man it be on whom there is a blemish, shall not approach: a blind, or a lame man, or one that hath a flattened nose, or a man one of whose limbs is too long,

19 Or a man who hath a broken foot, or a broken hand,

20 Or a crookbacked, or a dwarf, or one that hath a blemish in his eye, or the itch, or the scurvy, or the testicles broken.

21 Every man on whom there is a blemish, of the seed of Aaron the priest, shall not come nigh to offer the fire-offerings of the LORD:

---

[a] The plural is again used here after the singular, though preceded by the disjunctive "or;" and seems thus to say, that if there be many guilty of this sin, they shall all be punished alike.

[b] This is explained, "when others are there to bury the dead;" but if a priest find a corpse and no one is there to inter it, he himself must do it.

[c] Rashbam translates, "A husband among the priests shall not defile himself (on his wife) to be profaned thereby." Tradition, however, limits this to a woman whom the priest should of right not marry. Our version is after Onkelos, and refers to the high-priest, see farther, ver. 11.

[d] *i. e.* Each individual priest.

[e] "Sanctify him even against his will, so that if he will not put away such a woman as just mentioned, compel him by punishment to do so. Holy shall he be to thee, that is, look upon him as holy, to commence as the first in every thing, and to be the first to say the blessing at the table."—RASHI.

[f] Arnheim and others render נזר as "setting apart," hence "the consecration."

there is a blemish on him; he shall not come nigh to offer the bread of his God.

22 The bread of his God, both of the most holy, and of the holy things he may eat.

23 Only unto the vail, and unto the altar shall he not come nigh, because there is a blemish on him: that he profane not my holy things; for I the LORD do sanctify them.

24 And Moses spoke thus unto Aaron, and to his sons, and unto all the children of Israel.

CHAPTER XXII.

1 ¶ And the LORD spoke unto Moses, saying,

2 Speak unto Aaron and to his sons, that they keep themselves away from the holy things of the children of Israel, (so that they profane not my holy name) which[a] they hallow unto me: I am the LORD.

3 Say unto them, In your generations, if there be any man of all your seed, that approacheth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I am the LORD.

4 Any man whatsoever of the seed of Aaron, that is a leper, or hath a running issue, shall not eat of the holy things, until he be clean; and whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him;

5 Or a man who toucheth any creeping thing, whereby he may be made unclean, or a man through whom he can be rendered unclean, through any kind of uncleanness which he hath:

6 The person that toucheth any such shall be unclean until the evening, and he shall not eat of the holy things, unless he have bathed his flesh in water.

7 And when the sun hath set, he shall be clean; and afterward he may eat of the holy things; because it is his food.

8 That which dieth of itself, or is torn by beasts, shall he not eat, to defile himself therewith: I am the LORD.

9 And they shall keep my charge, that they may not bear sin through it, and die therefor, if they profane it: I am the LORD who sanctify them.

10 And no stranger[b] shall eat of a holy thing: a sojourner[c] of a priest, or a hired servant, shall not eat of a holy thing.

11 But if a priest buy a person with his money, then may he eat of it; and those that are born in his house, may eat of his bread.

12 And if the daughter of a priest be married unto a stranger, she may not eat of the offered part[d] of holy things.

13 But the daughter of a priest, if she be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, may eat of her father's bread; but no stranger shall eat thereof.

14 And if a man eat a holy thing unwittingly, then shall he add the fifth part thereof unto it, and he shall make good unto the priest the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

16 And[e] load on themselves the iniquity of trespass, when they eat their holy things; for I am the LORD who sanctify them.*

17 ¶ And the LORD spoke unto Moses, saying,

18 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, If there be any man of the house of Israel, or of the strangers in Israel, that offereth his oblation, be it for any manner of vows, or for any manner of freewill-offerings, which they may offer unto the LORD for a burnt-offering:

19 Then shall it be, that it may be favourably received for you, a male without blemish, of the oxen, of the sheep, or of the goats.

20 Whatsoever on which there is a blemish shall ye not offer; for it will not be favourably received for you.

21 And when a man offereth a sacrifice of peace-offering unto the LORD as a vow, or a freewill-offering of the herds or of the flocks: it shall be without blemish to be favourably

[a] This refers back "to the holy things of the children of Israel." [b] One a stranger to the priesthood.

[c] By sojourner, is understood a Hebrew servant, whose ear was bored, who stays till the jubilee; and by a hired servant, one who stays till the end of the sixth year. —RASHI. (See Exodus xxi.)

[d] The breast and shoulder of the peace-offerings. (See Leviticus x. 15.)

[e] Arnheim renders, (after Rashbam,) "that these load themselves with the guilt of trespass, in their eating the holy things," referring to those strangers to the priesthood, who are not permitted to do so. Our version refers

received; no kind of bodily defect shall be thereon.

22 A blind, or broken-limbed, or maimed animal, or one having a wen, or itch, or scurvy,—ye shall not offer these unto the LORD, and a fire-offering shall ye not make of them upon the altar unto the LORD.

23 And an ox or a lamb that hath a limb too long or too short, that mayest thou offer for a freewill-offering;[a] but for a vow it shall not be favourably received.

24 And one that is bruised, or crushed, or broken, or cut in the testicles, shall ye not offer unto the LORD; and in your land shall ye not make the like.

25 And from a stranger's hand shall ye not offer the bread of your God from any of these;[b] because their corruption is on them, a bodily defect is on them: they shall not be favourably received for you.

26 ¶ And the LORD spoke unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then shall it remain seven days by its mother; and from the eighth day and thenceforth shall it be favourably received for an offering made by fire unto the LORD.

28 And whether it be ox[c] or sheep, ye shall not kill it and its young both in one day.

29 And when ye offer a sacrifice of thanksgiving unto the LORD, offer it so that it may be favourably received of you.

30 On the same day shall it be eaten up; ye shall leave none of it until the morning: I am the LORD.

31 And ye shall keep my commandments and do them: I am the LORD.

32 And ye shall not profane my holy name; so that I may be sanctified among the children of Israel; I am the LORD who sanctify you,

33 That brought you out of the land of Egypt, to be unto you a God: I am the LORD.*

CHAPTER XXIII.

1 ¶ And the LORD spoke unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, The feasts of the LORD, which ye shall proclaim to be holy convocations,—these are my feasts:

3 Six days may work be done; but on the seventh day is the sabbath of rest, a holy convocation; no kind of work shall ye do thereon; it is the sabbath (holy) unto the LORD in all your dwellings.

4 ¶ These are the feasts of the LORD, the holy convocations, which ye shall proclaim in their seasons:

5 On the fourteenth day of the first month, toward evening, is the passover-lamb to be offered unto the LORD.

6 And on the fifteenth day of the same month is the feast of unleavened bread[d] unto the LORD: seven days must ye eat unleavened bread.

7 On the first day there shall be a holy convocation unto you; no servile work shall ye do thereon.

8 And ye shall offer an offering made by fire unto the LORD seven days: on the seventh day is a holy convocation; no servile work shall ye do.

9 ¶ And the LORD spoke unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye shall have come into the land which I give unto you, and reap the harvest thereof: then shall ye bring an omer full of the first of your harvest unto the priest;

11 And he shall wave the omer before the LORD, that it may be favourably received for you; on the morrow after the holy day[e] shall the priest wave it.

12 And ye shall offer on the day when ye

---

to the priests themselves, who are to abstain from the sacred gifts when unclean. This is the view of Onkelos.

[a] *i. e.* It may be devoted to the expenses of the temple, but not for a sacrifice.

[b] No complaisance to a stranger to Israel could allow us to accept from him such an animal for sacrifice as was prohibited to us. Otherwise heathens were permitted to offer at the altar through the priest.

[c] Eng. ver. "cow or ewe;" but the Hebrew has "ox or sheep."

[d] The word פסח in the preceding verse is evidently of a different signification from the feast of unleavened bread mentioned here; hence the word has been rendered according to Rashi: "The passover-lamb," with the addition understood, "is to be offered." The fifteenth day, commencing the evening before, is the feast of unleavened bread.

[e] The word in Hebrew is שבת "the rest," which applies equally well to the strict holy days, when no work is to be done, as to the weekly day of rest, the sabbath proper. "The morrow after the holy day," in this verse, refers to the second day of the Passover, from which, till the Penteeost, are forty-nine days. The word שבת signifies also "week," probably because each week has one sabbath.

wave the omer, a male sheep without blemish of the first year for a burnt-offering unto the LORD.

13 And the meat-offering thereof shall be two tenth parts of fine flour mingled with oil, as an offering made by fire unto the LORD, for a sweet savour; with its drink-offering of wine, the fourth part of a hin.

14 And neither bread, nor parched corn, nor green ears, shall ye eat, until the self-same day, until ye have brought the offering of your God: it shall be a statute for ever throughout your generations in all your dwellings.

15 ¶ And ye shall count unto you from the morrow after the holy day, from the day that ye bring the omer of the wave-offering, (that) it be seven complete weeks:

16 Even unto the morrow after the seventh week shall ye number fifty days; and ye shall then offer a new[a] meat-offering unto the LORD.

17 Out of your own habitations shall ye bring two wave-loaves of two tenth parts; of fine flour shall they be; leavened shall they be baked; they are the first-fruits unto the LORD.

18 And ye shall offer with the bread seven sheep without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the LORD, with their meat-offering, with their drink-offerings, an offering made by fire, of a sweet savour unto the LORD.

19 And ye shall sacrifice one he-goat for a sin-offering, and two sheep of the first year for a sacrifice of peace-offering.

20 And the priest shall make with them together with the bread of the first-fruits a waving before the LORD, together with the two sheep; holy shall they be to the LORD for the priest.

21 And ye shall proclaim on the self-same day, that it may be a holy convocation unto you; no servile work shall ye do; it shall be a statute for ever in all your dwellings throughout your generations.

22 And when ye reap the harvest of your land, thou shalt not cut away altogether the corners of thy field when thou reapest, and the gleaning of thy harvest shalt thou not gather up; unto the poor, and to the stranger shalt thou leave them: I am the LORD your God.*

23 ¶ And the LORD spoke unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, on the first day of the month, shall ye have a rest, a (day of) memorial of sounding the cornet, a holy convocation.

25 No servile work shall ye do: and ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spoke unto Moses, saying,

27 But on the tenth day of this seventh month is the day of atonement, a holy convocation shall it be unto you, and ye shall fast;[b] and ye shall offer an offering made by fire[c] unto the LORD.

28 And no manner of work[d] shall ye do on this same day; for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever person it be that fasteth not on this same day, shall be cut off from among his people.

30 And if there be any person that doth any work on this same day, then will I destroy the same person from among his people.

31 No manner of work shall ye do: it shall be a statute for ever throughout your generations, in all your dwellings.

32 A sabbath of rest it shall be unto you, and ye shall fast: on the ninth day of the month at evening[e] (shall ye begin), from evening unto evening shall ye celebrate your sabbath.*

33 ¶ And the LORD spoke unto Moses, saying,

34 Speak unto the children of Israel, saying, On the fifteenth day of this seventh month, shall be the feast of tabernacles for seven days unto the LORD.

35 On the first day shall be a holy convocation; no servile work shall ye do.

[a] *i. e.* Of the new wheat.

[b] Heb. "Ye shall afflict your persons;" but this phrase is always employed as synonymous with צום "fasting," used in the prophetic books, but not found in the Pentateuch. It is, perhaps, also more comprehensive, as on the day of atonement all indulgences of whatever kind are prohibited.

[c] The offering is specified in the parallel passages, above, chapter xvi., and Numbers, chapter xxix. 7 to 11.

[d] Not even the preparation of food, which is permitted on other holy days; this being equal to the usual sabbath, a שבת שבתון a day of rest in the highest degree.

[e] The other festivals also begin at evening, as indicated

36 Seven days shall ye offer an offering made by fire unto the LORD: on the eighth day shall be a holy convocation unto you; and ye shall offer an offering made by fire unto the LORD, it is a solemn[a] assembly; no servile work shall ye do.

37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, burnt-offering, and meat-offering, sacrifice, and drink-offerings, every thing upon its day:

38 Beside the sabbaths[b] of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill-offerings, which ye may give unto the LORD.

39 But on the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, shall ye keep the feast of the LORD seven days: on the first day shall be a rest, and on the eighth day shall be a rest.

40 And ye shall take unto yourselves[c] on the first day the fruit of the tree hadar,[d] branches of palm-trees, and the boughs of the myrtle-tree, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it as a feast unto the LORD seven days in the year: it shall be a statute for ever throughout your generations; in the seventh month shall ye celebrate it.

42 In booths shall ye dwell seven days; all that are Israelites born shall dwell in booths.

43 In order that your generations may know, that I caused the children of Israel to dwell in booths, when I brought them forth out of the land of Egypt: I am the LORD your God.

44 And Moses declared the feasts of the LORD unto the children of Israel.*

CHAPTER XXIV.

1 ¶ And the LORD spoke unto Moses, saying,

2 Command the children of Israel, that they bring unto thee pure beaten olive-oil, for the lighting, to cause the lamp to burn continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron put it in order (for) from evening unto morning before the LORD continually; as a statute for ever in your generations.

4 Upon the pure candlestick shall he put in order the lamps, before the LORD, continually.

5 ¶ And thou shalt take fine flour, and bake thereof twelve cakes: of two tenth parts shall each one cake be.

6 And thou shalt place them in two rows, six in a row, upon the pure table before the LORD.

7 And thou shalt put upon each row pure frankincense, that it may be unto the bread for a memorial,[e] as a fire-offering unto the LORD.

8 On every and each sabbath day shall he place it in order before the LORD continually, (obtained) from the children of Israel as an everlasting covenant.

9 And it shall belong to Aaron and to his sons; and they shall eat it in a holy place; for it is most holy unto him, from the fire-offerings of the LORD, as a perpetual fixed portion.

10 ¶ And there went forth a son of an Israelitish woman, but who was the son of an Egyptian man, among the children of Israel; and there quarrelled together in the camp this son of the Israelitish woman and an Israelitish man.

11 And the son of the Israelitish woman pronounced[f] the (holy) NAME, and blasphemed; and they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan;)

12 And they placed him in ward, until the decision of the LORD could be explained to them.

13 ¶ And the LORD spoke unto Moses, saying,

---

[a] Philippson: "Feast of conclusion," עצרת from עצר "to shut up," "to restrain."

[b] *i. e.* Beside the two lambs, the additional sacrifice for the sabbath, which are mentioned in Numbers xxviii. 9, 10.

[c] "Each of you shall take of his own."—WESSELI. In the same manner all similar phrases must be explained.

[d] Our tradition teaches us that this means the citron-tree. The origin of the name Hadar is otherwise doubtful. The English version of this verse is too incorrect to require remark.

[e] The bread belonged to the priests; but the frankincense alone was burnt; consequently it was the memorial for the showbread, the same as above, ii. 2, &c., with the ordinary meat-offering.

[f] "As Onkelos explains, he pronounced the most holy name of God, which they had heard on Sinai, and blasphemed."—RASHI.

14 Lead forth the blasphemer to without the camp; and all that have heard him shall lay their hands upon his head; and all the congregation shall stone him.

15 And unto the children of Israel shalt thou speak, saying, Whatsoever man that blasphemeth his God shall bear his sin.

16 But he that pronounced the name of the LORD (with blasphemy) shall be put to death, all the congregation shall stone him: be he a stranger, or be he one that is born in the land, when he pronounceth the (holy) NAME (with blasphemy,) he shall be put to death.

17 And he that taketh the life of any man shall surely be put to death.

18 And he that taketh the life of a beast shall make it good: beast for beast.

19 And if a man cause a bodily defect in his neighbour, as he hath done, so shall be done to him;

20 Breach for breach, eye for eye, tooth for tooth: in the manner as he hath caused a bodily defect in a man, so shall it be done to him.*

21 And he that killeth a beast, shall make restitution for it; and he that killeth a man, shall be put to death.

22 One manner of judicial law shall ye have, the stranger shall be equal with one of your own country; for I am the LORD your God.

23 And Moses spoke to the children of Israel; and they led forth the blasphemer to without the camp, and they stoned him with stones; and the children of Israel did as the LORD had commanded Moses.

Haphtorah in Ezekiel xliv. 15 to 31.

SECTION XXXII. BEHAR, בהר.

CHAPTER XXV.

1 ¶ And the LORD spoke unto Moses on mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give unto you; then shall the land keep a sabbath unto the LORD.

3 Six years shalt thou sow thy field, and six years shalt thou prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year there shall be a sabbath of rest unto the land, a sabbath (in honour) of the LORD: thy field shalt thou not sow, and thy vineyard shalt thou not prune.

5 That which groweth of its own accord of thy harvest shalt thou not reap, and the grapes of thy undressed vine shalt thou not gather: a year of rest shall it be unto the land.

6 And (the product of) the sabbath of the land shall be unto you for food, for thee, and for thy man-servant, and for thy maid-servant, and for thy hired labourer, and for thy stranger, that sojourn with thee;

7 And for thy cattle, and for the beasts that are in thy land, shall all its products be (left) for food.

8 ¶ And thou shalt number unto thee seven sabbaths of years, seven years seven times; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 And then shalt thou cause the sound of the cornet to be heard, in the seventh month, on the tenth day of the month: on the day of atonement shall ye sound the cornet throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim freedom throughout the land unto all the inhabitants thereof: it shall be a jubilee[a] unto you; and ye shall return, every man, unto his possession, and ye shall return, every man, unto his family.

11 A jubilee shall this, the fiftieth year, be unto you: ye shall not sow, nor reap that which groweth of itself in it, nor gather in it the fruit of the undressed vines.

12 For it is the jubilee; holy shall it be unto you: from the field shall ye eat the products thereof.

13 In this year of the jubilee shall ye return, every man, unto his possession.*

14 And if thou sell aught unto thy neighbour, or buy aught of thy neighbour's hand, ye shall not overreach one the other;

15 According to the number of years after the jubilee shalt thou buy of thy neighbour,

[a] Properly, *Yobel*. Rashi derives this word from יובל "the ram," because the ram's horn (cornet) was blown to announce it; but as horns from other animals were also permitted for this service, Ramban derives it from יבל which signifies in Hiphil "to bring," that is, the year when each man is brought back to his own

according unto the number of harvest-years[a] shall he sell unto thee;

16 According to the multitude of years shalt thou increase the price thereof, and according to the fewness of years shalt thou diminish the price thereof; for a number of harvests doth he sell unto thee.

17 And ye shall not overreach[b] one the other; but thou shalt be afraid of thy God; for I am the LORD your God.

18 And ye shall do my statutes, and my ordinances shall ye keep and do them; and then shall ye dwell in the land in safety.*

19 And the land shall yield its fruit, and ye shall eat your fill, and dwell in safety therein.

20 And if ye should say, What shall we eat in the seventh year? behold, we are not permitted to sow, and we cannot gather in our harvest:

21 Then will I command my blessing unto you in the sixth year, and it shall bring forth a harvest for three years.

22 And when ye sow in the eighth year, then shall ye eat yet of the old harvest; until the ninth year, until its harvest come in, shall ye eat of the old store.

23 And the land shall not be sold for a permanence (to the purchaser); for the land is mine; for strangers and sojourners are ye with me.

24 And in all the land of your possession ye shall grant a redemption for the land.*

25 ¶ If thy brother become poor, and sell away some of his possession: then may his nearest of kin come and redeem what his brother hath sold.

26 And if the man have none to redeem it, and he acquire the means, sufficient to be able to redeem it himself:

27 Then let him reckon the years since his sale, and restore the overplus unto the man to whom he sold it; and so shall he return unto his possession.

28 But if his means do not suffice to enable him to restore it to him: then shall that which he hath sold remain in the hand of him that hath bought it until the year of the jubilee; and it shall be freed in the jubilee, and he shall return unto his possession.*

29 ¶ And if a man sell a dwelling-house in a walled city: then shall the time of redemption last till the end of the year of his sale; a full year shall his time of redemption last.

30 And if it be not redeemed within the expiration of a full year: then shall the house which is in the walled city remain as a permanence to him that bought it throughout his generations; it shall not become freed in the jubilee.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they shall have the right of redemption, and they shall become freed in the jubilee.

32 And (respecting) the cities of the Levites, the houses of the cities of their possession, a perpetual right of redemption shall belong to the Levites.

33 And if a man of the Levites redeem[c] something: then shall the house that was sold, and the city of his possession, become freed in the jubilee; for the houses of the cities of the Levites are their possession among the children of Israel.

34 And a field of the suburbs of their cities shall not be sold;[d] for a perpetual possession is it unto them.

35 ¶ And if thy brother become poor, and fall in decay with thee: then shalt thou assist him, (yea) a stranger, or a sojourner, that he may live with thee.

36 Thou shalt not take of him any usury or increase; but thou shalt be afraid of thy God: that thy brother may live with thee.

37 Thy money shalt thou not give him

---

[a] *i. e.* While harvesting is permitted to the buyer, or the years that are to elapse till the jubilee; for then the land returns to the original owner. Hence the price is higher if the time to the jubilee be long, and smaller in proportion; as in next verse.

[b] Tradition makes תונו not "deceive," but to "offend" with words, to "excite to anger." But in our version we followed Onkelos and others.

[c] Rashi renders this, "If a man purchase from the Levites," &c. Our translation is after Arnheim, who comments, that if a Levite should redeem a property sold by another of his tribe, it will revert to the original owner at the jubilee; whereas, as regards the lands of other Israelites, the law is silent, provided only that it must revert to the tribe of the seller. Philippson renders, "any one of the Levites may redeem," &c., and connects it with the preceding verse; and it then means, it requires no relative to redeem, but any one of the Levitical tribe.

[d] This is said to refer to a field sanctified by a Levi, which is not to be forfeited to the priests as in xxvii. 21.

upon usury, nor lend him thy victuals for increase.

38 I am the LORD your God, who have brought you forth out of the land of Egypt, to give unto you the land of Canaan, to be unto you a God.*

39 ¶ And if thy brother become poor near thee, and be sold unto thee: thou shalt not compel him to work as a bond-servant.

40 But as a hired labourer, as a sojourner, shall he be with thee; until the year of the jubilee shall he serve with thee:

41 And then shall he depart from thee, he and his children with him; and he shall return unto his own family, and unto the possession of his fathers shall he return.

42 For my servants are they, whom I brought forth out of the land of Egypt: they shall not be sold as bond-men are sold.

43 Thou shalt not rule over him with rigour; but thou shalt have fear of thy God.

44 But thy bond-man, and thy bond-woman that shall remain thine, shall be of the nations that are round about you; of them may ye buy bond-man and bond-woman.

45 And also of the children of the strangers that sojourn with you, of them may ye buy, and of their families that are with you, which they have begotten in your land; and they shall remain to you as a possession.

46 And ye may transfer them as an inheritance for your children after you, to inherit them for a possession; you may hold them to service for ever; but over your brethren the children of Israel, one over the other, ye* shall not rule with rigour.*

47 ¶ And if a stranger or sojourner wax rich near thee, and thy brother become poor near him, and he sell himself unto the sojourning stranger near thee, or to a descendant of a stranger's family:

48 After he hath sold himself shall he have the right of redemption; one of his brethren may redeem him.

49 Either his uncle, or his uncle's son, may redeem him, or any that is near of kin unto him of his family may redeem him; or if he obtain the means, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he sold himself to him unto the year of the jubilee: and the price of his sale shall be according to the number of years, as the time of a hired labourer shall he have been with him.

51 If there be yet many years, according to them shall he return the price of his redemption out of his purchase-money.

52 And if there remain but few years unto the year of the jubilee: then shall he reckon with him; according to his years shall he return the price of his redemption.

53 As a labourer hired from year to year shall he be with him; he shall not rule over him with rigour before thy eyes.

54 And if he be not redeemed by (one of) these means: then shall he go out in the year of the jubilee, both he, and his children with him.*

55 For unto me are the children of Israel servants, my servants are they, whom I have brought forth out of the land of Egypt: I am the Eternal your God.

CHAPTER XXVI.

1 Ye shall not make yourselves any idols, and a graven image, or a standing image shall ye not rear up unto you, and any carved stone shall you not place in your land, to bow down upon it; for I am the Eternal your God.

2 My sabbaths shall ye keep, and my sanctuary shall ye reverence: I am the LORD.

Haphtorah in Jeremiah xxxii. 6 to 27.

SECTION XXXIII. BECHUCKOTAY, בחקתי.

3 ¶ If in my statutes ye walk, and if my commandments ye keep, and do them:

4 Then will I give you rains in their due season, and the earth shall yield her products, and the tree of the field shall yield its fruit.

5 And the threshing shall reach with you unto the vintage, and the vintage shall reach unto sowing-time; and ye shall eat your bread to the full, and ye shall dwell in safety in your land.*

6 And I will give peace in the land, and ye shall lie down, with none to make you afraid; and I will remove evil beasts out of the land, and the sword shall not pass through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

* Heb. "Thou shalt not rule," according to the Hebrew idiom.

JOSEPH INTERPRETING PHARAOH'S DREAM

8 And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword.

9 And I will turn myself unto you, and make you fruitful, and multiply you; and I will establish my covenant with you.*

10 And ye shall eat very old store, and the old shall ye remove away because of the new.

11 And I will set my dwelling among you; and my soul shall not loath[a] you.

12 And I will walk among you, and I will be to you a God, and ye shall be to me a people.

13 I am the Eternal your God, who have brought you forth out of the land of Egypt, that ye should not be their bond-men; and I have broken the bands of your yoke, and caused you to walk upright.

14 ¶ But if ye will not hearken unto me, and will not do all these commandments;

15 And if my statutes ye despise, and if my ordinances your soul loath, so as not to do all my commandments, in that ye break my covenant:

16 Then will I also do this unto you, and I will inflict on you terror, consumption, and the burning ague, that consume the eyes, and cause sorrow of heart; and ye shall sow in vain your seed, for your enemies shall eat it.[b]

17 And I will set my face against you, and ye shall be struck down before your enemies: and they that hate you shall bear rule over you; and ye shall flee while there is no one pursuing you.

18 And if with these things even ye will not yet hearken unto me: then will I chastise you yet more, sevenfold for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as copper:

20 And in vain shall your strength be spent; for your land shall not yield her products, and the tree of the land shall not yield its fruit.

21 And if ye walk yet contrary unto me, and if you refuse to hearken unto me: then will I bring more plagues upon you, sevenfold according to your sins.

22 And I will send out against you the beasts of the field, which shall rob you of your children, and destroy your cattle, and diminish yourselves; so that your roads shall be desolate.

23 And if notwithstanding these things ye will not be reformed by me, and walk contrary unto me:

24 Then will I also walk contrary unto you, and I also will punish you, sevenfold for your sins.

25 And I will bring over you the sword, avenging the quarrel of my covenant, so that ye shall be gathered together within your cities; and then will I send the pestilence among you,[c] that ye shall deliver yourselves into the hand of the enemy;

26 When I break unto you the staff of bread; and ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

27 ¶ And if notwithstanding this ye will not hearken unto me, but walk contrary unto me:

28 Then will I also walk contrary unto you in fury; and I, even I, will chastise you, sevenfold for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high-places, and cut down your sun-images, and cast your carcasses upon the carcasses of your idols; and my soul shall loath you.

31 And I will render your cities a waste, and I will make desolate your sanctuaries, and I will not smell the savour of your sweet odours.

32 And I will surely make desolate the land: and your enemies who dwell therein shall be astonished at it.

33 And you will I scatter among the nations, and I will draw out after you the sword; and your land shall be a desolate wild, and your cities shall be a waste.

---

[a] "Fear not that after a long time I will be tired of you and choose another nation to render it higher than you; for I the LORD change not; and if you do your part, to walk in my statutes, my dwelling shall be among you for ever."—WESSELI.

[b] "You shall sow, but nothing will grow; but if you should have any thing in your fields, then shall your enemies come and eat it."—RASHI.

[c] Meaning, the people having violated the covenant, God would send enemies into the land, fleeing before whom they should seek refuge in the towns, whence the plague should drive them again into the power of their pursuers

34 Then shall the land satisfy[a] its sabbaths, all the days of its desolation, when ye are in the land of your enemies: then shall the land rest, and satisfy its sabbaths.

35 All the days of its desolation shall it rest, the time which it did not rest in your sabbaths, when ye dwelt upon it.

36 And regarding those that are left of you, I will send a faintness into their hearts in the lands of their enemies; and the sound of a leaf shaken shall chase them; and they shall flee, as fleeing from the sword; and they shall fall with none pursuing.

37 And they shall stumble one over the other, as before the sword, without one pursuing: and ye shall have no power to stand up before your enemies.

38 And ye shall be lost among the nations, and the land of your enemies shall consume you.

39 And they that are left of you shall pine away in their iniquity in the land of your enemies; and also through the iniquities of their fathers shall they pine away with them.

40 And they shall then confess their iniquity, and the iniquity of their fathers, (that) through their trespass which they trespassed against me, and also that (because) they had walked contrary unto me:

41 I also had to walk[b] contrary unto them, and to bring them into the land of their enemies; and then shall their uncircumcised heart be humbled, and then shall they satisfy their iniquity.

42 And I will then remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and the land will I remember.

43 For the land shall be forsaken by them, and shall satisfy its sabbaths, while it lieth desolate without them, and they shall satisfy[c] their iniquity; because, even because my ordinances they despised, and my statutes their soul loathed.

44 And yet for all that, though they be in the land of their enemies, will I not cast them away, neither will I loath them, to destroy them utterly, to break my covenant with them; for I am the LORD their God.

45 But I will remember for their sakes the covenant of their ancestors, whom I brought forth out of the land of Egypt before the eyes of the nations, that I might be unto them a God: I am the LORD.

46 These are the statutes and ordinances and laws,[d] which the LORD made between him and the children of Israel on mount Sinai, by the hand of Moses.*

CHAPTER XXVII.

1 ¶ And the LORD spoke unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, If a man make a particular vow, (to give) the estimated value of persons in honour of the LORD:

3 If the estimated value concern a male from twenty years old and unto sixty years old, then shall the estimation be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it be a female, then shall the estimation be thirty shekels.

5 And if (the person be) from five years old and unto twenty years old, then shall the estimation of the male be twenty shekels, and for the female ten shekels.

6 And if (the person be) from a month old and unto five years old, then shall the estimation of the male be five shekels of silver, and for the female the estimation (shall be) three shekels of silver.

7 And if (the person be) from sixty years old and upward, if it be a male, then shall the estimation be fifteen shekels, and for the female ten shekels.

8 But if he be too poor for this estimation, then shall he present himself before the priest, and the priest shall value him; according to the ability to pay of him that hath vowed shall the priest value him.

---

[a] Make compensation for the years of release which the Israelites did not observe according to the dictates of the law.

[b] After Philippson; as אֵלֵךְ is the future form; thus expressing an act arising from a foregone cause. וְגַם given here with "and then," may also mean, as Rashi comments, "perhaps then," or "whether then." Thus: "I also had to walk contrary unto them, and bring them into the land of their enemies, (to see) whether then their uncircumcised heart would be humbled, and they would then atone for their iniquity."

[c] This word, employed also in verses 34 and 41, means that they shall suffer such punishment as will be in full satisfaction for the guilt they have incurred.

[d] Arnheim adds, as an ellipsis, "of the covenant," to tally with what follows, "between him," &c.

9 ¶ And if it be a beast,[a] whereof men can bring an offering unto the LORD, all that[b] a man giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad one, or a bad for a good one: and if he should change beast for beast, then shall it together with its exchange be holy.

11 And if it be any unclean beast, of which they cannot offer a sacrifice unto the LORD, then shall he present the beast before the priest:

12 And the priest shall value it, whether it be good or bad; as the priest valueth it, so shall it be.

13 And if he will redeem it, then shall he add a fifth part thereof unto the estimated value.

14 And if a man sanctify his house as holy unto the LORD, then shall the priest value it, whether it be good or bad; as the priest may value it, so shall it stand.

15 And if he that sanctified it will redeem his house, then shall he add the fifth part of the money of the estimated value unto it, and it shall remain his.*

16 And if a man sanctify some part of a field of his possession unto the LORD, then shall the estimation be in proportion to its required seed: the seed of a chomer of barley at fifty shekels of silver.

17 If immediately after the year of the jubilee he sanctify his field, according to this estimation shall it stand.

18 But if after the jubilee he sanctify his field, then shall the priest reckon unto him the money in proportion to the years that remain, until the year of the jubilee, and it shall be deducted from the estimation.

19 And if he that sanctified the field will redeem it, then shall he add the fifth part of the money of the estimated value unto it, and it shall be assured to him.

20 But if he will not redeem the field, or if he[c] have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it is freed in the jubilee, shall be holy unto the LORD, as a devoted field: to the priest shall it belong as his possession.*

22 And if a man sanctify a field which he hath bought, which is not of the fields of his possession, unto the LORD:

23 Then shall the priest reckon unto him the amount of the estimated value to the year of the jubilee; and he shall give this estimation on that day, as a holy thing unto the LORD.

24 In the year of the jubilee the field shall return unto him of whom he bought it, to the one to whom belongeth the possession of the land.

25 And all estimations of value shall be according to the shekel of the sanctuary; twenty gerahs shall be the shekel.

26 Only the first-born which shall, by being first born, be sacred unto the LORD among cattle, no man shall sanctify;[d] whether it be ox, or lamb, it is the LORD'S.

27 And if it be an unclean animal, then shall he redeem it according to the estimated value, and he shall add its fifth part thereto; and if it be not redeemed, then shall it be sold according to the estimated value.

28 But any devoted thing, which a man may devote unto the LORD of all that he hath, both of man and beast, and of the field of his possession, shall not be sold nor redeemed: every devoted thing is most holy unto the LORD.*

29 Any one condemned,[e] who shall be condemned to death among men, shall not be redeemed: he shall be put to death.

30 And every tithe of the land, of the seed of the land, or of the fruit of the tree, belongeth to the LORD: it is holy unto the LORD.

31 And if a man will redeem any part of his tithe, its fifth part shall he add thereto.*

32 And concerning the tithe of the herds, or of the flocks, whatsoever passeth under the rod,[f] the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, neither shall he change it: and if he

[a] This means only domestic animals, cattle proper, the ox, sheep, and goat; for these only could be sacrificed.

[b] "If a man said, The leg of this shall be a burnt-offering, his words were valid, and it was sold for the purposes of the burnt-offering, and all the proceeds were profane property, with the exception of the value of that limb."—RASHI.

[c] *i. e.* The treasurer of the sanctuary.

[d] For the purpose of sacrifice, it being sacred by its birth.

[e] According to Rashi's commentary; and it says that the offering of the above valuations for the life of a condemned criminal shall be of no avail.

[f] "When he comes to tithe them, he causes them to go

should change it, then both it and the exchange thereof shall be holy; it shall not be redeemed.

34 These are the commandments, which the LORD commanded Moses for the children of Israel on mount Sinai.

Haphtorah in Jeremiah xvi. 19 to xvii. 14.
Haphtorah for Sabbath Haggadole in Malachi iii. 4 to 24.

THE BOOK OF NUMBERS,

BEMIDBAR, במדבר.

CONTAINING THE HISTORY OF THE ISRAELITES IN THE DESERT.

SECTION XXXIV. BEMIDBAR, במדבר.

CHAPTER I.

1 ¶ AND the LORD spoke unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after their going out of the land of Egypt, saying,

2 Take ye the sum of all the congregation of the children of Israel, after their families, by the descent from their fathers,[a] by numbering the names,[b] every male according to their polls;

3 From twenty years old and upward, all that are able to go forth to war in Israel: these shall ye number according to their armies, thou and Aaron.

4 And with you there shall be one man each of every tribe; a man who is the head of his family division.

5 And these are the names of the men that shall stand with you; of Reüben: Elizur the son of Shedeür.

6 Of Simeon: Shelumiël the son of Zurishaddai.

7 Of Judah: Nachshon the son of 'Amminadab.

8 Of Issachar: Nethanel the son of Zuär.

9 Of Zebulun: Eliäb the son of Chelon.

10 Of the children of Joseph, of Ephraim: Elishama the son of 'Ammihud; of Menasseh: Gamliël the son of Pedahzur.

11 Of Benjamin: Abidan the son of Gidoni.

12 Of Dan: Achiëzer the son of 'Ammishaddai.

13 Of Asher: Pagiël the son of 'Ochran.

14 Of Gad: Elyassaph the son of Deüel.

15 Of Naphtali: Achira the son of 'Enan.

16 These were the selected[c] of the congregation, the princes of the tribes of their fathers; the heads of the thousands[d] of Israel were they.

17 And Moses and Aaron took these men who are expressed by name:

18 And all the congregation they assembled together on the first day of the second month, and they were enrolled in the lists of their pedigrees after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, according to their polls.

19 As the LORD had commanded Moses, so did he number them in the wilderness of Sinai.*

through a doorway, one after the other, and the tenth he strikes with a rod having paint on it, that the animal may be recognised as the tithe; and so was done to the lambs and calves of every year."—RASHI.

[a] So Rashi explains the term בית אב "family descent reckoned from the father." But generally it is nearly synonymous with the word משפחה family, and it may be rendered "family division," or "branch," and is consequently a subdivision of "family," which itself is less than "tribe." In other instances בית אב appears the major, משפחה the lesser division. But in reality it means at last only those who have a common ancestry; hence it will be found variously rendered, to prevent the too frequent repetition of the same term.

[b] "With the number of their names."—*English version.*

[c] קרואי "the called," from קרא "to call;" hence, those called to the meetings of the chiefs, the *selectmen*, representatives; and so it is rendered elsewhere.

[d] Philippson translates אלפי not with "thousands," but with "families," as synonymous with אלפי in Genesis xxxvi. 43.

20 ¶ And there were of the children of Reüben the first-born of Israel, by their generations, after their families, by the descent from their fathers, by numbering the names, according to their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of the tribe of Reüben, were forty and six thousand and five hundred.

22 ¶ Of the[a] children of Simeon, by their generations, after their families, by the descent from their fathers, those that were numbered of them, by numbering the names, according to their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of the tribe of Simeon, were fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of the tribe of Gad, were forty and five thousand six hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of the tribe of Judah, were seventy and four thousand and six hundred.

28 ¶ Of the children of Issachar, by their generations, after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of the tribe of Issachar, were fifty and four thousand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of the tribe of Zebulun, were fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, namely, of the children of Ephraim, by their generations, after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of the tribe of Ephraim, were forty thousand and five hundred.

34 ¶ Of the children of Menasseh, by their generations, after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of the tribe of Menasseh, were thirty and two thousand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of the tribe of Benjamin, were thirty and five thousand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of the tribe of Dan, were sixty and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of the tribe of Asher, were forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, by their generations, after their families, by the descent from their fathers, by numbering the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of the tribe of Naphtali, were fifty and three thousand and four hundred.

44 ¶ These are those that were numbered, whom Moses numbered with Aaron, and the

[a] The ל prefixed to each name must be taken in the sense of "of," as though it read, "there were of the sons of Simeon, &c., those that were numbered, fifty and nine thousand and three hundred," &c.

princes of Israel, being twelve men: one man each for his family division were they.

45 Thus were all those that were numbered of the children of Israel, by the descent from their fathers, from twenty years old and upward, all that were able to go forth to war in Israel,—

46 Even all they that were numbered, were six hundred thousand and three thousand and five hundred and fifty.

47 But the Levites, after the tribe of their fathers, were not numbered among them.

48 ¶ For[a] the LORD had spoken unto Moses, saying,

49 Only the tribe of Levi shalt thou not number, and their sum shalt thou not take, among the children of Israel;

50 But thou shalt appoint the Levites over the tabernacle of the testimony, and over all its vessels, and over all things that belong to it: they shall carry the tabernacle, and all its vessels; and they shall minister unto it; and round about the tabernacle shall they encamp.

51 And when the tabernacle is to be carried forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger[b] that cometh nigh shall be put to death.

52 And the children of Israel shall pitch[c] their tents, every man by his own camp, and every man by his own standard, according to their armies.

53 But the Levites shall encamp round about the tabernacle of the testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of the testimony.

54 And the children of Israel did so: all, just as the LORD had commanded Moses, so did they.*

CHAPTER II.

1 ¶ And the LORD spoke unto Moses and unto Aaron, saying,

2 Every man by his own standard, by the ensigns of their family division, shall the children of Israel pitch their tent: at some distance round about the tabernacle of the congregation shall they encamp.

3 And they, who encamp on the east, toward the rising of the sun, shall be (those who belong to) the standard of the camp of Judah according to their armies: and the prince of the children of Judah shall be Nachshon the son of 'Amminadab.

4 And his host, and those that were numbered of them, were seventy and four thousand and six hundred.

5 And those that encamp next unto him shall be the tribe of Issachar: and the prince of the children of Issachar shall be Nethanel the son of Zuär.

6 And his host, and those that were numbered thereof, were fifty and four thousand and four hundred.

7 (Then) the tribe of Zebulun: and the prince of the children of Zebulun shall be Eliäb the son of Chelon.

8 And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred.

9 All that were numbered of the camp of Judah were one hundred thousand and eighty thousand and six thousand and four hundred, according to their armies: they shall first set forward.

10 ¶ The standard of the camp of Reüben shall be on the south side, according to their armies: and the prince of the children of Reüben shall be Elizur the son of Shedeür.

11 And his host, and those that were numbered thereof, were forty and six thousand and five hundred.

12 And those that encamp by him shall be the tribe of Simeon: and the prince of the children of Simeon shall be Shelumiël the son of Zurishaddai.

13 And his host, and those that were numbered of them, were fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the prince of the sons of Gad shall be Elyassaph the son of Reüel.

15 And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.

[a] *i. e.* The not numbering of the Levites among the other sons of Israel was owing to a previous command that they should not be reckoned among them for secular purposes.

[b] The word זר used here and elsewhere, signifies "one strange in the matter specified;" here, therefore, any one of Israel who is not a Levite.

[c] Lit. "Shall encamp."

16 All that were numbered of the camp of Reüben were one hundred thousand and fifty and one thousand and four hundred and fifty, according to their armies; and as the second shall they set forward.

17 ¶ Then shall the tabernacle of the congregation, the camp of the Levites, set forward in the midst of the camps: as they encamp, so shall they set forward, every man in his place after their standards.

18 ¶ The standard of the camp of Ephraim shall be on the west side, according to their armies: and the prince of the sons of Ephraim shall be Elishama the son of 'Ammihud.

19 And his host, and those that were numbered of them, were forty thousand and five hundred.

20 And by him shall be the tribe of Menasseh; and the prince of the children of Menasseh shall be Gamliël the son of Pedahzur.

21 And his host, and those that were numbered of them, were thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the prince of the sons of Benjamin shall be Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, were thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim were one hundred thousand and eight thousand and one hundred, according to their armies; and as the third shall they set forward.

25 ¶ The standard of the camp of Dan shall be on the north side, according to their armies: and the prince of the children of Dan shall be Achiëzer the son of 'Ammishaddai.

26 And his host, and those that were numbered of them, were sixty and two thousand and seven hundred.

27 And those that encamp by him shall be the tribe of Asher: and the prince of the children of Asher shall be Pagiël the son of 'Ochran.

28 And his host, and those that were numbered of them, were forty and one thousand and five hundred.

29 Then the tribe of Naphtali: and the prince of the children of Naphtali shall be Achira the son of 'Enan.

30 And his host, and those that were numbered of them, were fifty and three thousand and four hundred.

31 All those that were numbered of the camp of Dan were one hundred thousand and fifty and seven thousand and six hundred; the hindmost shall they set forward according to their standards.[a]

32 ¶ These are those that were numbered of the children of Israel according to their family divisions: and all those that were numbered of the camps, according to their armies, were six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the LORD had commanded Moses.

34 And the children of Israel did all just as the LORD had commanded Moses, so did they encamp by their standards, and so did they set forward every one after his family, by his division.*

CHAPTER III.

1 ¶ And these are the generations of Aaron and Moses, on the day that the LORD spoke with Moses on mount Sinai.

2 And these are the names of the sons of Aaron: the first-born Nadab, and Abihu, Elazar, and Ithamar.

3 These are the names of the sons of Aaron, the priests that were anointed, who were consecrated to minister as priests.

4 And Nadab and Abihu died before the LORD, when they offered a strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Elazar and Ithamar ministered as priests in the life-time of Aaron their father.

5 ¶ And the LORD spoke unto Moses, saying,

6 Bring the tribe of Levi near, and present the same before Aaron the priest, that they may serve him.

7 And they shall keep his charge, and the charge of the whole congregation[b] before the tent of the congregation, to do the service of the tabernacle.

[a] This would seem to indicate that each tribe had its separate banner, besides the general division-standards of Judah, Reüben, Ephraim, and Dan.

[b] The whole congregation are interested that the duties of the sanctuary be well performed; consequently the ministration of the Levites is doing the work of all Israel.

8 And they shall keep all the vessels of the tent of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his sons: as associates are[a] they given unto him out of the children of Israel.

10 And Aaron and his sons shalt thou instruct, that they shall guard well their priest's office; and the stranger that cometh nigh shall be put to death.

11 ¶ And the LORD spoke unto Moses, saying,

12 And I, behold, I have taken the Levites from the midst of the children of Israel instead of every first-born that openeth the womb among the children of Israel; and the Levites shall be mine.

13 Because mine is every first-born; on the day when I smote every first-born in the land of Egypt I hallowed unto me every first-born in Israel, both man and beast: mine shall they be; I am the LORD.*

14 ¶ And the LORD spoke unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after their divisions, by their families; every male of them from a month old and upward shalt thou number.

16 And Moses numbered them according to the order of the LORD, as he had been commanded.

17 And these were the sons of Levi by their names: Gershon, and Kehath, and Merari.

18 And these are the names of the sons of Gershon after their families: Libni, and Shimi.

19 And the sons of Kehath after their families: 'Amram, and Yizhar, Chebron, and 'Uzziel.

20 And the sons of Merari after their families: Machli, and Mushi; these are the families of the Levites according to their family divisions.

21 Of Gershon: the family of the Libnites, and the family of the Shimites; these are the families of the Gershunites.

22 Those that were numbered of them, by the numbering of all the males from a month old and upward, even those that were numbered of them, were seven thousand and five hundred.

23 The families of the Gershunites used to encamp behind the tabernacle, westward.

24 And the prince of the family division of the Gershunites was Elyassaph the son of Laël.

25 And the charge of the sons of Gershon in the tabernacle of the congregation was the tabernacle and the tent, its covering, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle and by the altar, round about, and its cords for all the service thereof.

27 ¶ And of Kehath: the family of the 'Amramites, and the family of the Yizharites, and the family of the Chebronites, and the family of the 'Uzziëlites; these are the families of the Kehathites.

28 By the numbering of all the males, from a month old and upward, they were eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kehath used to encamp on the side of the tabernacle, southward.

30 And the prince of the division of the families of the Kehathites was Elizaphan the son of 'Uzziël.

31 And their charge was the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary which are used for the service, and the vail, and all belonging thereto.

32 And the chief over the princes of the Levites was Elazar the son of Aaron the priest, having the oversight of those that kept the charge of the sanctuary.

33 Of Merari: the family of the Machlites, and the family of the Mushites; these are the families of Merari.

34 And those that were numbered of them, by the numbering of all the males, from a month old and upward, were six thousand and two hundred.

35 And the chief of the division of the families of Merari was Zuriël the son of Abichayil: they used to encamp on the side of the tabernacle, northward.

36 And under the custody and charge of the sons of Merari were the boards of the taberna-

[a] After Arnheim, who takes the first נתונם as a predicate of the Levites; and means then that they are appointed נתונם "associates" in the priest's office

cle, and its bars, and its pillars, and its sockets, and all its vessels, and all that belongeth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 But those that encamped before the tabernacle toward the east, even before the tabernacle of the congregation toward the rising of the sun, were Moses, and Aaron, and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that came nigh was to be put to death.

39 All that were numbered of the Levites, whom Moses numbered with Aaron, at the order of the LORD, according to their families, all the males from a month old and upward, were twenty and two[a] thousand.*

40 ¶ And the LORD said unto Moses, Number all the first-born males of the children of Israel from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me,[b] I am the LORD, instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the first-born among the cattle of the children of Israel.

42 And Moses numbered, as the LORD had commanded him, all the first-born among the children of Israel.

43 And all the first-born males, by the numbering of the names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and seventy and three.

44 ¶ And the LORD spoke unto Moses, saying,

45 Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the LORD.[c]

46 And (for) those that are to be redeemed, the two hundred and seventy and three of the first-born of the children of Israel, who are more than the Levites,

47 Thou shalt take five shekels apiece for the poll; after the shekel of the sanctuary shalt thou take, twenty gerahs to the shekel;

48 And thou shalt give unto Aaron and to his sons the money, (for) those who are to be redeemed of those that are over the number of them.

49 And Moses took the redemption-money of those that were over in number above those who were redeemed by the Levites:

50 Of the first-born of the children of Israel did he take the money; a thousand three hundred and sixty and five shekels, after the shekel of the sanctuary.

51 And Moses gave the money of those who were redeemed unto Aaron and unto his sons, by the order of the LORD; as the LORD had commanded Moses.*

CHAPTER IV.

1 ¶ And the LORD spoke unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kehath from among the sons of Levi, after their families, by their divisions,

3 From thirty years old and upward even until fifty years old, all that are fitted for the service,[d] to do work at the tabernacle of the congregation.

4 This shall be the service of the sons of Kehath at the tabernacle of the congregation: The most holy things.

5 And Aaron shall come with his sons, when the camp setteth forward, and they shall take down the vail of the separation, and cover therewith the ark of the testimony;

6 And they shall put over it a covering of badgers' skins, and they shall spread over all a cloth wholly of blue (woollen yarn), and they shall put in its staves.[e]

7 And over the table of the showbread shall they spread a cloth of blue, and put thereon the dishes, and the spoons, and the tubes, and the staves of the covering; and the continual[f] bread shall be thereon:

8 And they shall spread over them a cloth

[a] Which Aben Ezra comments on, "beside three hundred first-born among them, as these did not redeem the first-born of Israel."

[b] Mendelssohn renders "unto me the LORD;" but it seems to be the phrase frequently found by positive enactments or prohibitions, and means to declare that they are the authoritative injunctions of the great Sovereign, which is the only reason assigned for their enactment.

[c] "Me the LORD."—MENDELSSOHN.

[d] After Mendelssohn; lit., "That enter the army" or "host," *i. e.* of those who do the service at the tabernacle, or those who are from thirty to fifty years of age.

[e] *i. e.* In the rings fitted for their reception.

[f] *i. e.* The bread which is to be always upon the table.

of scarlet, and cover the same with a covering of badgers' skins; and they shall put in its staves.

9 And they shall take a cloth of blue, and cover the candlestick of the lighting, and its lamps, and its tongs, and its snuff-dishes, and all the oil-vessels thereof, wherewith they minister by it:

10 And they shall put it and all its vessels within a covering of badgers' skins, and they shall put it upon a barrow.

11 And over the golden altar shall they spread a cloth of blue, and cover it with a covering of badgers' skins; and they shall put in its staves.

12 And they shall take all the vessels of the service, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins; and they shall put them on a barrow.

13 And they shall take away the ashes from the altar, and spread over it a cloth of purple;

14 And they shall put upon it all its vessels, wherewith they minister upon it, the fire-pans, the forks, and the shovels, and the basins, all the vessels of the altar; and they shall spread over it a covering of badgers' skins, and put in its staves.

15 And when Aaron and his sons have thus made an end of covering the sanctuary, and all the vessels of the sanctuary, when the camp is to set forward: then shall, after that, the sons of Kehath come to carry it; but they shall not touch any holy thing, lest they die; these are the things which the sons of Kehath are to carry at the tabernacle of the congregation.

16 And under the supervision of Elazar the son of Aaron the priest shall be the oil for the lighting, and the incense of spices, and the daily meat-offering, and the anointing-oil; the supervision of all the tabernacle, and of all that is therein, over the sanctuary, and over its vessels.[a]

17 ¶ And the LORD spoke unto Moses and unto Aaron, saying,

18 Do ye[a] not cause the tribe of the families of the Kehathites to be cut off from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them, every one, to his service and to his burden;

20 That they may not go in to see when the holy things are covered, and die.

Haphtorah in Hosea ii. 1 to 22.

SECTION XXXV. NAHSSO, נשא.

21 ¶ And the LORD spoke unto Moses, saying,

22 Take also the sum of the sons of Gershon, by their divisions, after their families;

23 From thirty years old and upward until fifty years old shalt thou number them; all that are fitted for the service, to do work in the tabernacle of the congregation.

24 This shall be the service of the families of the Gershunites, to serve, and to carry:

25 They shall carry the curtains of the tabernacle, and of the tent of the congregation, its covering, and the covering of the badgers' skins that is over it above, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the vessels of their service; and all that is delivered[b] to them shall they perform.

27 By the order of Aaron and his sons shall be all the service of the sons of the Gershunites, in all their carrying, and in all their service: and ye shall designate unto them in charge all which they have to carry.

28 This is the service of the families of the sons of the Gershunites at the tabernacle of the congregation; and their charge shall be under the supervision of Ithamar the son of Aaron the priest.

29 ¶ The sons of Merari, shalt thou number after their families, by their divisions;

30 From thirty years old and upward, even until fifty years old, shalt thou number them, every one that is fitted for the service, to do the work of the tabernacle of the congregation.

[a] This is an injunction to the chief superintendent of the sanctuary not to allow those who are to be engaged in carrying it, to touch it in any wise before it is time, for by this they would incur the penalty of death. Hence the great care enjoined here.

[b] After Onkelos, who renders עשה in the sense "to be

31 And this is what is confided to them to carry, regarding all their service at the tabernable of the congregation: The boards of the tabernacle, and its bars, and its pillars, and its sockets,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and all which belongeth thereto; and by name shall ye designate (to them) the vessels which are confided to them to carry.

33 This is the service of the families of the sons of Merari, regarding all their service, at the tabernacle of the congregation, under the supervision of Ithamar the son of Aaron, the priest.*

34 And Moses with Aaron and the princes of the congregation numbered the sons of the Kehathites after their families, and after their divisions,

35 From thirty years old and upward, even until fifty years old, every one that was fitted for the service, for the work at the tabernacle of the congregation.

36 And those that were numbered of them after their families were two thousand seven hundred and fifty.

37 These were they that were numbered of the families of the Kehathites, all that could do service at the tabernacle of the congregation, whom Moses with Aaron numbered by the order of the LORD through the hand of Moses.*

38 ¶ And those that were numbered of the sons of Gershon, after their families, and after their divisions,

39 From thirty years old and upward, even until fifty years old, every one that was fitted for the service, for the work at the tabernacle of the congregation,

40 Even those that were numbered of them, after their families, after their divisions, were two thousand and six hundred and thirty.

41 These are they that were numbered of the families of the sons of Gershon, all that could do service at the tabernacle of the congregation, whom Moses with Aaron numbered by the order of the LORD.

42 And those that were numbered of the families of the sons of Merari, after their families, after their divisions,

43 From thirty years old and upward, even until fifty years old, every one that was fitted for the service, for the work at the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These are those that were numbered of the families of the sons of Merari, whom Moses with Aaron numbered by the order of the LORD through the hand of Moses.

46 All those that were numbered of the Levites, whom Moses with Aaron and the chiefs of Israel numbered, after their families, and after their divisions,

47 From thirty years old and upward, even until fifty years old, every one that came to do the service of the ministry,[a] and the service of the carrying at the tabernacle of the congregation,

48 Even those that were numbered of them, were eight thousand and five hundred and eighty.

49 By the order of the LORD through the hand of Moses, did he appoint[b] them, every one to his proper service, and to his proper carrying: and they were numbered, as the LORD had commanded Moses.*

CHAPTER V.

1 ¶ And the LORD spoke unto Moses, saying,

2 Command the children of Israel, that they send out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

3 Both male and female shall ye send out, to without the camp shall ye send them; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and they sent them out to without the camp: as

made over," or "assigned." Others render, "and whatever is to be done thereon."

[a] Perhaps referring to the priests, for they, being Levites, were also numbered with the other Kehathites. Rashi refers it to the music and singing, which devolved on the Levites. Jonathan has, "the service of watching."

Aben Ezra comments, "to raise the tabernacle, to make the bread, to slay (the sacrifices,) and to watch."

[b] The different versions of the word פקד in this passage are according to Mendelssohn; still, "appointing" is literally a "counting off" of all those are to do a certain work together.

the LORD had spoken unto Moses, so did the children of Israel.

5 ¶ And the LORD spoke unto Moses, saying,

6 Speak unto the children of Israel, If any man or woman commit any sin against a fellow-man, thereby doing a trespass against the LORD, and this person thus become guilty:

7 Then shall they[a] confess their sin which they have committed; and he shall make restitution for his trespass with the principal thereof, and its fifth part shall he add thereto, and give it unto him against whom he hath trespassed.[b]

8 But if the man have no kinsman to whom restitution could be made for the trespass, then shall the trespass which is restored unto the LORD, belong to the priest; besides the ram of the atonement, whereby an atonement shall be made for him.

9 And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his:[c] whatsoever any man giveth to the priest, shall belong to him.*

11 ¶ And the LORD spoke unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If the wife of any man go aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hidden from the eyes of her husband, because she hath been secretly defiled; and there be no witness against her, and she have not been detected in the fact;

14 And the spirit of jealousy come over him, and he be jealous of his wife, and she have been defiled; or the spirit of jealousy come over him, and he be jealous of his wife, and she have not been defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley-meal; he shall not pour any oil upon it, nor put any frankincense thereupon; for it is a meat-offering of jealousy, a meat-offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and place her before the LORD;

17 And the priest shall take holy water[d] in an earthen vessel; and of the dust that is on the floor of the tabernacle the priest shall take, and put it into the water;

18 And the priest shall place the woman before the LORD, and uncover the woman's head, and put upon her hands the meat-offering of memorial, it is the meat-offering of jealousy; and in the hand of the priest shall be the bitter waters that bring the curse.

19 And the priest shall charge her by an oath, and he shall say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness behind thy husband: then be thou free from these bitter waters that bring the curse.

20 But if thou hast gone aside behind thy husband, and if thou hast been defiled, and some man have lain with thee besides thy husband:—[e]

21 And the priest shall charge the woman with an oath of imprecation, and the priest shall say unto the woman, The LORD then make thee a curse and an oath among thy people, when the LORD doth cause thy thigh to fall away, and thy belly to swell;

22 And these waters that bring the curse shall go into thy bowels, to cause the belly to swell, and the thigh to fall away; and the woman shall say, Amen, amen.

23 And the priest shall write these curses on a roll, and he shall blot them out with the bitter waters.

24 And he shall cause the woman to drink the bitter waters that bring the curse; and the waters that bring the curse shall enter into her for bitterness.

25 And the priest shall take out of the woman's hand the meat-offering of jealousy,

[a] The rapid change here from the singular to the plural, is a peculiarity in Hebrew, easily understood, and has been noticed before.

[b] *i. e.* If he should be living; but if dead, to his near relatives. This will explain the succeeding verse, where a person is spoken of who leaves no one authorized to claim his property.

[c] A man has the right to bestow the gifts of the priesthood on whomsoever he pleases, although he cannot use them himself. No individual priest has any claim on any Israelite for the sacred things; but when once parted with, then are they the priest's in full right.

[d] *i. e.* That which has been sanctified in the laver. The preparation of the bitter waters as here described, of the meanest materials in a mean vessel, was to typify the abhorrence of incest in the estimation of the LORD.

[e] Here the idea breaks off, and is resumed in the next verse at the words, "The LORD then make thee."

and he shall wave the meat-offering before the LORD, and bring it near to the altar:

26 And the priest shall take a handful from the meat-offering, as its memorial, and burn it upon the altar, and after that shall he cause the woman to drink the water.

27 And when he hath made her drink the water, then shall it come to pass, if she have been defiled, and have committed a trespass against her husband, that the waters that bring the curse shall enter into her, for bitterness, and her belly shall swell, and her thigh shall fall away; and the woman shall become a curse among her people.

28 And if the woman have not been defiled, but be clean: then shall she remain unharmed, and she shall conceive seed.

29 This is the law of jealousies, when a woman goeth aside behind her husband, and hath been defiled;

30 Or when the spirit of jealousy cometh over him, and he be jealous of his wife;[a] and he shall place the woman before the LORD, and the priest shall do unto her altogether according to this law.

31 And the man shall be guiltless from iniquity; but this woman shall bear her iniquity.[b]

CHAPTER VI.

1 ¶ And the LORD spoke unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman pronounce an especial vow, the vow of a Nazarite, to be abstinent in honour of the LORD:

3 Then shall he abstain from wine and strong drink, vinegar of wine, or vinegar of strong drink shall he not drink, and any infusion of grapes shall he not drink, and grapes, fresh or dried, shall he not eat.

4 All the days of his abstinence shall he eat nothing that is made of the grape-vine, from the kernels even to the husk.

5 All the days of the vow of his abstinence no razor shall pass over his head: until the days be completed, in which he abstaineth in honour of the LORD, shall he be holy, letting grow untouched the hair of his head.

6 All the days of his abstinence in honour of the LORD shall he not come near any dead body.

7 On his father, or on his mother, on his brother, or on his sister, shall he not make himself unclean, when they die; because the consecration of his God is upon his head.

8 All the days of his abstinence is he holy unto the LORD.

9 And if some one die very suddenly by him, and he thus defile his consecrated head: then shall he shave his head on the day of his being cleansed, on the seventh day shall he shave it.

10 And on the eighth day shall he bring two turtle-doves, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall prepare the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, because he hath sinned through the dead; and he shall hallow[c] his head on that same day.

12 And he shall consecrate unto the LORD (again) the days of his abstinence, and he shall bring a sheep of the first year for a trespass-offering; but the prior days shall not be counted, because his consecration hath been defiled.

13 And this is the law of the Nazarite: On the day when the days of his abstinence are completed, shall he present himself at the door of the tabernacle of the congregation;

14 And he shall bring his offering unto the LORD, one male sheep of the first year without blemish for a burnt-offering, and one ewe of the first year without blemish for a sin-offering, and one ram without blemish for a peace-offering,

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers anointed with oil; and their meat-offering, and their drink-offerings.

16 And the priest shall bring them near before the LORD, and he shall prepare his sin-offering, and his burnt-offering:

17 And the ram shall he prepare for a sacrifice of peace-offering unto the LORD, with the basket of unleavened bread; and the

[a] Here is evidently understood, "And she hath not been defiled."—ARNHEIM.

[b] Even if he should have exposed her without full cause to the above disgraceful procedure; since, if it was even an improper levity of conduct, alone, by which she has excited his jealousy, she has incurred guilt, and deserves a just punishment.—ARNHEIM.

[c] *i. e.* Commence anew to let his hair grow.

priest shall prepare his meat-offering and his drink-offering.

18 And the Nazarite shall shave at the door of the tabernacle of the congregation his consecrated head; and he shall take the hair of his consecrated head, and put it on the fire which is under the sacrifice of the peace-offering.

19 And the priest shall take the shoulder of the ram when it is cooked, and one unleavened cake out of the basket, and one unleavened wafer, and he shall put them upon the hands of the Nazarite, after he hath shaved his consecrated (head).

20 And the priest shall make with them a waving before the LORD; it is a holy gift for the priest, together with the breast that was waved and the shoulder that was lifted up:[a] and after that may the Nazarite drink wine.

21 This is the law of the Nazarite who hath vowed; his offering unto the LORD for his abstinence, besides that which he may be able to give: according to his vow which he may vow, so must he do in addition to what is required by the law of his abstinence.

22 ¶ And the LORD spoke unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, Thus[b] shall ye bless the children of Israel, saying unto them,

24 ¶ The LORD bless thee, and preserve thee;

25 ¶ The LORD make his face shine unto thee, and be gracious to thee;

26 ¶ The LORD lift up his countenance unto thee, and give thee peace.

27 ¶ And they shall put my name[c] upon the children of Israel: and I will bless them.*

CHAPTER VII.

1 ¶ And it came to pass on the day that Moses had finally set up the tabernacle, and had anointed, and sanctified it, and all its vessels, as also the altar and all its vessels, and had anointed them, and sanctified them:

2 That the princes of Israel, the heads of their family divisions, who were the princes of the tribes, the same who had superintended the numbering, offered.

3 And they brought their offering before the LORD, Six covered wagons, and twelve oxen; a wagon for two princes, and an ox for each one: and they presented them before the tabernacle.

4 And the LORD spoke unto Moses, saying,

5 Take it from them, that they may be used to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two of the wagons and four of the oxen he gave unto the sons of Gershon, according to their service:

8 And four of the wagons and eight of the oxen he gave unto the sons of Merari, according to their service, under the supervision of Ithamar, the son of Aaron the priest.

9 But unto the sons of Kehath he gave none; because the service of the sanctuary belonged unto them, they were to bear upon their shoulders.

10 The princes also offered for the dedicating of the altar on the day that it was anointed; and the princes presented their offering before the altar.[d]

---

[a] As usual with other peace-offerings.

[b] You shall not bless them with a blessing of your own, as a man says: May such a good come upon the head of that one; but unto me shall ye pray that I may bless them; as it is said here, "May the LORD bless thee;" and I will hear your voice and bless Israel.—RASHBAM. The blessings, however, are not for the bestowal of worldly goods merely; for they also refer to the Divine grace and light, which are the greatest good unto man.

[c] This either means, as Rashi says, that in blessing the people the priests should pronounce the most holy name of the LORD, or that they should, as said already, refer the issue of events to God alone, who would bless as might seem best in his wisdom.

[d] After the altar had been duly consecrated by the ceremonies and sacrifices detailed in their proper places, the princes of the congregation volunteered yet more than the large gifts bestowed by them for the erection of the tabernacle, to testify their devotion for the religion which they had received. The first offering they brought, consisting of six covered wagons, with twelve draught oxen, Moses would not accept, till he was ordered to do so, and to apply them to the use of the Levites. Now the most holy things, as the ark, the altars, the table, and the candlestick, were intrusted to the sons of Kehath; but as all these were to be carried upon the shoulder, no beast of burden was assigned to them. Different, however, was it with those who were charged with the transportation of the heavier articles belonging to the tabernacle, to wit, the sons of Gershon, and they received therefore two wagons and four oxen, while those who carried the boards, pillars, and sockets, &c., of the tabernacle and court, the sons of Merari, obtained four wagons and eight oxen to aid them in their more laborious work. In addi-

11 And the LORD said unto Moses, One prince each on a given day, shall they offer their offering, for the dedication of the altar.*

12 ¶ And he that offered his offering on the first day was Nachshon the son of 'Amminadab, of the tribe of Judah:

13 And his offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

14 One spoon of ten shekels of gold, full of incense;

15 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

16 One he-goat for a sin-offering;

17 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Nachshon the son of 'Amminadab.

18 ¶ On the second day Nethanel the son of Zuär, the prince of Issachar, did offer:

19 He offered for his offering one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

20 One spoon of ten shekels of gold, full of incense;

21 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

22 One he-goat for a sin-offering;

23 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Nethanel the son of Zuär.

24 ¶ On the third day Eliab the son of Chelon, the prince of the children of Zebulun, (did offer):

25 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

26 One spoon of ten shekels of gold, full of incense;

27 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

28 One he-goat for a sin-offering;

29 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Eliab the son of Chelon.

30 ¶ On the fourth day Elizur the son of Shedeür, the prince of the children of Reuben, (did offer):

31 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

32 One spoon of ten shekels of gold, full of incense;

33 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

34 One he-goat for a sin-offering;

35 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Elizur the son of Shedeür.

36 ¶ On the fifth day Shelumiël the son of Zurishaddai, the prince of the children of Simeon, (did offer):

37 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

38 One spoon of ten shekels of gold, full of incense;

39 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

40 One he-goat for a sin-offering;

41 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Shelumiël the son of Zurishaddai.*

---

tion to these presents, the princes also came charged each with the same sacrifices and vessels for the use of the sanctuary; and so well was this liberality received by the Most High, that Moses was ordered to enjoin upon the princes that the sacrifices should not be offered all at once, but during a period of twelve days, and that they should use the order in which they moved forward in their march:

Judah first, then Zebulun, Issachar, &c., ending with Naphtali, not according to the order of the birth of the fathers of the tribes. There was no difference whatever in the gifts of the various chiefs; thus showing that all were alike acceptable, whether descended from Leah and Rachel, or from Zilpah and Bilhah. This is also probably the reason why they are all separately recorded.

42 ¶ On the sixth day Elyassaph the son of Deüel,[a] the prince of the children of Gad, (did offer):

43 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

44 One spoon of ten shekels of gold, full of incense;

45 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

46 One he-goat for a sin-offering:

47 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Elyassaph the son of Deüel.

48 ¶ On the seventh day Elishama the son of 'Ammihud, the prince of the children of Ephraim, (did offer):

49 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

50 One spoon of ten shekels of gold, full of incense;

51 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

52 One he-goat for a sin-offering;

53 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Elishama the son of 'Ammihud.

54 ¶ On the eighth day Gamliël the son of Pedahzur, the prince of the children of Menasseh, (did offer):

55 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

56 One spoon of ten shekels of gold, full of incense;

57 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

58 One he-goat for a sin-offering;

59 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Gamliël the son of Pedahzur.

60 ¶ On the ninth day Abidan the son of Gidoni, the prince of the children of Benjamin, (did offer):

61 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

62 One spoon of ten shekels of gold, full of incense;

63 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

64 One he-goat for a sin-offering;

65 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Abidan the son of Gidoni.

66 ¶ On the tenth day Achiëzer the son of 'Ammishaddai, the prince of the children of Dan, (did offer):

67 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

68 One spoon of ten shekels of gold, full of incense:

69 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

70 One he-goat for a sin-offering;

71 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Achiëzer the son of 'Ammishaddai.*

72 ¶ On the eleventh day Pagiël the son of 'Ochran, the prince of the children of Asher, (did offer):

73 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

74 One spoon of ten shekels of gold, full of incense;

75 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

76 One he-goat for a sin-offering;

77 And for a sacrifice of peace-offering,

[a] This name is elsewhere (ii. 14) given as Reüel, the ר *resh* being substituted for ד *daleth*.

two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Pagiël the son of 'Ochran.

78 ¶ On the twelfth day Achira the son of 'Enan, the prince of the children of Naphtali, (did offer):

79 His offering was one silver charger, the weight whereof was a hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering;

80 One spoon of ten shekels of gold, full of incense;

81 One young bullock, one ram, one sheep of the first year, for a burnt-offering;

82 One he-goat for a sin-offering;

83 And for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five sheep of the first year; this was the offering of Achira the son of 'Enan.

84 ¶ This was the dedication-offering of the altar, on the day when it was anointed, from the princes of Israel: Twelve silver chargers, twelve silver bowls, twelve golden spoons;

85 A hundred and thirty shekels was the weight of each silver charger, and seventy of each bowl; the silver of all the vessels was two thousand and four hundred shekels, after the shekel of the sanctuary;

86 Twelve golden spoons, full of incense;[a] ten shekels was the weight of each spoon, after the shekel of the sanctuary; all the gold of the spoons was a hundred and twenty shekels.*

87 All the oxen for the burnt-offering were twelve bullocks, the rams were twelve, the sheep of the first year twelve, with their meat-offering; and the he-goats for sin-offering were twelve.

88 And all the oxen for the sacrifice of the peace-offerings were twenty and four bullocks, the rams were sixty, the he-goats sixty, the sheep of the first year sixty: this was the dedication-offering of the altar, after it had been anointed.

89 And when Moses went into the tabernacle of the congregation to speak with Him, then heard he the voice speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubim: and thus he spoke unto him.

Haphtorah in Judges xiii. 2 to 25.

SECTION XXXVI. BEHANGALOTECHA. בהעלתך.

CHAPTER VIII.

1 ¶ And the LORD spoke unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou lightest the lamps,[b] then shall the seven lamps give light toward the body of the candlestick.

3 And Aaron did so; toward the body of the candlestick did he light its lamps; as the LORD had commanded Moses.

4 And this was the workmanship of the candlestick: It was of beaten gold, from the shaft thereof, unto the flowers thereof, it was beaten work; according unto the pattern

[a] Rashi, after Talmud Menachoth, remarks: "We find no mention of incense for an individual, nor such an offering upon the outer altar, (*i. e.* that of burnt-offering,) except in this instance, (*i. e.* at the consecration of the tabernacle,) and it was merely permitted as הוראת שעה a temporary rule only for the time." In farther explanation of this view, it may be added, that incense was a national offering, ordered to be burnt upon the golden altar, before the vail, morning and evening, and to be carried within the vail on the day of atonement. A special dispensation must therefore have been granted to do as the princes did at the consecration, though probably the mixture was not identical with that prepared for the sanctuary under the superintendence of Moses. This, however, in no wise abolishes the force of the general prohibition, nor can it legalize our deviating therefrom, unless by an equally authoritative dispensation; and thus a strange incense could on no account be offered on either altar, after the event under consideration. There are other instances in Scripture, of a temporary suspension of certain precepts, such as the officiating of Moses before Aaron's assumption of the priestly office; the sacrifice of Elijah on Carmel, against the positive order of the law not to offer any thing at any other place save the chosen sanctuary. But it will always be seen that there were weighty reasons for the suspensions,—that they were sanctioned or ordained by the Holy Spirit; and that consequently we are from such premises not authorized to suspend any precept by our own authority, except there be an absolute necessity which compels us to disobey.

[b] The middle light, which was not on the branches, but on the body of the candlestick; the wicks of the six lamps, upon the six branches, of the three eastern, as well as of the three western, were turned toward the middle lamp.—RASHI. In this manner the whole seven lights were all turned to one point.

which the LORD had shown Moses, so made he the candlestick.

5 ¶ And the LORD spoke unto Moses, saying,

6 Take the Levites from the midst of the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle upon them water of purification, after they have let the razor pass over all their flesh, and then let them wash their clothes, and so shall they be clean.

8 And they shall take a young bullock with his meat-offering, fine flour mingled with oil; and another young bullock shalt thou take for a sin-offering.

9 And thou shalt bring near the Levites before the tabernacle of the congregation: and thou shalt assemble together the whole congregation of the children of Israel.

10 And when thou hast brought near the Levites before the LORD, then shall the children of Israel lay their hands upon the Levites:

11 And Aaron shall make with the Levites a waving before the LORD from the children of Israel, that they may be ready to execute the service of the LORD.

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt prepare the one as a sin-offering, and the other as a burnt-offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt place the Levites before Aaron and before his sons, and make with them a waving before the LORD.

14 Thus shalt thou separate the Levites from the midst of the children of Israel: and the Levites shall be mine.*

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: after thou shalt have cleansed them, and made with them a waving.

16 For they are wholly given[a] unto me from the midst of the children of Israel: instead of every one that openeth the womb, of every first-born of the children of Israel, have I taken them unto me.

17 For mine are all the first-born of the children of Israel, both of man and beast: on the day that I smote every first-born in the land of Egypt did I sanctify them unto myself.

18 And I have taken the Levites, instead of all the first-born among the children of Israel.

19 And I have given the Levites as a gift to Aaron and to his sons from the midst of the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel; that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And so did Moses, and Aaron, and all the congregation of the children of Israel, to the Levites: according unto all that the LORD had commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites purified themselves, and they washed their clothes; and Aaron made with them a waving before the LORD: and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spoke unto Moses, saying,

24 This shall be the rule for the Levites: From twenty and five[b] years old and upward shall he go into the ranks to do the service of the tabernacle of the congregation;

25 And from the age of fifty years shall he go out of the ranks of the service, and he shall serve no more;

26 But he shall wait on his brethren in the tabernacle of the congregation, to keep the charge, but the service shall he not perform; thus shalt thou do unto the Levites in the discharge of their office.*

---

[a] Rashi comments on נתנים נתנים "they are given for carrying, given for singing." (See, however, for a different version, according to our authorities, above, iii. 9.)

[b] *I. e.* At this period they should commence to learn the service, which they entered on at thirty years. Rashbam reconciles the difficulty of iv. 3, &c., where thirty years are named, that that limit applied only to the carrying of the holy vessels and parts of the tabernacle, which also terminated with the fiftieth year; but that all other Levitical functions commenced at twenty-five and continued while the faculties lasted. Onkelos and Rashi also render verse 26, "But he shall serve *with* his brethren," thus also confining the excluded service to the carrying of the sanctuary.

CHAPTER IX.

1 ¶ And the LORD spoke unto Moses in the wilderness of Sinai, in the second year after their coming out of the land of Egypt, in the first month, saying.

2 That the children of Israel shall prepare the passover-lamb at its appointed season.

3 On the fourteenth day of this month, toward evening, shall ye prepare it at its appointed season: according to all its ordinances, and according to all its prescribed rules, shall ye prepare it.

4 And Moses spoke unto the children of Israel, that they should prepare the passover-lamb.

5 And they prepared the passover-lamb on the fourteenth day of the first month toward evening in the wilderness of Sinai: according to all that the LORD had commanded Moses, so did the children of Israel.

6 But there were certain men, who had been defiled by the dead body of a man, and they could not prepare the passover-lamb on that day: and they came before Moses and before Aaron on that day.

7 And these men said unto him, We are defiled by the dead body of a man: wherefore shall we be kept back, so as not to offer the sacrifice of the LORD at its appointed season in the midst of the (other) children of Israel?

8 And Moses said unto them, Wait ye, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD spoke unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man whatever should be unclean by reason of a dead body, or be on a distant journey,[a] among you or your posterity: yet shall he prepare the passover-lamb unto the LORD;

11 In the second month on the fourteenth day toward evening shall they prepare it, with unleavened bread and bitter herbs shall they eat it.

12 They shall leave none of it until morning, and no bone shall they break on it: according to the whole ordinance of the passover-lamb shall they prepare it.

13 But the man that is clean, and is not on a journey, and forbeareth to prepare the passover-lamb, even that same soul shall be cut off from his people; because the offering of the LORD hath he not brought at its appointed season, his sin shall that man bear.

14 And if a stranger sojourn among you, and will prepare the passover-lamb unto the LORD: according to the ordinance of the passover-lamb, and according to its prescribed rule, so shall he prepare it; one statute shall be for you, both for the stranger, and for the native born in the land.*

15 ¶ And on the day that the tabernacle was reared up the cloud covered the tabernacle of the tent of the testimony: and in the evening there was upon the tabernacle as it were the appearance of fire, until morning.

16 So it used to be always: the cloud covered it (by day), and the appearance of fire by night.

17 And as the cloud was taken up from the tabernacle, then after that did the children of Israel journey forward: and in the place where the cloud halted, there did the children of Israel encamp.

18 At the order of the LORD did the children of Israel journey forward, and at the order of the LORD they encamped: all the days that the cloud abode upon the tabernacle did they remain in camp.

19 And when the cloud tarried upon the tabernacle many days, then did the children of Israel keep the charge of the LORD, and journeyed not forward.

20 And at times it was, that the cloud remained but a few days upon the tabernacle; at the order of the LORD they abode in camp, and at the order of the LORD they journeyed forward.

21 And at times it was, that the cloud remained from evening until morning; and when the cloud was taken up in the morning, they journeyed forward; or a day and a night, and when the cloud was taken up, they journeyed forward;

22 Or two days, or a month, or a year; so long as the cloud tarried upon the tabernacle, to remain thereon, did the children of Israel remain encamped, and journeyed not forward;

[a] This is explained to mean any distance which prevents one from being within the precincts of the temple at the time of the slaying of the passover-lamb.

but when it was taken up, they journeyed forward.

23 At the order of the LORD they remained in camp, and at the order of the LORD they journeyed forward: the charge of the LORD they kept, at the order of the Lord by the hand of Moses.

CHAPTER X.

1 ¶ And the LORD spoke unto Moses, saying,

2 Make unto thyself two trumpets of silver, beaten out of one piece shalt thou make them; and they shall serve thee for the calling of the congregation, and for the setting forward of the camps.

3 And when they shall blow with both, all the congregation shall assemble themselves unto thee at the door of the tabernacle of the congregation.

4 And if they blow[a] with but one, then shall assemble themselves unto thee the princes, the heads of the thousands of Israel.

5 And when ye blow an alarm, then shall set forward the camps that encamp on the east side.

6 And when ye blow an alarm the second time, then shall set forward the camps that encamp on the south side: an alarm shall they blow for their setting forward.

7 But at the assembling of the assembly, ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the oppressor that oppresseth you, then shall ye blow an alarm with the trumpets; and ye shall be remembered[b] before the LORD your God, and ye shall be saved from your enemies.

10 And on the day of your gladness, and on your appointed festivals, and on the beginnings of your months, shall ye blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; and they shall be to you for a memorial before your God: I am the LORD your God.

11 ¶ And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel set forward on their journeys from the wilderness of Sinai, and the cloud halted in the wilderness of Paran.

13 And they set forward for the first time at the order of the LORD by the hand of Moses.

14 And the standard of the camp of the children of Judah set forward at the first, according to their armies: and over their host was Nachshon the son of 'Amminadab.

15 And over the host of the tribe of the children of Issachar was Nethanel the son of Zuär.

16 And over the host of the tribe of the children of Zebulun was Eliab the son of Chelon.

17 And (in the mean time) the tabernacle was taken down; and then set forward the sons of Gershon and the sons of Merari, the bearers of the tabernacle.

18 Then set forward the standard of the camp of Reüben, according to their armies: and over their host was Elizur the son of Shedeür.

19 And over the host of the tribe of the children of Simeon was Shelumiël the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad was Elyassaph the son of Deüel.

21 And then set forward the Kehathites, the bearers of the sanctuary:[c] and the others set up the tabernacle against they came.

22 Then set forward the standard of the camp of the children of Ephraim according to their armies: and over their host was Elishama the son of 'Ammihud.

23 And over the host of the tribe of the children of Menasseh was Gamliël the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin was Abidan the son of Gidoni.

---

[a] The "simple blowing" תקיעה and the "alarm" תרועה are the sounds now blown on the cornet in the New-Year's festival.

[b] Obedience to God alone proves that those who claim his protection are worthy of his favour.

[c] *i. e.* The holy vessels. (See iv. 4.)

25 Then set forward the standard of the camp of the children of Dan, the rereward of all the camps, according to their hosts: and over their host was Achiëzer the son of 'Ammishaddai.

26 And over the host of the tribe of the children of Asher was Pagiël the son of 'Ochran.

27 And over the host of the tribe of the children of Naphtali was Achira the son of 'Enan.

28 In this order were the journeyings of the children of Israel according to their armies, when they set forward.

29 ¶ And Moses said unto Chobab, the son of Reüel the Midianite, the father-in-law of Moses, We are journeying unto the place of which the LORD hath said, This will I give unto you: come thou with us, and we will do thee good; for the LORD hath spoken (to bring) good upon Israel.

30 And he said unto him, I will not go; but to my own land, and to my birthplace will I go.

31 And he said, Do not, I pray thee, leave us; since thou didst find out the places where we were to encamp in the wilderness, and thou hast[a] been to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that the same goodness which the LORD may do unto us, will we do unto thee.

33 And they set forward from the mount of the LORD a three days' journey: and the ark of the covenant of the LORD went before them in[b] the three days' journey, to search out for them a resting-place.

34 And the cloud of the LORD was over them by day, when they set forward from the camp.[*]

35 ¶ And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thy enemies be scattered; and let those that hate thee flee before thy face.

36 And when it rested, he said, Return, O LORD, among the myriads of the thousands of Israel.

CHAPTER XI.

1 ¶ And it came to pass that as the people complained in a manner displeasing in the ears of the LORD, the LORD heard it, and his anger was kindled, and the fire of the LORD burnt among them, and consumed at the uttermost part of the camp.

2 And the people then cried unto Moses; and Moses prayed unto the LORD, and the fire disappeared.

3 And he called the name of the place Tab'erah;[c] because the fire of the LORD had burnt among them.

4 And the mixed multitude that was among them felt a lustful longing: and the children of Israel also wept again, and said, Who will give us flesh to eat?

5 We remember the fish, which we could eat in Egypt for naught; the cucumbers, and the melons, and the leeks, and the onions, and the garlic;

6 But now our soul is faint: there is nothing at all, only to the manna are our eyes (directed).

7[d] But the manna was like coriander-seed, and its colour as the colour of the bdellium.

8 The people went about, and gathered it, and ground it in a mill, or pounded it in a mortar, and boiled it in a pot, or made cakes of it: and its taste was as the taste of cakes mixed with oil.[e]

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 And Moses heard the people weep according to their families, every man at the door of his tent: and the anger of the LORD was kindled greatly; and in the eyes of Moses also was it displeasing.

11 And Moses said unto the LORD, Wherefore hast thou done evil to thy servant? and wherefore have I not found favour in thy eyes, that thou layest the burden of all this people upon me?

12 Was it I who have conceived all this people? or was it I who have begotten them? that thou shouldst say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou hast sworn unto their fathers?

13 Whence shall I obtain flesh to give unto all this people? for they weep around

[a] After Arnheim; others render, "and thou wilt be," &c.
[b] Others translate, "a distance of a three days' journey."
[c] "The place of burning," *bak'er*, from בער "to burn."
[d] Verses 7, 8, and 9 must be taken as a parenthesis explaining the excellence of the manna which the people despised. The narrative recommences at verse 10.
[e] After Onkelos. Arnheim gives, "the marrow (best) of oil."

me, saying, Give us flesh, that we may eat.

14 I am not able by myself alone to bear all this people, because it is too heavy for me.

15 And if thou wilt thus deal with me, then slay me, I pray thee, at once, if I have found favour in thy eyes; that I may not see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and its officers; and take them unto the tabernacle of the congregation, and they shall stand there with thee.

17 And I will come down and speak with thee there: and I will take some of the spirit which is upon thee, and I will put it upon them;[a] and they shall bear with thee the burden of the people, and thou shalt not bear it by thyself alone.

18 And unto the people shalt thou say, Hold yourselves ready against to-morrow, that ye may eat flesh; for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for it was better with us in Egypt: thus will the LORD give you flesh, and ye shall eat.

19 Not one day shall ye eat, nor two days, nor five days, nor ten days, nor twenty days;

20 But up to a full month, until it come out at your nostrils, and it become loathsome unto you; because that ye have despised the LORD who is in the midst of you, and ye have wept before him, saying, Why did we come forth out of Egypt?

21 And Moses said, Six hundred thousand men on foot is the people, in the midst of whom I am; and yet thou hast said, Flesh will I give them, that they may eat a whole month.

22 Shall flocks and herds be slain for them, that they may suffice for them? or shall all the fish of the sea be gathered together for them, that they may suffice for them?

23 ¶ And the LORD said unto Moses, Should the LORD'S hand be too short? now shalt thou see whether my word shall come to pass unto thee or not.

24 And Moses went out, and spoke to the people the words of the LORD; and he assembled seventy men from the elders of the people, and placed them round about the tabernacle.

25 And the LORD came down in a cloud, and spoke unto him; and he took some of the spirit that was upon him, and put it upon the seventy men, the elders: and it came to pass, that, when the spirit rested upon them, they prophesied, but they did not so any more.

26 And there remained two men in the camp, the name of the one was Eldad, and the name of the other Medad; and the spirit rested upon them; and they were of those that were written down,[b] but they had not gone out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told to Moses, and said, Eldad and Medad are prophesying in the camp.

28 And Joshua the son of Nun, the servant of Moses from his youth, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, Art thou zealous for my sake? And oh that one might render all the people of the LORD prophets, that the LORD would put his spirit upon them!*

30 And Moses retired back into the camp, he with the elders of Israel.

31 And a wind went forth from the LORD, and drove up quails from the sea, and scattered them over the camp, about a day's journey on this side, and about a day's journey on the other side, round about the camp, and about two cubits high over the face of the earth.

32 And the people arose all that day, and all that night, and all the following day, and they gathered the quails; he that had taken the least, had gathered ten chomers: and they spread them out for themselves round about the camp.

33 The flesh was yet between their teeth, it was not yet chewed: when the wrath of the LORD was kindled against the people, and the LORD smote among the people a very great plague.

34 And he called the name of that place Kibroth-hattaävah;[c] because there they buried the people that had lustfully craved.

---

[a] Unto what was Moses like at that hour? to a lamp standing upon a candlestick, by which all light their lamps, while its light is in nowise diminished.—RASHI.

[b] It is probable that seventy-two, six from each tribe, were first written down, wherefore two were left over.

[c] *i. e.* "The graves of the desire."

35 From Kibroth-hattaävah the people journeyed unto Chazeroth; and they remained at Chazeroth.

CHAPTER XII.

1 ¶ And Miriam and Aaron spoke against Moses, on account of the Ethiopian woman whom he had married; for an Ethiopian woman had he married.

2 And they said, Hath then only with[a] Moses the LORD spoken? hath he not also spoken with us? And the LORD heard it.

3 (But the man Moses was very meek, more so than any man who was upon the face of the earth.)

4 ¶ And the LORD said suddenly unto Moses, and unto Aaron, and unto Miriam, Go out ye three unto the tabernacle of the congregation; and these three went out.

5 And the LORD came down in a pillar of cloud, and stood at the door of the tabernacle; and he called Aaron and Miriam, and both of them went out.

6 And he said, Hear now my words: If there be a prophet of your kind, I, the LORD, do make myself known unto him in a vision,[b] in a dream do I speak with him.

7 Not so is my servant Moses, in all my house is he faithful.

8 Mouth to mouth do I speak with him, even evidently, and not in dark speeches; and the similitude of the LORD doth he behold: wherefore then were ye not afraid to speak against my servant, against Moses?

9 And the anger of the LORD was kindled against them, and he went away.

10 And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, (white) as snow; and Aaron turned toward Miriam, and, behold, she was leprous.

11 Then said Aaron unto Moses, Alas, my lord, do not, I beseech thee, account to us as sin that wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as a dead-born child, of which half the flesh is consumed, when it cometh out of its mother's womb.

13 And Moses cried unto the LORD, saying, O God! do thou heal her, I beseech thee.*

14 ¶ And the LORD said unto Moses, If her father had spit in her face, would she not be ashamed seven days? let her be shut up seven days outside of the camp, and after that let her be brought in again.

15 And Miriam was shut up outside of the camp seven days; and the people did not set forward till Miriam was brought in again.

16 And afterward the people removed from Chazeroth, and encamped in the wilderness of Paran.

Haphtorah in Zechariah ii. 14 to iv. 7.

SECTION XXXVII. SHELACH LECHA, שלח לך.

CHAPTER XIII.

1 ¶ And the LORD spoke unto Moses, saying,

2 Send thou out some men that they may spy out the land of Canaan, which I give unto the children of Israel: one man each of every tribe of their fathers shall ye send, every one who is a prince among them.

3 And Moses sent them out from the wilderness of Paran by the order of the LORD: they all were men, (who) were heads of the children of Israel.

4 And these are their names: Of the tribe of Reüben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Chori.

6 Of the tribe of Judah, Caleb the son of Yephunneh.

7 Of the tribe of Issachar, Yigal the son of Joseph.

8 Of the tribe of Ephraim, Hosheä, the son of Nun.

---

[a] After Onkelos. Others give "through."

[b] *Marah,* the feminine, denotes the indistiuct, dream-like perception, followed as it is by "dream;" *march,* however, the masculine, expresses the clear perception of Divine things. Arnheim translates, moreover, v. 8, in this manner: "To him I speak from mouth to mouth, and visibly, not in riddles, that he should see only an image of the Eternal," conceiving the word לא "not" to be understood before יבין; but the construction is too forced. תכונה given in our text, as in Genesis i. 26, with "similitude" or "likeness," refers to the higher conception which Moses had of God's power, and of his government of the world; and is to be considered merely a continuation of the preceding "and not in dark speeches," which is, the indistinct perception which all prophets had of what they themselves foresaw and foretold, when compared with Moses. (See Daniel xii. 8.)

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiël the son of Sodi.

11 Of the tribe of Joseph, of the tribe of Menasseh, Gaddi the son of Sussi.

12 Of the tribe of Dan, 'Ammiël the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michaël.

14 Of the tribe of Naphtali, Nachbi the son of Vophsi.

15 Of the tribe of Gad, Geüel the son of Machi.

16 These are the names of the men whom Moses sent to spy out the land; and Moses called Hosheä the son of Nun, Joshua [Yehoshua'].[a]

17 And Moses sent them to spy out the land of Canaan, and he said unto them, Go you up this way at the south side, and go up into the mountain;

18 And see the land, what it is; and the people that dwell therein, whether they be strong or weak, whether they be few or many;

19 And what the land is on which they dwell, whether it be good or bad; and what the cities are in which they dwell, whether in open places, or in strongholds;

20 And what the land is, whether it be fat or lean, whether there be trees therein, or not; and take ye courage, and take away some of the fruit of the land. Now the time was the season of the first ripening of grapes.*

21 And they went up, and spied out the land from the wilderness of Zin unto Rechob, on the road to Chamath.

22 And they ascended on the south side, and came unto Hebron; and there were Achiman, Sheshai, and Talmai, the children of 'Anak; (now Hebron had been built seven years before Zoän in Egypt.)

23 And they came unto the valley of Eshcol, and they cut down from there a branch with one cluster of grapes, and they bore it upon a barrow between two; and (they took some) of the pomegranates and of the figs.

24 That place was called the valley of Eshcol,[b] on account of the cluster which the children of Israel cut down from there.

25 And they returned from spying out the land at the end of forty days.

26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and they brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou didst send us, and truly doth it flow with milk and honey;[c] and this is its fruit.

28 Nevertheless the people are strong that dwell in the land, and the cities are very strongly walled, and great; and the children of 'Anak also have we seen there.

29 The Amalekites dwell in the southern country; and the Hittites, and the Jebusites, and the Emorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the margin of the Jordan.

30 And Caleb stilled the people toward Moses, and he said, We can easily go up, and take possession of it; for we are well able to overcome it.

31 But the men who had gone up with him said, We are not able to go up against the people; for they are stronger than we.

32 And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, The land through which we have passed to spy it out, is a land that consumeth its inhabitants; and all the people that we saw in it are men of a great stature.

33 And there we saw the giants, the sons of Anak, of the giants' (family): and we were in our own eyes as grasshoppers, and so were we in their eyes.

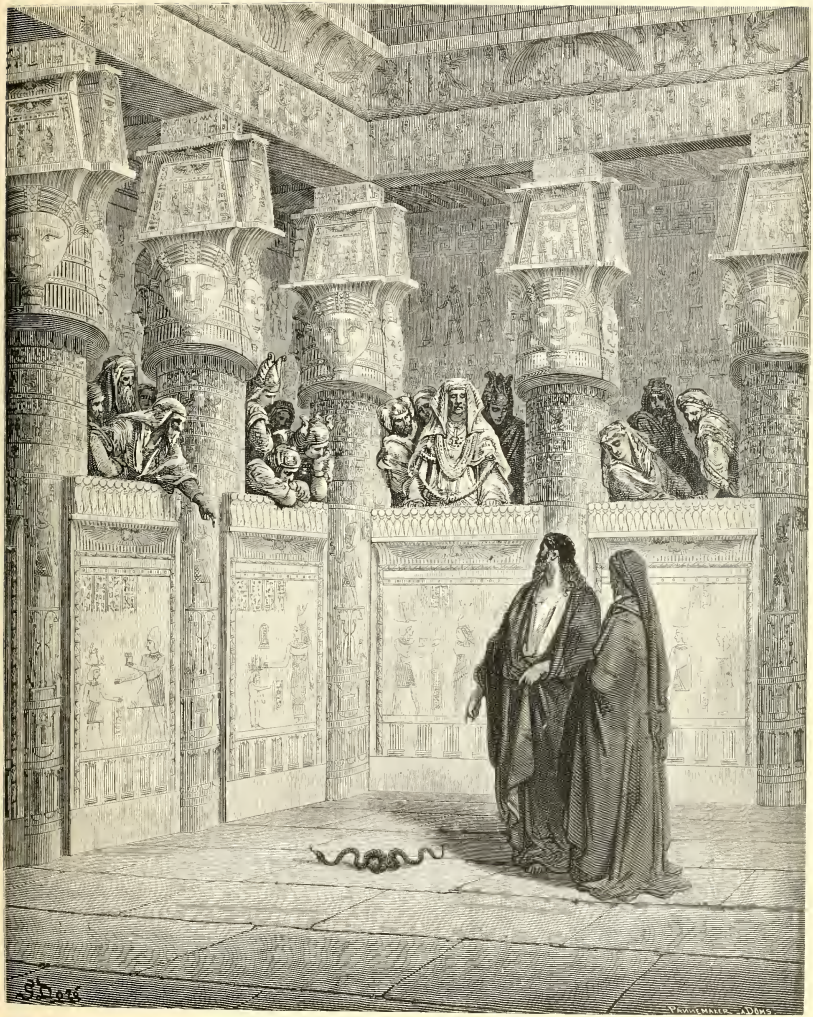
CHAPTER XIV.

1 And all the congregation lifted up their voice, and cried aloud; and the people wept that night.

[a] Signifying, "May the Lord aid (thee.)" Some suppose that this name was given to Hoshea at the time he entered the service of Moses; others, however, that it was bestowed at the present occasion, and is to be viewed as a prayer: "May the Lord save thee from the counsel of the spies."

[b] *Eshcol* signifies "cluster."

[c] To obtain credibility for their evil report, they spoke first in praise of the products of the land; and then they expatiated on the strength of the people, while they averred that the unhealthiness of the climate caused the death of the giants even.



MOSES AND AARON BEFORE PHARAOH.

2 And all the people murmured against Moses and against Aaron; and the whole congregation said unto them, Oh who would grant that we had died in the land of Egypt! or that we might but die in this wilderness!

3 And wherefore doth the LORD bring us unto yonder land, to fall by the sword? that our wives and our children may become a prey? is it not better for us to return to Egypt?

4 And they said one to another, Let us appoint a chief, and let us return to Egypt.

5 Then fell Moses and Aaron on their faces before all the assembly of the congregation of the children of Israel.

6 And Joshua, the son of Nun, and Caleb the son of Yephunneh, of those that had spied out the land, rent their garments.

7 And they said unto all the congregation of the children of Israel, as followeth, The land, through which we have passed to spy it out, this land is exceedingly good.*

8 If the LORD have delight in us, then will he bring us into this land, and give it to us: a land which is flowing with milk and honey.

9 Only against the LORD do ye not rebel;[a] and then ye need not fear the people of the land; for they are our bread: their shadow[b] is departed from them, while the LORD is with us; fear them not.

10 But all the congregation said to stone them with stones: when the glory of the LORD appeared in the tabernacle of the congregation unto all the children of Israel.

11 ¶ And the LORD said unto Moses, How long yet shall this people provoke[c] me? and how long yet will they not believe in me, with all the signs which I have shown in the midst of them?

12 I will smite them with the pestilence, and root them out, and I will make of thee a nation greater and mightier than they.

13 And Moses said unto the LORD, But when the Egyptians hear, from the midst of whom thou hast brought up in thy might this people;—

14 And when they tell to the inhabitants of this land, who[d] have heard that thou, LORD, art in the midst of this people, that face[e] to face thou, LORD, art seen, and that thy cloud standeth over them, and that in a pillar of cloud thou goest before them by day, and in a pillar of fire by night;—

15 That thou hast killed this people as one man: then will the nations that have heard thy fame, say in this manner,

16 That because the LORD was not able to bring this people into the land which he had sworn unto them, hath he slain them in the wilderness.

17 And now, I beseech thee, let the greatness of the power of the Lord be made manifest, as thou hast spoken, saying,

18 The Eternal is long-suffering, and abundant in beneficence, forgiving iniquity and transgression; but who will by no means clear the guilty, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation.

19 Pardon, I beseech thee, the iniquity of this people, according to the greatness of thy beneficence, and as thou hast been indulgent to this people, from Egypt even until hitherto.

20 And the LORD said, I have pardoned according to thy word.

21 But as truly as I live, and as all the earth is filled with the glory of the LORD:—

22 That all the men who have seen my glory, and my signs, which I have displayed in Egypt and in the wilderness, and have tempted me these ten times, and have not hearkened to my voice,

23 Shall surely not see the land which I have sworn unto their fathers, yea all those that have provoked me shall not see it.

24 But my servant Caleb, as a reward that he had another spirit with him, and followed me fully,—therefore will I bring him into the

[a] That is to say, It is rebellion only which can make the Canaanites formidable enemies to the sons of Israel; since, if obedient to God, the conquest will be an easy thing, the people being as readily overcome as bread can be used for food.

[b] "Shadow" means, in Hebrew, "protection," "security." Rashi therefore explains, "the shadow of God is departed from them;" upon which then the next clause follows correctly, "while the Lord is with us."

[c] Reject me.—ARNHEIM.

[d] The word "who" is supplied, according to Onkelos. The connection of the verses 13–16 is given after Arnheim, and is to be taken in this manner: "When the Egyptians hear, and when the inhabitants of this land (Canaan) are told, that God hath killed the people: then will all of them say, that it was inability in God to accomplish his promise."

[e] Heb. "Eye in eye," *i. e.* seeing and seen.

land whereinto he went; and his seed shall possess it.

25 And the Amalekites and the Canaanites dwell in the valley: to-morrow turn you, and set forward into the wilderness by the way to the Red Sea.*

26 ¶ And the LORD spoke unto Moses and unto Aaron, saying,

27 How long (shall indulgence be given) to this evil congregation, that murmur against me? the murmurings of the children of Israel, which they murmur against me, have I heard.

28 Say unto them, As truly as I live, saith the LORD, as ye have spoken in my ears, so will I do to you:

29 In this wilderness shall your carcasses fall, and all that were numbered of you, according to your whole number, from twenty years old and upward; ye who have murmured against me;

30 Truly ye shall not come into the land, concerning which I have lifted up my hand to let you dwell therein; save Caleb the son of Yephunneh, and Joshua the son of Nun.

31 But your little ones of which ye said, They would become a prey, them will I bring in, and they shall know the land which ye have despised.

32 But as for you, your carcasses shall fall in this wilderness.

33 And your children shall wander about in the wilderness forty years, and bear your backslidings, until your carcasses be spent in the wilderness.

34 After the number of the days in which ye spied out the land, forty days, yea, each one day for a year, shall ye bear for your iniquities, forty years; and ye shall experience my withdrawal[a] (of protection).

35 I the LORD have spoken it, surely, this will I do unto all this evil congregation that have assembled against me: in this wilderness shall they be spent, and therein shall they die.

36 And the men whom Moses had sent to spy out the land, and who returned, and caused all the congregation to murmur against him, by bringing up an evil report against the land,

37 Even these men, that had brought up the evil report of the land, died[b] by the plague before the LORD.

38 But Joshua the son of Nun, and Caleb the son of Yephunneh, remained alive of those men, who had gone to spy out the land.

39 And Moses spoke these words unto all the children of Israel; and the people mourned greatly.

40 And they rose up early in the morning, and went up to the top of the mountain, saying, Lo, here we are, and we will go up unto the place of which the LORD hath spoken; for we have sinned.

41 And Moses said, Wherefore now do ye transgress the order of the LORD? and it will not prosper.

42 Do not go up, for the LORD is not among you; that ye may not be smitten before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye will fall by the sword; since, because ye are turned away from the LORD, the LORD also will not be with you.

44 Yet they persisted to go up unto the top of the mountain; but the ark of the covenant of the LORD, and Moses, did not move out of the camp.

45 Then came down the Amalekites, and the Canaanites that dwelt on that mountain, and smote them, and discomfited them, even unto Chormah.

CHAPTER XV.

1 ¶ And the LORD spoke unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When ye shall have come into the land of your habitations, which I give unto you,

3 And ye will prepare a fire-offering unto the LORD, a burnt-offering, or a sacrifice, in performing a pronounced vow, or as a free-will-offering, or on your solemn feasts, to prepare a sweet savour unto the LORD, of the herds or of the flocks:

4 Then shall he that bringeth his offering unto the LORD, bring as a meat-offering a

* Rashi renders, "And ye shall know that you have withdrawn your heart from me." Onkelos gives more freely, "that ye have murmured against me." But in the present version, the idea of Mendelssohn, that the word "withdrawal" refers to an act of God, has been adopted; and it means then, that the people should experience the difference between the Divine protection and wrath.

[a] *i. e.* A sudden, unnatural death.

tenth[a] part of fine flour mingled with the fourth of a hin of oil.

5 And wine for a drink-offering, the fourth of a hin, shalt thou prepare with the burnt-offering or sacrifice, for each one sheep.

6 But for a ram, shalt thou prepare as a meat-offering two tenth parts of fine flour mingled with the third of a hin of oil.

7 And wine for the drink-offering, the third of a hin, shalt thou bring, for a sweet savour unto the LORD.*

8 And when thou preparest a bullock for a burnt-offering, or for a sacrifice, in performing a pronounced vow, or as a peace-offering unto the LORD:

9 Then shall he bring with the bullock as a meat-offering, three tenth parts of fine flour mingled with half a hin of oil.

10 And wine shalt thou bring for a drink-offering, half a hin, as a fire-offering of a sweet savour unto the LORD.

11 Thus shall it be done for each one bullock, or for each one ram, or for a lamb, be it of the sheep or of the goats.

12 According to the number that ye may prepare, so shall ye do to every one according to their number.

13 All that are born[b] in the country shall do these things after this manner, in offering a fire-offering of a sweet savour unto the LORD.

14 And if a stranger sojourn with you, or whosoever may be among you in your generations, and will make an offering made by fire, of a sweet savour unto the LORD: as ye do, so shall he do.

15 Congregation![c] one statute shall be for you, and for the stranger that sojourneth: a statute for ever in your generations; as ye are, so shall the stranger be before the LORD.

16 One law and one code shall be for you, and for the stranger that sojourneth with you.*

17 ¶ And the LORD spoke unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you:

19 Then shall it be, that, when ye eat of the bread of the land, ye shall set aside a heave-offering unto the LORD.

20 As the first[d] of your doughs shall ye set aside a cake for a heave-offering; like the heave-offering of the threshing-floor, so shall ye set this aside.

21 Of the first of your doughs shall ye give unto the LORD a heave-offering, in your generations.

22 ¶ And if ye err,[e] and do not observe all these commandments, which the LORD hath spoken unto Moses,

23 All that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded (the same) and thenceforward, among your generations:

24 Then shall it be, if, through inadvertence of the congregation, it was committed by ignorance, that all the congregation shall prepare one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the prescribed manner, and one he-goat for a sin-offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven unto them; for it is (a sin of) ignorance; and they have brought their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their (sin of) ignorance:

26 And it shall be forgiven unto all the congregation of the children of Israel, and unto the stranger that sojourneth among them; for by all the people (was it done) in ignorance.*

27 ¶ And if any person sin through ignorance, then shall he bring a she-goat of the first year for a sin-offering.

28 And the priest shall make an atonement for the person that hath erred, in his sinning through ignorance before the LORD; to make

---

[a] Whenever this term is used, it means "a tenth of an ephah."

[b] In offering a sacrifice, nothing must be omitted which the law requires, in order to make it acceptable on high.

[c] This word is merely to be taken as an address to the entire people, whether native or adopted strangers.

[d] "Before ye eat of your dough, you shall offer a portion to the Lord."—RASHI. This was given to the priest, and had no fixed proportion by the letter of the law; but the Rabbins state, a twenty-fourth part by a housekeeper, and a forty-eighth by a baker.

[e] This refers to the sin of idolatry, according to our authorities.

an atonement for him, that it may be forgiven unto him.

29 For the native born among the children of Israel, and for the stranger that sojourneth among them:—one law shall be for you, for him that acteth through ignorance.

30 But the person that doth aught with a high hand,[a] be he one born in the land, or a stranger, the same dishonoureth the LORD; and that person shall be cut off from among his people.

31 Because the word of the LORD hath he despised, and his commandment hath he broken; that person shall be cut off, his iniquity is upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man gathering[b] sticks upon the sabbath-day.

33 And they that found him gathering sticks brought him for judgment unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward; because it had not been declared what should be done to him.

35 ¶ And the LORD said unto Moses, The man shall be put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him forth to without the camp, and they stoned him with stones, and he died; as the LORD had commanded Moses.*

37 ¶ And the LORD said unto Moses, as followeth,

38 Speak unto the children of Israel, and say to them, that they shall make themselves fringes[c] on the corners of their garments throughout their generations, and that they shall put upon the fringe of the corner a thread of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after (the inclination of) your own heart and (the delight of) your eyes, in pursuit of which ye have been led astray.

40 In order that ye may remember, and do all my commandments, and be holy unto your God.

41 I am the LORD your God, who brought you out of the land of Egypt, to be your God: I am the LORD your God.

Haphtorah in Joshua ii. 1 to 24.

SECTION XXXVIII. KORACH, קרח.

CHAPTER XVI.

1 ¶ Now Korach, the son of Yizhar, the son of Kehath, the son of Levi, was presumptuous,[d] together with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reüben:

2 So that they rose up before Moses, with certain men of the children of Israel, in number two hundred and fifty; (who were) princes of the congregation, called to the assembly, men of renown.

3 And they assembled themselves against Moses, and against Aaron, and said unto them, Ye assume too much; for the whole of the congregation are all of them holy, and the LORD is among them; wherefore then will you lift yourselves up above the congregation of the LORD?

4 And when Moses heard it, he fell upon his face:

5 And he spoke unto Korach and unto all his company, saying, To-morrow,—then will the LORD make known who is his, and who is holy, that he may cause them to come near unto him; and him whom he shall choose will he cause to come near unto him.

6 This do ye: Take yourselves censers, Korach and all his company;

7 And put therein fire, and put upon them incense before the LORD, to-morrow; and it shall be that the man whom the LORD will

---

[a] *i. e.* Wilfully; and for such sin no sacrifice can avail.

[b] Arnheim suggests, that מקשש may mean "making small," "chipping," or "splitting wood;" wherefore he committed a direct and well-defined labour on the sabbath.

[c] Mendelssohn and his successors have rendered ציצת with "*schaufäden*," literally, "threads to be looked upon." The word "fringes" has been retained here, because there is no English word nearer to the true meaning, from a root either signifying "a lock of hair" or "something to look on." Israelites are well acquainted with the "corner fringe," which is to be regarded as a memento of the commandments, a simple yet efficient symbol to call to mind the duty we owe to God.

[d] He presumed to set himself apart from the community to quarrel about the priesthood.—RASHI.

choose, he shall be the holy one; you assume too much, ye sons of Levi.

8 And Moses said unto Korach, Hear, I pray you, ye sons of Levi:

9 Is it too little for you, that the God of Israel hath separated you from the congregation of Israel, to bring you near unto himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister for them?

10 And he hath brought thee near, and all thy brethren the sons of Levi with thee: and now will ye seek the priesthood also?

11 For which cause (beware),[a] thou and all thy company that are gathered together against the LORD; for Aaron, what is he, that ye should murmur against him?

12 And Moses sent to call Dathan and Abiram, the sons of Eliab; but they said, We will not come up:

13 Is it too little that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that thou wilt assume to make thyself also a prince over us?*

14 Moreover thou hast not brought us into a land flowing with milk and honey, and thou hast not[b] given us inheritance of fields and vineyards: wilt thou bore out the eyes[c] of these men? we will not come up.

15 And this displeased Moses greatly, and he said unto the LORD, Have no respect unto their offering: I have not taken away an ass of any one of them, nor have I done wrong to any one of them.

16 And Moses said unto Korach, Thou and all thy company, be ye before the LORD, thou, and they, and Aaron, to-morrow:

17 And take ye every man his censer,[d] and put incense upon them, and bring ye near before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each his censer.

18 And they took every man his censer, and put fire on them, and laid incense thereupon; and they stood at the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korach assembled against them all the congregation unto the door of the tabernacle of the congregation; and the glory of the LORD then appeared unto all the congregation.*

20 ¶ And the LORD spoke unto Moses and unto Aaron, saying,

21 Separate yourselves from the midst of this congregation, and I will make an end of them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh,[e] this one man doth sin, and with all the congregation wouldst thou be wroth?

23 ¶ And the LORD spoke unto Moses, saying,

24 Speak unto the congregation, saying, Get you away from about the dwelling of Korach, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and there went after him the elders of Israel.

26 And he spoke unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing which belongeth to them, lest ye be destroyed through all their sins.

27 So they got away from the dwelling of Korach, Dathan, and Abiram, on every side: and Dathan and Abiram came out, standing (boldly) at the door of their tents, with their wives, and their sons, and their little ones.

28 And Moses said, Through this shall ye know that the LORD hath sent me to do all these deeds; that (I have) not done them out of my own heart.

29 If these men die as all men die, and if the visitation of all men be visited on them: then hath the LORD not sent me.

---

[a] After Mendelssohn, who renders לכן in the sense it is used in Gen. iv. 15, as a threat. Philippson gives it, "Do you therefore assemble—against the LORD?" Arnheim, "Surely—you assemble against the LORD." But the ה in הנעדים favours the version in our text.

[b] After Rashi. Arnheim translates, "so that thou couldst give us," &c.

[c] *i. e.* "Wilt thou presume to blind the people to thy assumption of undue power and breach of promise?"

[d] This refers back to verse 5. Moses said there to Korach, that on the following day God would declare who was the holy and chosen servant of the tabernacle. The test now proposed was, that all who claimed the right to act as priests, should come with incense before the sanctuary, though it would be at great peril; since it would be destruction to all but the one who was justly chosen The text tells the sequel.

* Arnheim gives this word elsewhere with "mortals."

30 But if the LORD do create[a] a new thing, and the earth open her mouth, and swallow them up, with all that appertaineth unto them, and they go down alive into the pit: then shall ye understand that these men have provoked the LORD.

31 And it came to pass, when he had made an end of speaking all these words, that the ground that was under them was cloven asunder:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korach, and all their goods.

33 And they went down, they, and all they that appertained to them, alive into the pit; and the earth closed over them, and they disappeared from the midst of the congregation.

34 And all Israel that were round about them fled at their cry; for they said, Perhaps the earth may swallow us up (also).

35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that had offered the incense.

CHAPTER XVII.

1[b] ¶ And the LORD spoke unto Moses, saying,

2 Speak unto Elazar the son of Aaron the priest, that he lift up the censers out of the burning, and throw out the fire far away; for they have been hallowed:

3 The censers of these sinners against their own lives; and they shall make of them broad plates for a covering for the altar; for they brought them near before the LORD, and they have thus become hallowed;[c] and they shall serve for a sign unto the children of Israel.

4 And Elazar the priest took the copper censers, which they that were burnt had brought near; and they beat them out for a covering unto the altar:

5 As a memorial unto the children of Israel, in order that no stranger, who is not of the seed of Aaron, should come near to burn incense before the LORD; that he become not as Korach, and as his company; as the LORD had spoken to him by the hand of Moses.

6 ¶ And all the congregation of the children of Israel murmured against Moses and Aaron, on the morrow, saying, It is you[d] who have caused the people of the LORD to die.

7 And it came to pass, when the congregation assembled against Moses and against Aaron, that they looked toward the tabernacle of the congregation, and, behold, the cloud covered it; and the glory of the LORD appeared.

8 And Moses came with Aaron before the tabernacle of the congregation.*

9 ¶ And the LORD spoke unto Moses, saying,

10 Remove yourselves from the midst of this congregation, that I may consume them in a moment. And they fell upon their faces.

11 And Moses said unto Aaron, Take the censer, and put therein fire from off the altar, and put on incense, and carry (it) quickly unto the congregation, and make an atonement for them; for the wrath is gone forth from the Lord; the plague hath begun.

12 And Aaron took as Moses had commanded, and he ran into the midst of the assembly; and, behold, the plague had begun among the people: and he put on the incense, and made an atonement for the people.

13 And he stood between the dead and the living; and the plague was stayed.

14 And those who died in the plague were fourteen thousand and seven hundred, besides those that had died about the matter of Korach.

15 And Aaron returned unto Moses, to the door of the tabernacle of the congregation, after the plague had been stayed.*

16 ¶ And the LORD spoke unto Moses, saying,

17 Speak unto the children of Israel, and take from them one staff each for a family division, from all their princes, according to their family divisions, twelve staves: the name of each man shalt thou write upon his staff.

18 And the name of Aaron shalt thou

---

[a] The sudden destruction of the rebels is called a creation, and Moses appealed to such an unheard-of display of power, as a verification of his truth.

[b] The English version commences ch. xvii. at verse 16.

[c] Although the sacrifice was in sin, still the offering sanctified the instruments used.

[d] They ascribed the death of the elders to the agency of Moses and Aaron

write upon the staff of Levi; for there shall be but one staff for the head of their family division.

19 And thou shalt lay them down in the tabernacle of the congregation before the testimony, where I usually meet with you.

20 And it shall come to pass, that the staff of the man whom I shall choose, shall blossom:[a] and I will allay from around me the murmurings of the children of Israel, which they murmur against you.

21 And Moses spoke unto the children of Israel, and all their princes gave him each a staff, one for every prince, according to their family divisions, twelve staves: and the staff of Aaron was among their staves.

22 And Moses laid down the staves before the LORD in the tabernacle of the testimony.

23 And it came to pass on the morrow, that as Moses went into the tabernacle of the testimony, behold, the staff of Aaron for the house of Levi had budded;[b] and it brought forth buds, and produced blossoms, and yielded ripe almonds.

24 And Moses brought out all the staves from before the LORD unto all the children of Israel; and they looked (at them), and took away every one his staff.

25 ¶ And the LORD said unto Moses, Carry back the staff of Aaron before the testimony, to be kept as a token against the children of rebellion, that there may be an end of their murmurings from around me, and they die not.

26 And Moses did so; as the LORD had commanded him, so did he.

27 ¶ And the children of Israel said unto Moses, thus, Behold, we perish, we are lost, we are all lost.

28 Every one that cometh near at all unto the tabernacle of the LORD must die: shall we totally perish?[c]

CHAPTER XVIII.

1 ¶ And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity[d] of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And also thy brethren, the tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined with thee, and minister unto thee; while thou and thy sons with thee shall be before the tabernacle of the testimony.

3 And they shall keep thy charge, and the charge of all the tabernacle: only unto the vessels of the sanctuary and unto the altar shall they not come near, that they may not die, either they or you.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, respecting all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar; that there be not any more wrath upon the children of Israel.

6 And I, behold, I have taken your brethren the Levites from the midst of the children of Israel; unto you are they given as a gift for the LORD, to perform the service of the tabernacle of the congregation.

7 And thou and thy sons with thee shall keep your priesthood concerning every matter of the altar, and for that within the vail, where ye shall serve: as a service of gift do I give you your priesthood; and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spoke unto Aaron, And I, behold, I give thee the charge of my heave-offerings; of all the hallowed things of the children of Israel, unto thee have I given

---

[a] In the preceding narrative, the selection of Aaron was demonstrated by the punishment of those who contended against him. The present attestation was, however, to be one of peace, to confirm the institution of the priesthood.

[b] Rashbam comments, that the evident meaning of this is, that when Moses first brought out Aaron's staff to the people it had just budded; and it was before them that the buds expanded, opened into blossoms, and yielded ripe almonds. Rashi renders ינץ with "the young fruit" which appears immediately on the blossom's falling.

[c] *i. e.* Since every attempt to approach proves fatal.

[d] "Against the sanctuary;" "against your priesthood." —ARNHEIM. "On you I place the punishment of the strangers that may commit sin through the hallowed things which are intrusted to you (the priests and the sons of Kehath:)—you shall sit and warn every stranger that approaches, from touching them; while thou and thy sons the priests shall bear the iniquity of your priesthood, because this is not intrusted to the Levites, and you shall warn these not to interfere in your proper service."—RASHI.

them as an official portion, and to thy sons, as a fixed right for ever.

9 This shall belong to thee of the most holy things, from the fire-(offerings):[a] every oblation of theirs, namely, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, shall, as most holy things, belong to thee and to thy sons.

10 In a most holy place shalt thou eat it: every male shall eat it; holy shall it be unto thee.

11 And this shall be thine, as the heave-offering of their gift, of all the wave-offerings of the children of Israel; unto thee have I given them, and to thy sons and to thy daughters with thee, as a fixed portion for ever: every one that is clean in thy house may eat thereof.

12 All the best of oil, and all the best of wine, and of corn, the first-fruits thereof which they shall offer unto the LORD, to thee have I given them.

13 The first ripe fruit of whatsoever is in their land, which they may bring unto the LORD, shall be thine: every one that is clean in thy house may eat thereof.

14 Every thing devoted in Israel shall be thine.

15 Whatever openeth the womb of all flesh, which they bring unto the LORD, be it of men or of cattle, shall be thine: nevertheless thou shalt redeem the first-born of man, and the firstling of the unclean cattle shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, according to the usual estimation of five shekels of silver, after the shekel of the sanctuary, which is twenty gerahs.

17 But the firstling of an ox, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: their blood shalt thou sprinkle upon the altar, and their fat shalt thou burn as a fire-offering, for a sweet savour unto the LORD.

18 And their flesh shall be thine: as the breast that is waved and as the right shoulder shall it be thine.

19 All the heave-offerings of the holy things, which the children of Israel set apart unto the LORD, I have given to thee, and to thy sons and to thy daughters with thee, as a fixed portion for ever: it is a covenant of salt[b] for ever before the LORD for thee and for thy seed with thee.

20 And the LORD said unto Aaron, In their land shalt thou have no inheritance, and any portion shalt thou not have among them:[c] I am thy portion and thy inheritance among the children of Israel.*

21 ¶ And to the children of Levi, behold, I have given every tithe in Israel, for an inheritance, in lieu of their service which they render, the service of the tabernacle of the congregation.

22 And the children of Israel shall not henceforth come nigh unto the tabernacle of the congregation, to bear sin, to die thereby.

23 But they of the tribe of Levi themselves shall perform the service of the tabernacle of the congregation, and they shall bear their iniquity: a statute for ever shall it be throughout your generations; and among the children of Israel shall they not possess any inheritance.

24 But the tithes of the children of Israel, which they offer as a heave-offering unto the LORD, have I given to the Levites for an inheritance: therefore have I said unto them, Among the children of Israel shall they obtain no inheritance.

25 ¶ And the LORD spoke unto Moses, saying,

26 And unto the Levites shalt thou speak, and say unto them, When ye take from the children of Israel the tithes which I have given you from them for your inheritance: then shall ye separate therefrom a heave-offering of the LORD, the tenth part of the tithe.

27 And your heave-offering shall be reckoned unto you, like the corn of the threshing-floor, and as the fulness of the wine-press.[d]

---

[a] After Aben Ezra; Onkelos, Rashi, and others, "what is left from the fire," *i. e.* after the fat has been burnt.

[b] That is, "as unvarying and uniform as the salt, which never becomes corrupt or putrid."—After RASHI.

[c] The priests and servants of the LORD should not have political power through extended possessions.

[d] *I. e.* Wine and oil, which are produced by means of expressing the grape and olive; properly therefore, "with what the wine-press is filled." The verse itself is to be so understood: The Israelites were commanded to give a fiftieth part of their annual product to the priests; this gift was called a heave-offering תרומה; and the tithes being the Levites' threshing-floor and wine-press, that is, their means of livelihood, they were ordered to give from their income also a portion to the priests, before they could legally use it for their own purposes.

28 Thus shall ye also offer a heave-offering unto the LORD from all your tithes, which ye may receive from the children of Israel; and ye shall give thereof the heave-offering of the LORD to Aaron the priest.

29 From all your gifts shall ye set apart every heave-offering of the LORD, from every best part thereof, its hallowed portion therefrom.*

30 And thou shalt say unto them, When ye have separated the best thereof from it: then shall (the remainder) be counted unto the Levites as the produce of the threshing-floor, and as the produce of the wine-press.

31 And ye may eat it in every place, ye and your households; for it is your reward in lieu of your service at the tabernacle of the congregation.

32 And ye shall not bear any sin by reason of it, when ye have separated its best part from it: and the holy things of the children of Israel shall ye not profane, lest ye die.

Haphtorah in 1 Samuel xi. 14 to xii. 22.

SECTION XXXIX. CHUCKATH, חקת.

CHAPTER XIX.

1 ¶ And the LORD spoke unto Moses and unto Aaron, saying,

2 This is the statute[a] of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring unto thee a completely red cow, on which there is no blemish, upon which no yoke hath ever come.

3 And ye shall give her unto Elazar the priest, and he shall lead her forth to without the camp, and some one shall slay her before his face:

4 And Elazar the priest shall take some of her blood with his finger; and he shall sprinkle in the direction of the front of the tabernacle of the congregation of her blood seven times.

5 And some one shall burn the cow before his eyes; her skin, and her flesh, and her blood, with her dung, shall he burn.

6 And the priest shall take cedar-wood, and hyssop, and a scarlet string, and cast it into the midst of the burning of the cow.

7 And the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward may he come into the camp; and the priest shall be unclean until the evening.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water; and he shall be unclean until the evening.

9 And a man that is clean shall gather up the ashes of the cow, and lay them up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water of sprinkling: it is a purification-offering.

10 And he that gathereth up the ashes of the cow shall wash his clothes, and be unclean until the evening: and it shall be unto the children of Israel, and unto the stranger[b] that sojourneth among them, for a statute for ever.

11 He that toucheth the dead body of any[c] human person shall be unclean seven days.

12 Such a one shall purify himself with it on the third day and on the seventh day, when he shall be clean; but if he purify himself not on the third day and on the seventh day, he shall not be clean.

13 Whosoever toucheth the dead body, the person of any man that is dead, and purifieth himself not, hath defiled the tabernacle of the LORD; and that soul shall be cut off from Israel; because the water of sprinkling was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

14 This is the law, when a man dieth in a tent: Every one that cometh into the tent, and all that is in the tent, shall be unclean seven days.

15 And every open vessel, on which there is not a closely fitting cover, is unclean.

16 And whosoever toucheth in the open field one that hath been slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And they shall take for the unclean person some of the ashes of the burnt purifi-

---

[a] *i. e.* An ordinance for which no reason is to be sought farther than that it is the will of the LORD, who instituted it as a test of obedience to Israel.

[b] "The stranger" here signifies one that has adopted the law of Israel. The same is the case whenever this word occurs in reference to observance of religious duties.

[c] Meaning, whether the dead be an Israelite or gentile.

cation-offering, and they shall put thereupon running water in a vessel.*

18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that have been there, and upon him that hath touched the bone, or the one slain, or the dead, or the grave:

19 And the clean person shall sprinkle upon the unclean on the third day and on the seventh day; and when he hath purified him on the seventh day, then shall he wash his clothes, and bathe himself in water, and shall be clean at evening.

20 But a man that is unclean, and doth not purify himself, that soul shall be cut off from among the congregation; because the sanctuary of the LORD hath he defiled; the water of sprinkling hath not been sprinkled upon him; he is unclean.

21 And it shall be unto them for a perpetual statute; and he that sprinkleth[a] the water of sprinkling shall wash his clothes; and he that toucheth the water of sprinkling shall be unclean until the evening.

22 And whatsoever the unclean person may touch shall be unclean; and the person that toucheth him[b] shall be unclean until the evening.

CHAPTER XX.

1 ¶ And the children of Israel, the whole congregation, came into the desert of Zin in the first month, and the people abode in Kadesh; and Miriam died there, and was buried there.

2 And there was no water for the congregation; and they assembled themselves together against Moses and against Aaron.

3 And the people quarrelled with Moses, and said thus, Oh that we had but perished when our brethren perished before the LORD!

4 And why have ye brought the congregation of the LORD into this wilderness, to die there, we and our cattle?

5 And wherefore have ye caused us to come up out of Egypt, to bring us in unto this evil place? it is no place for sowing, or of figs, or of vines, or of pomegranates; and water even there is none to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.*

7 ¶ And the LORD spoke unto Moses, saying,

8 Take the staff, and gather the assembly together, thou, with Aaron thy brother, and ye shall speak unto the rock before their eyes, that it shall give forth its water; and thou shalt bring forth for them water out of the rock, and give drink to the congregation and their cattle.

9 And Moses took the staff from before the LORD, as he had commanded him.

10 And Moses and Aaron assembled the congregation together before the rock, and he said unto them, Hear now, ye rebels! shall we out of this rock bring forth water for you?

11 And Moses lifted up his hand, and he smote the rock with his staff twice: and there came out much water, and the congregation drank, together with their cattle.

12 ¶ And the LORD said unto Moses and Aaron, Because ye have not confided[c] in me, to sanctify me before the eyes of the children of Israel: therefore shall ye not bring this congregation into the land which I have given to them.

13 These are the waters of Meribah;[d] where the children of Israel quarrelled with the LORD, and through which[e] he was sanctified.*

14 ¶ And Moses sent messengers from Kadesh unto the king of Edom. Thus hath said thy brother Israel, Thou knowest all the hardship that hath befallen us.

15 How our fathers went down into Egypt, and we dwelt in Egypt many days; and the Egyptians did evil to us, and to our fathers:

---

[a] The wise men expound this, that he who sprinkles the water of purification shall not be rendered unclean, he is merely to wash his garments; while all others engaged in this sacrifice are made unclean thereby, till evening. Hence, in view of these peculiarities, it is pre-eminently a statute, or a positive ordinance of the LORD, given as the will of our Legislator.

[b] *i. e.* One defiled by touching a dead body.

[c] "The Scriptures here declare, that had it not been for this sin, they would have entered into the land, that it should not be said of them that they were punished for the transgression of their generation, against whom the decree had been pronounced, that they should not come to Palestine."—RASHI.

[d] *Meribah* means quarrelling. (See also Exodus xvii. 7.)

[e] This refers to "the water," according to Rashi, who adds, "When the LORD executes judgment upon his saints, he becomes feared and sanctified among men."

16 And we cried unto the LORD, and he heard our voice, and he sent a messenger, and caused us to go forth out of Egypt; and, behold, we are in Kadesh, a city at the outmost end of thy border.

17 Let us pass, we pray thee, through thy country; we will not pass through field, or through vineyard, and we will not drink the water of the wells: by the king's highway will we go, we will not turn to the right hand nor to the left, until we have passed thy border.

18 And Edom said unto him, Thou shalt not pass through my land, lest I come against thee with the sword.

19 And the children of Israel said unto him, We will go by the highway: and if we drink of thy water, I and my cattle, then will I pay its value; I will do thee no injury,[a] only on foot will I pass through.

20 And he said, Thou shalt not pass through; and Edom came out against him with much people, and with a strong hand.

21 And as Edom thus refused to permit Israel to pass through his border, Israel turned away from him.[*]

22 ¶ And they set forward from Kadesh; and the children of Israel, the whole congregation,[b] came unto mount Hor.

23 And the LORD said unto Moses and Aaron at mount Hor, by the boundary of the land of Edom, as followeth,

24 Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my order at the waters of Meribah.

25 Take[*] Aaron and Elazar, his son, and cause them to go up unto mount Hor:

26 And cause Aaron to take off his garments, and clothe therewith Elazar his son; and Aaron shall be gathered in, and he shall die there.

27 And Moses did as the LORD had commanded; and they went up to mount Hor before the eyes of all the congregation.

28 And Moses caused Aaron to take off his garments, and he clothed therewith Elazar his son; and Aaron died there on the top of the mount; and Moses and Elazar then came down from the mount.

29 And when all the congregation saw that Aaron was departed, they wept for Aaron thirty days, even all the house of Israel.

CHAPTER XXI.

1 ¶ And when the Canaanite, the king of 'Arad, who dwelt in the south, heard that Israel was coming by the way of the spies:[c] he made an attack on Israel, and took from them some prisoners.

2 And Israel made a vow unto the LORD, and said, If thou wilt but deliver this people into my hand, then will I devote their cities.

3 And the LORD hearkened to the voice of Israel, and he deliverd up the Canaanites; and they devoted them and their cities: and they called the name of the place Chormah.

4 ¶ And they set forward from mount Hor by the way to the Red Sea, to go round the land of Edom: and the spirit of the people became impatient because of the way.[d]

5 And the people spoke against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, and there is no water; and our soul loatheth this miserable bread.

6 And the LORD let loose against the people poisonous serpents, and they bit the people; and there died much people of Israel.

7 And the people then came to Moses, and they said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away from us the serpents. And Moses prayed for the people.

8 And the LORD said unto Moses, Make thyself a serpent,[e] and set it upon a pole: and it shall come to pass, that whoever is bitten shall look at it, and he shall live.

9 And Moses made a serpent of copper, and

---

[a] After Onkelos. Arnheim, "It is not the least even (I desire)." Philippson, "It is surely nothing."

[b] All righteous and ready to enter Palestine; there was none left among them of those who had the decree of exclusion pronounced against them; for the whole of them had already perished, and of those who then remained, it was said, "And ye who have adhered unto the LORD your God, are all alive this day."—RASHI.

[c] According to the Septuagint, האתרים is the name of a place, "Atharim."

[d] Although, as just said, the people had been purified by the death of the fathers, still the sons also murmured when they themselves were yet detained from Palestine.

[e] When they looked upward and subdued their heart to their Father in heaven, they were healed; and if not, they perished.—YOMA.

put it upon a pole; and it came to pass, that, when a serpent had bitten any man, and he looked up to the serpent of copper, he remained alive.*

10 And the children of Israel set forward, and encamped in Oboth.

11 And they journeyed from Oboth, and encamped at 'Iye-ha'abarim, in the wilderness, which is before Moäb, toward the rising of the sun.

12 From there they set forward and encamped in the valley[a] of Zered.

13 From there they set forward, and encamped on the other side of Arnon, which is in the wilderness, and which cometh out of the boundary of the Emorites; for Arnon is the border of Moäb, between Moäb and between the Emorites.

14 Therefore mention is made in the book of the wars of the LORD, of Vaheb in Supha,[b] and of the brooks of Arnon,

15 And the descent of the brooks, that turneth toward Shebeth-'Ar, and leaneth upon the border of Moäb;

16 And from there to the well; this is the well where the LORD said unto Moses, Assemble the people and I will give them water.

17 ¶ Then did Israel sing this song, Come up, O well; sing ye unto it:

18 Well, which the princes have dug, which the nobles of the people have hollowed out with the sceptre, with their staves;—and from the wilderness to Mattanah;

19 And from Mattanah to Nachaliël; and from Nachaliël to Bamoth;

20 And from Bamoth to the valley, which is in the fields of Moäb, to the top of Pisgah, which looketh toward the desert.*

21 ¶ And Israel sent messengers unto Sichon the king of the Emorites, saying,

22 Let me pass through thy land; we will not turn aside into field, or into vineyard; we will not drink the water of a well: by the king's highway will we go along, until we have passed thy border.

23 But Sichon would not suffer Israel to pass through his border; and Sichon assembled all his people together, and went out against Israel into the wilderness; and he came to Yahaz, and fought against Israel.

24 And Israel smote him with the edge of the sword, and took possession of his land from Arnon unto Yabbok, even unto the children of 'Ammon; for the border of the children of 'Ammon was strong.[c]

25 And Israel took all these cities; and Israel dwelt in all the cities of the Emorites, in Cheshbon, and in all the villages thereof.

26 For Cheshbon was the city of Sichon the king of the Emorites; and he had fought against the former king of Moäb, and taken all his land out of his hand, up to the Arnon.

27 Therefore said the poets, Come into Cheshbon, let the city of Sichon be built and established.

28 For a fire is gone out of Cheshbon, a flame from the city of Sichon: it hath consumed 'Ar-Moäb, the men of the high places of the Arnon.

29 Wo to thee, Moäb! thou art lost, O people of Kemosh: he hath suffered his sons to become fugitives, and his daughters to go into captivity, unto the king of the Emorites, Sichon.

30 We have thrown them down; lost is Cheshbon even unto Dibon, and we have laid waste (all) up to Nophach, which reacheth unto Medeba.

31 Thus Israel dwelt in the land of the Emorites.

32 And Moses sent to spy out Ya'zer, and they captured the villages thereof, and drove out the Emorites that were there.

33 And they turned and went up by the way to Bashan; and 'Og, the king of Bashan, went out against them, he, and all his people, to the battle at Edreï.*

---

[a] The wadys, or deep valleys, in the neighbourhood of Palestine, generally have a stream running through them, which swells greatly in the rainy season. Hence נחל signifies both "valley" and "stream."

[b] These places, and those mentioned farther, are names which occur in the book of the wars of the LORD, and are unknown to us now. Arnon has several branches which form the main stream. The descent next spoken of refers to these rivulets, which unite and flow toward the city of 'Ar-Moäb, here called Shebeth-'Ar, literally, "dwelling of 'Ar;" whence the river turned to the well, Beër, which was discovered probably in a country otherwise destitute of good drink water. Onkelos renders, "And thence was the well given them." English version, "And from thence they went to Beër." In this version, Arnheim's translation has been followed.

[c] "And what was its strength? the prohibition of God, who had told them, 'Attack them not,'" &c.—RASHI

34 And the LORD said unto Moses, Fear him not; for into thy hand have I delivered him, and all his people, and his land; and thou shalt do unto him as thou hast done unto Sichon, the king of the Emorites, who dwelt at Cheshbon.

35 And they smote him and his sons, and all his people, until there was none left unto him that escaped; and they took possession of his land.

CHAPTER XXII.

1 And the children of Israel set forward, and encamped in the plains of Moäb, on this side of the Jordan, opposite Jericho.

Haphtorah in Judges xi. 1 to 33.

SECTION XL. BALAK, בלק.

2 ¶ And Balak the son of Zippor saw all that Israel had done to the Emorites.

3 And Moäb was greatly afraid of the people, because it was numerous; and Moäb was horrified because of the children of Israel.

4 And Moäb said unto the elders of Midian, Now will this assemblage devour all that is round about us, as the ox devoureth the grass of the field; and Balak the son of Zippor was king of Moäb at that time.

5 And he sent messengers unto Bil'am[a] the son of Beör to Pethor, which is by the river, in the land of the children of his people, to have him called; saying, Behold, there is a people come out from Egypt; behold, it covereth the surface of the earth, and it is abiding opposite to me:

6 And now do but come, curse me this people; for it is too mighty for me; peradventure I may be able to smite it, that I may drive it out of the land; for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed.

7 And the elders of Moäb and the elders of Midian departed with the rewards[b] of divination in their hand; and they came unto Bil'am, and spoke unto him the words of Balak.

8 And he said unto them, Remain you here this night, and I will bring you word again, as the LORD may speak unto me; and the princes of Moäb abode with Bil'am.

9 And God came unto Bil'am, and said, Who are these men with thee?

10 And Bil'am said unto God, Balak the son of Zippor, the king of Moäb, hath sent unto me, (saying,)

11 Behold, there is the people that is come out of Egypt, and covereth the face of the earth: now come, denounce it for me; peradventure I shall be able to fight against it, and drive it away.

12 And God said unto Bil'am, Thou shalt not go with them: thou shalt not curse the people; for it is blessed.*

13 And Bil'am rose up in the morning, and said unto the princes of Balak, Go back to your land; for the LORD refuseth to give me leave to go with[c] you.

14 And the princes of Moäb rose up, and they went unto Balak, and said, Bil'am refuseth to come with us.

15 And Balak sent yet again princes, more in number, and more honourable than those.

16 And they came to Bil'am, and said to him, Thus hath said Balak the son of Zippor, Do not suffer thyself, I pray thee, to be prevented from coming unto me;

17 For I will honour thee greatly, and whatsoever thou mayest say unto me will I do: and only come, I pray thee, denounce me this people.

18 And Bil'am answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I could not transgress the order of the LORD my God, to do a small or a great thing.

19 And now, I pray you, tarry ye also here this night, that I may know what the LORD will farther speak with me.

20 And God came unto Bil'am at night, and said unto him, If to call thee the men have come, rise up, go with them; but only the word which I shall speak unto thee, that shalt thou do.*

[a] Eng. ver. "Balaam."

[b] According to Midrash Rabba, quoted by Rashi, the translation should be, "with instruments of divination in their hands."

[c] By not stating the reasons for this refusal, the messengers were left in doubt as regards them. Hence they and the king thought, perhaps, that it was because the deputation had not been commensurate with the dignity of the prophet; wherefore Balak despatched a second more numerous and honoured deputation to call him, and then for the first time did Bil'am reveal his powerlessness.

21 And Bil'am rose up in the morning, and saddled his ass, and went with the princes of Moäb.

22 And the anger of God was kindled, because he went; and an angel of the LORD placed himself in the way to be a hindrance to him; and he was riding upon his ass, and his two servants were with him.

23 And the ass saw the angel of the LORD standing in the way, with his sword drawn in his hand; and the ass turned aside out of the way, and went into the field: and Bil'am smote the ass, to make her turn into the way.

24 But the angel of the LORD stepped into a path between the vineyards, (with) a wall on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she forced herself against the wall, and pressed Bil'am's foot against the wall: and he smote her again.

26 And the angel of the LORD went yet farther, and stood in a narrow place, where there was no way to turn either to the right or to the left.

27 And when the ass saw the angel of the LORD, she lay down under Bil'am: whereupon Bil'am's anger was kindled, and he smote the ass with a stick.

28 And the LORD opened the mouth of the ass, and she said unto Bil'am, What have I done unto thee, that thou hast smitten me these three times?

29 And Bil'am said unto the ass, Because thou hast mocked me: had I but a sword in my hand, I would assuredly have now killed thee.

30 And the ass said unto Bil'am, Am not I thy ass, upon which thou hast ridden from thy commencement[a] unto this day? was I ever wont to do so unto thee? and he said, No.

31 Then the LORD opened the eyes of Bil'am, and he saw the angel of the LORD standing in the way, with his sword drawn in his hand: and he bowed down his head and prostrated himself on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thy ass these three times? behold, I went out to be a hindrance; because the journey which is odious to me was too quickly begun.[b]

33 And the ass saw me, and turned aside before me these three times; if she had not turned aside from me, I would surely now not only have slain thee, but saved her alive.

34 And Bil'am said unto the angel of the LORD, I have sinned; for[c] I knew not that thou wast standing against me in the way; but now, if it be evil in thy eyes, I will return home again.

35 And the angel of the LORD said unto Bil'am, Go with the men; however, only the word which I will speak unto thee, that shalt thou speak:[d] and Bil'am went with the princes of Balak.

36 And when Balak heard that Bil'am was come, he went out to meet him unto 'Ir-Moäb, which is on the border of Arnon, which is at the outmost end of the boundary.

37 And Balak said unto Bil'am, Did I not earnestly send unto thee to have thee called? wherefore camest thou not unto me? in truth, am I not able to honour thee?

38 And Bil'am said unto Balak, Lo, I am come unto thee; have I now any power whatever to speak the least? the word that God may put in my mouth, that alone must I speak.*

39 And Bil'am went with Balak, and they came unto Kiryath-chuzoth.

40 And Balak slew oxen and sheep, and sent to Bil'am, and to the princes that were with him.

41 And it came to pass in the morning, that Balak took Bil'am, and brought him up into the high places of Baäl, and he saw thence a portion of the people.

CHAPTER XXIII.

1 And Bil'am said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

2 And Balak did as Bil'am had spoken; and Balak and Bil'am offered a bullock and a ram on every altar.

---

[a] Heb. "From thy first being," which the commentator to Mendelssohn's translation explains, "from the first time thou didst ride."

[b] Mendelssohn, after Rashi; and it means that though permission had been given to the gentile prophet to go to Balak, he nevertheless showed too great and culpable an eagerness to attempt cursing the people of God.

[c] Arnheim renders כ with "that;" Philippson, with "nevertheless."

[d] Bil'am was evidently anxious to injure Israel.

3 And Bil'am said unto Balak, Place thyself by thy burnt-offering; and I will go, peradventure the LORD will come to meet me, and whatsoever he may show me I will tell thee: and he went thoughtfully alone.[a]

4 And God met Bil'am: and he said unto him, The seven altars have I made ready, and I have offered a bullock and a ram upon every altar.

5 And the LORD put a word[b] in Bil'am's mouth, and said, Return unto Balak, and thus shalt thou speak.

6 And he returned unto him, and, lo, he was standing by his burnt-offering, he, and all the princes of Moäb.

7 And he took up his parable, and said, From Aram did Balak send for me, the king of Moäb, out of the mountains of the east, Come, curse me Jacob, and come, defy Israel.

8 How shall I denounce, whom God hath not denounced? and how shall I defy, whom the LORD hath not defied?

9 For from the top of rocks I see him, and from hills I behold him: lo, it is a people that shall dwell alone, and among the nations it shall not be reckoned.

10 Who can count the dust of Jacob, and number the fourth part of Israel? May my soul die the death of the righteous, and may my last end be like his![c]

11 And Balak said unto Bil'am, What hast thou done unto me? to denounce my enemies did I take thee, and, behold, thou hast even blessed them.

12 And he answered and said, Must I not take heed to speak that only which the LORD may put in my mouth?*

13 And Balak said unto him, Come, I pray thee, with me unto another place, from where thou canst see them; nevertheless a portion of them only wilt thou see, but the whole of them thou wilt not see: and denounce them for me from there.

14 And he brought him to the field of the watchmen, on the top of Pisgah, and he built seven altars, and offered a bullock and a ram on every altar.

15 And he said unto Balak, Place thyself here by thy burnt-offering, while I will repair to yonder place.

16 And the LORD met Bil'am, and put a word in his mouth, and said, Return unto Balak, and thus shalt thou speak.

17 And he came to him, and behold, he was standing by his burnt-offering, and the princes of Moäb with him; and Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, Rise up, Balak, and hear; bend hither thy ear unto me, son of Zippor!

19 God is not a man, that he should lie; nor a son of man, that he should repent: hath he said, and shall he not do it? and hath he spoken, and shall he not fulfil it?

20 Behold, to bless I have received (the word); and he hath blessed, and I cannot reverse it.

21 He hath not beheld any wrong[d] in Jacob, nor hath he seen perverseness in Israel: the LORD his God is with him, and the glory of the king dwelleth among him.

22 God, who brought them out of Egypt, is to them like the heights[e] of the reëm.

23 For there is no enchantment in Jacob, nor is there any divination in Israel: at the proper time shall it be said to Jacob and to Israel, what God doth work.

24 Behold, it is a people, that shall rise up as a lioness, and as a lion shall it raise itself: it will not lie down until it have eaten the prey, and have drunk the blood of the slain.

25 And Balak said unto Bil'am, Neither shalt thou denounce them, nor shalt thou any wise bless them.

26 But Bil'am answered and said unto Balak, Have I not spoken unto thee, saying, All that the LORD will speak, that must I do?*

27 And Balak said unto Bil'am, Come, I pray thee, I will take thee unto another

[a] Mendelssohn renders, "to a mountain-top;" but Onkelos gives יחידי "alone;" Rashi agrees with this. Arnheim renders "devoutly." In the present version it has been endeavoured to unite both these ideas.

[b] Mendelssohn, "answer;" Philippson, "speech."

[c] *i. e.* The people, personified as an individual.

[d] Onkelos refers both the "wrong" and "perverseness" to the worship of idols, and so is it rendered by Arnheim. תרועת מלך is given after Onkelos. Rashi, Rashbam, and, after them, Arnheim, render it with "love" or "kindness." Philippson, "the joyous shout of the king."

[e] Arnheim, after whom this verse is given, thinks that it means "God is to the people a sure refuge, like the Alpine heights are to the reëm, which he supposes to be here the chamois, where it is safe against the hunter." Onkelos translates "the strength and height are his," (God's,) meaning that He is mightier than all. O. does not regard therefore ראם as the name of an animal in this verse.

place. peradventure it may be pleasing in the eyes of God that thou mayest denounce them for me from there.

28 And Balak took Bil'am unto the top of Peör, that looketh toward the desert.

29 And Bil'am said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Bil'am had said, and he offered a bullock and a ram on every altar.

CHAPTER XXIV.

1 And when Bil'am saw that it was pleasing in the eyes of the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

2 And Bil'am lifted up his eyes, and when he saw Israel encamped according to their tribes, there came upon him the spirit of God.

3 And he took up his parable, and said, Thus saith Bil'am the son of Beör, and thus saith the man whose eyes are open;

4 Thus saith he who heareth the sayings of God, who seeth the vision of the Almighty, falling down, with unvailed eyes:

5 How beautiful are thy tents, O Jacob, thy dwellings, O Israel!

6 As streams[a] are they spread forth, as gardens by the river's side, as aloe-trees, which the LORD hath planted, as cedar-trees beside the waters.

7 Water runneth out of His[b] buckets, that his seed may be moistened by abundance of water; and exalted above Agag shall be his king, and raised on high shall be his kingdom.

8 God, who brought him forth out of Egypt, is to him like the heights of the reëm; he will devour nations, his oppressors, and their bones will he break, and pierce (them) through with his arrows.

9 He coucheth, he lieth down as a lion, and as a lioness: who shall make him rise up? They that bless thee be blessed, and they that curse thee be cursed.

10 And the anger of Balak was kindled against Bil'am, and he struck his hands together: and Balak said unto Bil'am, To denounce my enemies did I call thee, and, behold, thou hast even blessed them these three times.

11 And now flee thou to thy place: I thought to honour thee greatly; but, lo, the LORD hath kept thee back from honour.

12 And Bil'am said unto Balak, Did I not already speak to thy messengers, whom thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I could not transgress the order of the LORD, to do good or evil out of my own heart: what the LORD will speak, that must I speak?*

14 And now, behold, I am going unto my people: come, I will advise thee against what this people will do to thy people in the end of days.

15 And he took up his parable and said, Thus saith Bil'am the son of Beör, and thus saith the man whose eyes are open;

16 Thus saith he who heareth the sayings of God, and knoweth the knowledge of the Most High, who seeth the vision of the Almighty, falling down, with unvailed eyes:

17 I see him, but not now; I behold him, but not nigh; there steppeth forth a star out of Jacob, and there ariseth a sceptre out of Israel, and he pierceth the chiefs[c] of Moäb, and destroyeth all the children of Sheth.

18 And Edom shall be a conquest, and Seïr shall be a conquest for his enemies; and Israel shall do valiantly.

19 And there shall rule the one from Jacob, and he shall destroy whatever escapeth out of the city.

20 And he looked on Amalek, and he took up his parable, and said, The first of nations[d] is Amalek; but his latter end shall be destruction[e] for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and placed on the rock is thy nest.[f]

22 Nevertheless the Kenite shall be wast-

[a] Others, "valleys."

[b] Arnheim refers "his" to God, who is represented as planting the trees of Israel by flowing streams, the great fertilizers in all countries, particularly in warm climates; the buckets of God, his clouds, then send forth a constant supply, that the seed of the trees spoken of may be blessed by the abundance of the element through which they grow.

[c] After Onkelos. Arnheim and others, "corners."

[d] To war against Israel.—ONKELOS.

[e] Leadeth to destruction.—ARNHEIM.

[f] *i. e.* The mountain-strongholds of the Kenites.

ed: whither[a] will Asshur carry thee away captive?

23 And he took up his parable, and said, Alas, who shall live when God doth appoint this one?[b]

24 But ships will come from the coast of Kittim, and will afflict Asshur, and will afflict 'Eber; and he also will be given to destruction for ever.

25 And Bil'am rose up, and went and returned to his place; and Balak also went his way.

CHAPTER XXV.

1 ¶ And Israel abode in Shittim, and the people began to commit incest with the daughters of Moäb.

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed themselvès down to their gods.

3 And Israel joined themselves unto Baäl-peör; and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, Take all the heads of the people, and (cause them to) hang[c] the (guilty) up before the LORD, in the face of the sun, that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, Slay ye every one his men that have been joined unto Baäl-peör.

6 And, behold, one of the children of Israel came, and brought unto his brethren a Midianitish woman, before the eyes of Moses, and before the eyes of all the congregation of the children of Israel, and these were weeping by the door of the tabernacle of the congregation.*

7 And when Phinehas, the son of Elazar, the son of Aaron the priest, saw it, he rose up from the midst of the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her body: and the plague was stayed from the children of Israel.

9 And those that died in the plague were twenty and four thousand.

Haphtorah in Micah v. 6 to vi. 8.

SECTION XLI. PINECHAS. פִּינְחָס.

10 ¶ And the LORD spoke unto Moses, saying,

11 Phinehas, the son of Elazar, the son of Aaron the priest, hath turned away my wrath from the children of Israel, while he was zealous in my stead[d] in the midst of them, that I consumed not the children of Israel in my indignation.

12 Therefore say, Behold, I give unto him my covenant of peace;

13 And it shall be unto him and unto his seed after him a covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

14 Now the name of the man of Israel that was slain, who was slain with the Midianitish woman, was Zimri, the son of Sahlu, a prince of a family division among the Simeonites.

15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head of tribes, of a family division in Midian.

16 ¶ And the LORD spoke unto Moses, saying,

17 Attack the Midianites and smite them;

18 For they are enemies unto you with their wiles, wherewith they have beguiled you in the matter of Peör, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, who was slain on the day of the plague for the sake of Peör.

CHAPTER XXVI.

1 And it came to pass after the plague,

¶ That the LORD spoke unto Moses and unto Elazar the son of Aaron the priest, saying,

2 Take ye the sum of all the congregation of the children of Israel, from twenty years

---

[a] Rashi. How long will it be when Asshur will, &c. —ARNHEIM.

[b] *i. e.* When God sends Asshur to execute his will. See Isaiah x. 5.—Philippson, "Wo! who might live, if God dispense it!"

[c] And judge and slay those who deserve death.—ONKELOS.

[d] Heb. "In his avenging my vengeance;" meaning, that Phinehas executed the judgment which the LORD would otherwise have executed upon the daring Zimri.—The word "indignation" is used here for בקנאתי, as this expresses the idea of "wrath existed by the exhibition of the apostasy" spoken of in the first verses of this chapter, better than "jealousy."

old and upward, by the descent from their fathers, all that are able to go forth to war in Israel.

3 And Moses with El'azar the priest spoke with them in the plains of Moäb by the Jordan opposite Jericho, saying,

4 (Take[a] the sum of the people,) from twenty years old and upward; as the LORD commanded Moses and the children of Israel, who went forth out of the land of Egypt.*

5 Reüben, the eldest son of Israel: the children of Reüben, of Chanoch, the family of the Chanochites; of Pallu, the family of the Palluites;

6 Of Chezron, the family of the Chezronites; of Carmi, the family of the Carmites.

7 These are the families of the Reübenites; and those that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu: Eliab.

9 And the sons of Eliab: Nemuël, and Dathan, and Abiram. These are Dathan and Abiram, men called to the assembly, who quarrelled against Moses and against Aaron in the company of Korach, at the time they quarrelled against the LORD;

10 When the earth opened her mouth, and swallowed them up together with Korach, while that company died, when the fire devoured the two hundred and fifty men; and they became a sign.[b]

11 But the sons of Korach did not die.

12 ¶ The sons of Simeon after their families: of Nemuël, the family of the Nemuëlites; of Yamin, the family of the Yaminites; of Yachin, the family of the Yachinites;

13 Of Zerach, the family of the Zarchites; of Shaül, the family of the Shaülites.

14 These are the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites; of Chaggi, the family of the Chaggites; of Shuni, the family of the Shunites;

16 Of Ozni, the family of the Oznites; of 'Eri, the family of the 'Erites;

17 Of Arod, the family of the Arodites; of Arëli, the family of the Arëlites;

18 These are the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 ¶ The sons of Judah were 'Er and Onan; and 'Er with Onan died in the land of Canaan.

20 And the sons of Judah after their families were: of Shelah, the family of the Shelanites; of Perez, the family of the Parzites; of Zerach, the family of the Zarchites.

21 And the sons of Perez were: of Chezron, the family of the Chezronites; of Chamul, the family of the Chamulites.

22 These are the families of Judah, according to those that were numbered of them, seventy and six thousand and five hundred.

23 ¶ The sons of Issachar after their families: of Tola', the family of the Tola'ites; of Puva, the family of the Punites;

24 Of Yashub, the family of the Yashubites; of Shimron, the family of the Shimronites.

25 These are the families of Issachar according to those that were numbered of them, sixty and four thousand and three hundred.

26 ¶ The sons of Zebulun after their families: of Sered, the family of the Sardites; of Elon, the family of the Elonites; of Yachleël, the family of the Yachleëlites.

27 These are the families of the Zebulonites according to those that were numbered of them, sixty thousand and five hundred.

28 ¶ The sons of Joseph after their families are Menasseh and Ephraim.

29 The sons of Menasseh: of Machir, the family of the Machirites; and Machir begat Gil'ad; of Gil'ad, the family of the Gil'adites.

30 These are the sons of Gil'ad: of Fezer, the family of the Fezerites; of Chelek, the family of the Chelkites;

31 And of Assriël, the family of the Assriëlites; and of Shechem, the family of the Shichmites;

[a] The words enclosed in parentheses are not in the Hebrew, as is likewise the case with nearly all others marked thus in this version; but they are such as are absolutely required by the context.

[b] The punishment inflicted on the trangressors must always be looked upon as a means of guarding others against following the sinful course through which the evil was brought upon the sinners; hence the persons in the text are said to have become a "sign," or, more properly, a "banner," or a signal raised up on high, as a landmark for those who may pass the road where the banner is planted. Rashi, therefore, comments, "As a sign and memorial, in order that no stranger shall in future approach to contend about the priesthood."

32 And of Shemida', the family of the Shemida'ites; and of Chepher, the family of the Chephrites.

33 And Zelophchad the son of Chepher had no sons, but only daughters; and the names of the daughters of Zelophchad were Machlah, and No'ah, Choglah, Milcah, and Tirzah.

34 These are the families of Menasseh; and those that were numbered of them were fifty and two thousand and seven hundred.

35 ¶ These are the sons of Ephraim after their families: of Shuthelach, the family of the Shuthalchites; of Becher, the family of the Bachrites; of Tachan, the family of the Tachanites.

36 And these are the sons of Shuthelach: of 'Eran, the family of the 'Eranites.

37 These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred: these are the sons of Joseph after their families.

38 ¶ The sons of Benjamin after their families: of Bela', the family of the Bal'ites; of Ashbel, the family of the Ashbelites; of Achiram, the family of the Achiramites;

39 Of Shephupham,[a] the family of the Shuphamites; of Chupham, the family of the Chuphamites.

40 And the sons of Bela' were Ard and Na'aman: of Ard, the family of the Ardites; and of Na'aman, the family of the Na'amites.

41 These are the sons of Benjamin after their families; and those that were numbered of them were forty and five thousand and six hundred.

42 ¶ These are the sons of Dan after their families: of Shucham, the family of the Shuchamites; these are the families of Dan after their families.

43 All the families of the Shuchamites, according to those that were numbered of them, were sixty and four thousand and four hundred.

44 ¶ The children of Asher after their families: of Yimnah, the family of the Yimnites; of Yishvi, the family of the Yishvites; of Beri'ah, the family of the Beri'ites.

45 Of the sons of Beri'ah: of Cheber, the family of the Chebrites; of Malkiël, the family of the Makiëlites.

46 And the name of the daughter of Asher was Serach.

47 These are the families of the sons of Asher according to those that were numbered of them, fifty and three thousand and four hundred.

48 ¶ The sons of Naphtali after their families: of Yachzeël, the family of the Yachzeëlites; of Guni, the family of the Gunites;

49 Of Yezer, the family of the Yizrites; of Shillem, the family of the Shillemites.

50 These are the families of Naphtali according to their families; and those that were numbered of them were forty and five thousand and four hundred.

51 These were the numbered of the children of Israel, six hundred thousand, and one thousand, seven hundred and thirty.[5]

52 ¶ And the LORD spoke unto Moses, saying,

53 Unto these shall the land be divided for an inheritance according to the number of the names.

54 To the large tribe shalt thou give the more inheritance, and to the small shalt thou give the less inheritance: to each according to those that were numbered thereof shall its inheritance be given.

55 Nevertheless, through the lot shall the land be divided: according to the names of the tribes of their fathers shall they obtain their inheritance.

56 By the decision of the lot shall the inheritance of each be divided, according as they are many or few.

57 ¶ And these are those that were numbered of the Levites after their families: of Gershon, the family of the Gershnites; of Kehath, the family of the Kehathites; of Merari, the family of the Merarites.

58 These are the families of Levi: the family of the Libnites, the family of the Chebronites, the family of the Machlites, the

[a] In comparing the names of the families of Israel with those of the fathers who first came into Egypt, there will be found considerable variation in some of them; for instance, the name in the text is Shephupham; in Genesis xlvi. 21, it is Muppim; so likewise Nemuël is in Genesis Yemuël; Zochar there, is Zerach here; Yob is Yashub, &c. The reason of these changes is not very apparent: perhaps the original founders of the family were known by both names, or these may have become corrupted in the process of time.

family of the Mushites, the family of the Korchites; and Kehath begat 'Amram.

59 And the name of 'Amram's wife was Yochebed, the daughter of Levi, whom (her mother) bore to Levi in Egypt; and she bore unto Amram, Aaron and Moses, and Miriam their sister.

60 And there were born unto Aaron, Nadab, and Abihu, Elazar, and Ithamar.

61 And Nadab and Abihu died, when they offered a strange fire before the LORD.

62 And those that were numbered of them were twenty and three thousand, all the males from a month old and upward; for they were not numbered among the children of Israel, because there was not given unto them any inheritance among the children of Israel.

63 These are those that were numbered by Moses and Elazar the priest, who numbered the children of Israel in the plains of Moäb by the Jordan, opposite Jericho.

64 And among these there was not one man of those whom Moses and Aaron the priest had numbered, who numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They shall surely die in the wilderness: and there was not left of them one man, save Caleb the son of Yephunneh, and Joshua the son of Nun.

CHAPTER XXVII.

1 ¶ And there came nigh the daughters of Zelophehad, the son of Chepher, the son of Gil'ad, the son of Machir, the son of Menasseh, of the families of Menasseh the son of Joseph: and these are the names of his daughters, Machlah, No'ah, and Choglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Elazar the priest, and before the princes, and all the congregation, by the door of the tabernacle of the congregation, saying,

3 Our father died in the wilderness; but he was not among the company of those that gathered themselves together against the LORD in the company of Korach; but in his own sin he died, and sons he had not.

4 Why should the name of our father be done away from the midst of his family, because he hath no son? Give unto us a possession among the brothers of our father.

5 And Moses brought their cause before the LORD.*

6 ¶ And the LORD spoke unto Moses, saying,

7 The daughters of Zelophehad speak rightly: thou shalt indeed give them a possession as an inheritance among the brothers of their father; and thou shalt cause the inheritance of their father to pass unto them.

8 And unto the children of Israel shalt thou speak, saying, If a man die, and have no son, then shall ye cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then shall ye give his inheritance unto his brothers.

10 And if he have no brothers, then shall ye give his inheritance unto his father's brothers.

11 And if his father have no brothers, then shall ye give his inheritance unto his kinsman that is next to him of his family, and he shall inherit it; and it shall be unto the children of Israel a statute of justice, as the LORD hath commanded Moses.

12 ¶ And the LORD said unto Moses, Go thou up unto this mount of 'Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, then shalt thou also be gathered unto thy people, as Aaron thy brother hath been gathered.

14 Because ye rebelled against my order in the desert of Zin, at the quarrelling of the congregation, to sanctify[s] me through the waters before their eyes: these are the waters of Meribah in Kadesh, in the wilderness of Zin.

15 ¶ And Moses spoke unto the LORD, saying,

16 Let the LORD, the God of the spirits of all flesh, appoint a man over the congregation,

17 Who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in; that the congregation of the LORD be not as a flock which have no shepherd.

18 And the LORD said unto Moses, Take to thyself Joshua the son of Nun, a man in

[s] Meaning, that they had omitted to sanctify God. Mendelssohn, therefore, translates freely, "Because you should have sanctified me, on the occasion of the water, before their eyes."

whom there is a spirit, and thou shalt lay thy hand upon him;

19 And thou shalt cause him to stand before Elazar the priest, and before all the congregation; and thou shalt give him a charge[a] before their eyes.

20 And thou shalt put some of thy greatness upon him; in order that all the congregation of the children of Israel may be obedient.

21 And before Elazar the priest shall he stand, and he shall ask of him after the judgment of the Urim before the LORD: at his[b] direction shall they go out, and at his direction shall they come in, he, and all the children of Israel with him, and all the congregation.

22 And Moses did, as the LORD had commanded him; and he took Joshua, and caused him to stand before Elazar the priest, and before all the congregation;

23 And he laid his hands upon him, and gave him a charge: as the LORD had commanded by the hand of Moses.*

CHAPTER XXVIII.

1 ¶ And the LORD spoke unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, my bread for my sacrifices consumed by fire, for a sweet savour unto me, shall ye observe to offer unto me in its due season.[c]

3 And thou shalt say unto them, This is the offering made by fire which ye shall bring unto the LORD: Sheep of the first year without blemish, two on every day, as a continual burnt-offering.

4 The one sheep shalt thou prepare in the morning, and the other sheep shalt thou prepare toward evening;

5 And a tenth part of an ephah of fine flour for a meat-offering, mingled with the fourth part of a hin of beaten oil.

6 It is a continual burnt-offering, as it was prepared at mount Sinai, for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof shall be the fourth part of a hin for the one sheep: in the holy place shalt thou cause the strong wine to be poured out as a drink-offering unto the LORD.

8 And the other sheep shalt thou prepare toward evening: as the meat-offering of the morning, and as the drink-offering thereof, shalt thou prepare it; an offering made by fire, for a sweet savour unto the LORD.

9 ¶ And on the sabbath-day two sheep of the first year without blemish, and two tenth parts of fine flour for a meat-offering, mingled with oil, and the drink-offering thereof.

10 This is the burnt-offering of the sabbath on every sabbath, besides the continual burnt-offering, and its drink-offering.

11 ¶ And on the beginnings of your months shall ye bring as a burnt-offering unto the LORD, two young bullocks, and one ram, seven sheep of the first year without blemish.

12 And three tenth parts of fine flour for a meat-offering, mingled with oil, for each one bullock; and two tenth parts of fine flour for a meat-offering, mingled with oil, for the one ram;

13 And a tenth part of fine flour mingled with oil for a meat-offering for every sheep: as a burnt-offering for a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half of a hin of wine for each bullock, and the third part of a hin for the ram, and a fourth part of a hin for every sheep: this is the burnt-offering of the new moon for every month throughout the months of the year.

15 And one he-goat for a sin-offering unto the LORD: beside the continual burnt-offering shall it be prepared with its drink-offering.*

16 ¶ And in the first month, on the fourteenth day of the month, the passover-lamb (must be offered) unto the LORD.

17 And on the fifteenth day of this month is the feast; seven days shall unleavened bread be eaten.

18 On the first day is a holy convocation; no manner of servile work shall ye do;

19 And ye shall bring as a sacrifice made by fire for a burnt-offering unto the LORD, two young bullocks, and one ram, and seven sheep of the first year; without blemish shall they be unto you;

[a] Give him publicly a distinct injunction of the manner in which he is to administer the government, exercise justice, and be a valiant leader in battle.

[b] That is, of Elazar. The priest invested with the knowledge derived from the judgment of the Urim, should impart to the political chief the Divine injunctions for the government of the people.

[c] Whether on sabbath or week-days

20 And their meat-offering shall be of fine flour mingled with oil; three tenth parts for each bullock, and two tenth parts for the ram shall ye offer;

21 A tenth part each shalt thou offer for every sheep, of the seven sheep;

22 And one goat for a sin-offering, to make an atonement for you.

23 Besides the burnt-offering of the morning, which is for a continual burnt-offering, shall ye prepare these.

24 After this manner[a] shall ye prepare daily, throughout the seven days, the food of the sacrifice made by fire, for a sweet savour unto the LORD: besides the continual burnt-offering shall it be prepared with its drink-offering.

25 And on the seventh day shall ye have a holy convocation; no servile work shall ye do.

26 ¶ And on the day of the first-fruits,[b] when ye bring a new meat-offering unto the LORD, after your weeks are out, shall ye have a holy convocation; no servile work shall ye do.

27 And ye shall bring as a burnt-offering for a sweet savour unto the LORD, two young bullocks, one ram, seven sheep of the first year;

28 And their meat-offering of fine flour mingled with oil, three tenth parts for each one bullock, two tenth parts for the one ram,

29 A tenth part each for every sheep, of the seven sheep;

30 One he-goat to make an atonement for you:

31 Besides the continual burnt-offering and its meat-offering shall ye prepare them; without blemish shall they be unto you together with their drink-offerings.

CHAPTER XXIX.

1 ¶ And in the seventh month, on the first day of the month, shall ye have a holy convocation; no servile work shall ye do: a day of blowing the cornet shall it be unto you.

2 And ye shall prepare as a burnt-offering for a sweet savour unto the LORD, one young bullock, one ram, seven sheep of the first year without blemish;

3 And their meat-offering of fine flour mingled with oil, three tenth parts for the bullock, and two tenth parts for the ram,

4 And one tenth part for every sheep, of the seven sheep;

5 And one he-goat for a sin-offering, to make an atonement for you:

6 Besides the burnt-offering of the new-moon,[c] and its meat-offering, and the daily burnt-offering, and its meat-offering, and their drink-offerings, according unto their prescribed manner; for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And on the tenth day of this seventh month shall ye have a holy convocation; and ye shall afflict[d] your persons; no manner of work shall ye do.

8 And ye shall bring as a burnt-offering unto the LORD for a sweet savour, one young bullock, one ram, seven sheep of the first year; without blemish shall they be unto you.

9 And their meat-offering shall be of fine flour mingled with oil, three tenth parts for the bullock, two tenth parts for the one ram,

10 A tenth part each for every sheep, of the seven sheep;

11 One he-goat for a sin-offering: besides the sin-offering of the atonement,[e] and the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.*

12 ¶ And on the fifteenth day of the seventh month shall ye have a holy convocation; no servile work shall ye do; and ye shall keep a feast unto the LORD seven days.

13 And ye shall bring as a burnt-offering, a sacrifice made by fire, for a sweet savour unto the LORD, thirteen young bullocks,[f] two

[a] Heb. "Like these."

[b] The feast of weeks, which is at the end of the seven weeks from the beginning of the harvest, or the second day of the passover. It is called the day of first-fruits, on account of the two loaves of the first wheat sacrificed thereon.

[c] Though the first day of the seventh month is an especial festival, it nevertheless is also a new-moon day; consequently the sacrifices ordained above (xxviii. 11–15) must be brought, in addition to the festive-offering commanded in this section.

[d] *i. e.* By fasting.

[e] In addition to the sin-offerings, the blood of which was carried into the holy of holies, the goat for 'Azazel, and the ram for a burnt-offering, mentioned in Leviticus xvi., shall these sacrifices be made.

[f] As the whole scheme of sacrifices is merely an authoritative enactment of the LORD, it would be needless to

rams, and fourteen sheep of the first year; without blemish shall they be.

14 And their meat-offering shall be of fine flour mingled with oil, three tenth parts for every bullock of the thirteen bullocks, two tenth parts for each one ram of the two rams,

15 And a tenth part each for every sheep of the fourteen sheep.

16 And one he-goat for a sin-offering: besides the continual burnt-offering, its meat-offering, and its drink-offering.

17 ¶ And on the second day, twelve young bullocks, two rams, fourteen sheep of the first year without blemish;

18 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the sheep, shall be according to their number, after the prescribed manner;

19 And one he-goat for a sin-offering: besides the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen sheep of the first year without blemish;

21 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the sheep, shall be according to their number, after the prescribed manner;

22 And one goat for a sin-offering: besides the continual burnt-offering, and its meat-offering, and its drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, fourteen sheep of the first year without blemish;

24 Their meat-offering and their drink-offerings for the bullocks, for the rams, and for the sheep, shall be according to their number, after the prescribed manner;

25 And one he-goat for a sin-offering: besides the continual burnt-offering, its meat-offering, and its drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, fourteen sheep of the first year without blemish;

27 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the sheep, shall be according to their number, after the prescribed manner;

28 And one goat for a sin-offering: besides the continual burnt-offering, and its meat-offering, and its drink-offering.

29 ¶ And on the sixth day eight bullocks, two rams, fourteen sheep of the first year without blemish;

30 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the sheep, shall be according to their number, after the prescribed manner;

31 And one goat for a sin-offering: besides the continual burnt-offering, its meat-offering, and its drink-offerings.

32 ¶ And on the seventh day seven bullocks, two rams, fourteen sheep of the first year without blemish;

33 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the sheep, shall be according to their number, after their prescribed manner;

34 And one goat for a sin-offering: besides the continual burnt-offering, its meat-offering, and its drink-offering.*

35 ¶ On the eighth day shall ye have a solemn assembly;[a] no servile work shall ye do.

36 And ye shall bring as a burnt-offering, a sacrifice made by fire, for a sweet savour unto the LORD, one bullock, one ram, seven sheep of the first year without blemish.

37 Their meat-offering and their drink-offerings for the bullock, for the ram, and for the sheep, shall be according to their number, after the prescribed manner;

38 And one goat for a sin-offering: besides the continual burnt-offering, and its meat-offering, and its drink-offering.

39 These shall ye prepare unto the LORD on your appointed festivals; besides your vows, and your freewill-offerings, consisting of your burnt-offerings, and of your meat offerings, and of your drink-offerings, and of your peace-offerings.

CHAPTER XXX.

1[b] And Moses said to the children of Israel according to all that the LORD had commanded Moses.

Haphtorah in 1 Kings xviii. 46 to xix. 21; but if it be after the 17th of Tamuz, in Jeremiah i. 1 to ii. 3.

seek for any particular reason for the diversity in the various festivals. Only when offered as ordained, were burnt and other offerings acceptable, as acts of obedience and submission to the supreme will of Israel's Ruler and King. Hence, also, it is useless to seek for an exact solution of the various ceremonies attending them.

[a] "A conclusion feast."—PHILIPPSON.

[b] The English version commences ch. xxx. at ver. 2.

SECTION XLII. MATTOTH, מטות.

2 ¶ And Moses spoke unto the heads of the tribes of the children of Israel, saying, This is the thing which the LORD hath commanded,

3 If a man make a vow unto the LORD, or he swear an oath to bind his soul with an obligation:[a] he shall not profane his word; according to all that proceedeth out of his mouth shall he do.

4 And if a woman make a vow unto the LORD, and bind herself by an obligation, being in her father's house in her youth;

5 And her father hear her vow, and her obligation wherewith she hath bound her soul, and her father be silent to her: then shall all her vows stand, and every obligation wherewith she hath bound her soul shall stand.

6 But if her father disallow her on the day that he heareth it: all her vows or her obligations, wherewith she hath bound her soul, shall not stand; and the LORD will forgive her, because her father hath disallowed her.

7 And if she be given to a man, and have vows upon her, or what she may have uttered with her lips, wherewith she hath bound her soul;

8 And her husband hear it, and be silent to her on the day that he heareth it: then shall her vows stand, and her obligations, wherewith she hath bound her soul, shall stand.

9 But if on the day of her husband's hearing it, he disallow her: then doth he annul her vow which is upon her, and that which she hath uttered with her lips, wherewith she hath bound her soul; and the LORD will forgive her.

10 But regarding the vow of a widow, or of her that is divorced, all, wherewith she hath bound her soul, shall stand for her.

11 And if she had vowed in her husband's house,[b] or had bound her soul by an obligation with an oath;

12 And her husband heard it, and was silent to her, and disallowed her not: then all her vows shall stand, and every obligation, wherewith she hath bound her soul, shall stand.

13 But if her husband hath annulled them on the day he heard them: then whatsoever proceeded out of her lips, concerning her vows, or concerning the obligation of her soul, shall not stand; her husband hath annulled them; and the LORD will forgive her.

14 Every vow, and every binding oath to afflict the person, her husband may confirm it, or her husband may annul it.

15 But if her husband should be silent to her from day to day: then hath he confirmed all her vows, or all her obligations, which are upon her; he hath confirmed them, because he was silent to her on the day that he heard them.

16 But if he should annul them after (the day) that he hath heard them: then shall he bear her iniquity.

17 These are the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth, in her father's house.*

CHAPTER XXXI.

1 ¶ And the LORD spoke unto Moses, saying,

2 Execute the vengeance of the children of Israel on the Midianites, after which thou shalt be gathered unto thy people.

3 And Moses spoke unto the people, saying, Arm from yourselves some men for the army, and let them go against the Midianites, to execute the vengeance of the LORD on Midian.

4 A thousand each for every tribe, of all the tribes of Israel, shall ye send to the army.

5 And there were levied out of the thou-

[a] That is, to prohibit oneself something which otherwise is permitted to him, whereas a vow may refer to do something which otherwise would not be obligatory. In either case, whether it was by an oath or simple declaration, we are warned not to violate our word, called in the text to profane it.

[b] Verse 8 refers evidently to oaths made before the engagement of the female to her husband, although a secondary rule concerning the vows of a minor, who is betrothed, is also drawn from it; whereas the present addresses itself to those made after marriage, while the wife is in her husband's house. It is also inferred from this that, if a woman, during her husband's life, has made a vow to take effect after a certain time, and he disallow it, though he should die before the time, still the vow is annulled.

sands of Israel, a thousand of every tribe, twelve thousand armed for the army.

6 And Moses sent them, a thousand of every tribe, to the army; them and Phinehas the son of Elazar the priest, to the army, with the holy vessels, and the trumpets for blowing the alarm in his hand.

7 And they marched out against the Midianites, as the LORD had commanded Moses; and they slew every male.

8 And the kings of Midian they slew, besides the rest of their men that were slain; namely, Evi, and Rekem, and Zur, and Chur, and Reba', the five kings of Midian; and Bil'am the son of Beör they slew with the sword.

9 And the children of Israel took captives the women of Midian, and their little ones; and all their cattle, and all their flocks, and all their goods, they took as spoil.

10 And all their cities wherein they dwelt, and all their castles they burnt with fire.

11 And they took all the spoil, and all the booty, both of men and of cattle.

12 And they brought unto Moses, and to Elazar the priest, and unto the congregation of the children of Israel, the captives,[a] and the booty, and the spoil, unto the camp, to the plains of Moäb, which are by the Jordan opposite Jericho.*

13 ¶ And Moses, and Elazar the priest, and all the princes of the congregation, went forth to meet them, to without the camp.

14 And Moses was wroth with the officers of the host, the captains over the thousands, and the captains over the hundreds, who had come from the war-campaign.

15 And Moses said unto them, Have ye allowed all the females to live?

16 Behold, these chiefly were the cause unto the children of Israel, through the counsel of Bil'am, to commit the gross trespass against the LORD in the matter of Peör; through which there was the plague among the congregation of the LORD.

17 And now kill ye every male among the little ones, and every woman that hath known man by lying with him shall ye kill.

18 But all among the women-children, that have not known a man by lying with him, keep alive for yourselves.

19 But ye,—you must abide without the camp seven days: all ye who have killed any person, and all who have touched any one slain, shall purify yourselves on the third day, and on the seventh day;[b] both you and your captives.

20 And every garment, and whatever is made of skins, and every work of goats' hair, and every vessel made of wood, shall ye purify unto yourselves.

21 ¶ And Elazar the priest said unto the men of the army who had gone to the battle, This is the ordinance of the law which the LORD hath commanded Moses:

22 Nevertheless[c] the gold, and the silver, the copper, the iron, the tin, and the lead,

23 Every thing that cometh into the fire shall ye make go through the fire, and it shall be clean; only it shall be purified with the waters of sprinkling: and whatsoever doth not come into the fire shall ye cause to go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and after that may ye come into the camp.*

25 ¶ And the LORD said unto Moses, as followeth,

26 Take the sum of the booty of the captives, both of man and of cattle, thou, with Elazar the priest, and the chiefs of the families of the congregation:

27 And thou shalt divide the booty, between those that carried on the war, who went out to the army, and between all the congregation.

28 And thou shalt levy a tribute unto the LORD from the men of war who went out to the army, one individual from every five hundred, of the persons, and of the beef-cattle, and of the asses, and of the sheep;

29 From their half shall ye take it; and

[a] The word "captives" שבי refers to human beings; "spoil" שלל to inanimate things, "booty" מלקוח to the cattle. But when they are not all enumerated together, both שלל and מלקוח refer to all things taken in war, as the English word *spoil*.

[b] In obedience to the injunction contained in chap. xix., by which every one touching a dead body is rendered unclean, and remains so, till sprinkled with the ashes of the red cow.

[c] "Although Moses only instructed you respecting the law of uncleanness, you are now to be instructed, in addition, concerning the purification of vessels used for forbidden food. 'Only' means an exception: you are not to use such articles even after they have been cleansed from

thou shalt give it unto Elazar the priest, for a heave-offering of the LORD.

30 And from the half of the children of Israel, shalt thou take one individual, as it may come,[a] from any fifty, of the persons, of beef-cattle, of the asses, and of the flocks, of all manner of cattle; and thou shalt give the same unto the Levites, who keep the charge of the tabernacle of the LORD.

31 And Moses with Elazar the priest did, as the LORD had commanded Moses.

32 And the booty, being the rest of the spoil which the men of the army had taken, was of sheep and goats, six hundred thousand and seventy thousand and five thousand,

33 And of beef-cattle, seventy and two thousand,

34 And of asses, sixty and one thousand,

35 And of human persons, of women that had not known man by lying with him, in all thirty and two thousand.

36 And the half, the portion of those who had gone out in the army, was, in the number of sheep and goats, three hundred thousand and seven and thirty thousand and five hundred.

37 And the tribute unto the LORD of the flocks was six hundred and seventy and five.

38 And the beef-cattle were thirty and six thousand; and the tribute thereof unto the LORD was seventy and two.

39 And the asses were thirty thousand and five hundred; and the tribute thereof unto the LORD was sixty and one.

40 And the human persons were sixteen thousand; and the tribute thereof unto the LORD was thirty and two persons.

41 And Moses gave the tribute, the LORD'S heave-offering, unto Elazar the priest, as the LORD had commanded Moses.*

42 And from the half of the children of Israel, which Moses divided off from the men that had gone forth in the army,—

43 (Now the half of the congregation was, of sheep and goats three hundred thousand and thirty thousand, seven thousand and five hundred,

44 And beef-cattle, thirty and six thousand,

45 And asses thirty thousand five hundred,

46 And human persons sixteen thousand;)

47 And Moses took from this half of the children of Israel, as it came, one from every fifty, of man and of cattle, and gave the same unto the Levites, who kept the charge of the tabernacle of the LORD; as the LORD had commanded Moses.

48 And there came near unto Moses the officers who had been over the thousands of the army, the captains of the thousands, and the captains of the hundreds,

49 And they said unto Moses, Thy servants have taken the sum of the men of war who have been under our command, and there lacketh not one man of us.

50 We have therefore brought an oblation unto the LORD, each what he hath gotten of vessels of gold, chains, and bracelets, finger-rings, ear-rings, and tablets, to make an atonement[b] for our souls before the LORD.

51 And Moses with Elazar the priest took the gold from them, all kinds of wrought articles.

52 And all the gold of the offering that they offered up to the LORD, was sixteen thousand seven hundred and fifty shekels, from the captains of the thousands, and from the captains of the hundreds.

53 The men of the army had taken spoil, every man for himself.

54 And Moses and Elazar the priest took the gold from the captains of the thousands and of the hundreds, and they brought it into the tabernacle of the congregation, as a memorial for the children of Israel before the LORD.*

CHAPTER XXXII.

1 ¶ Now the children of Reüben and the children of Gad had a very great multitude of cattle; and they saw the land of Ya'zer,

---

the uncleanness of the dead, till they have been treated after the manner prescribed in this section.—After RASHI.

[a] חוּשׁ means "to seize;" the participle here employed means, therefore, "just as it came," or "as it was seized hold of," that is, no particular care being employed in making the selection.

[b] By referring to Exodus xxx. 12, it will be found that when numbering the people, it was ordained that every one should offer half a shekel as an atonement, that "there might be no plague among the children of Israel." It was no doubt this commandment, at the taking of the general census, which induced the captains of the army to offer a similar gift as an atonement for the numbering of the men intrusted to their command, at the partial census which they had instituted.

and the land of Gil'ad, that, behold, the place was a place for cattle.

2 And the children of Gad and the children of Reüben came, and said unto Moses, and unto Elazar the priest, and unto the princes of the congregation, as followeth,

3 'Ataroth, and Dibon, and Ya'zer, and Nimrah, and Cheshbon, and El'aleh, and Sebam, and Nebo, and Be'on,

4 The country which the LORD hath smitten before the congregation of Israel, is a land for cattle: and thy servants have cattle.

5 ¶ And they said, If we have found grace in thy eyes, let this land be given unto thy servants for a possession: do not compel us to go over the Jordan.

6 And Moses said unto the children of Gad, and unto the children of Reüben, Shall your brethren go to the war, and will ye[a] sit here?

7 And wherefore will you turn aside the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea' to see the land.

9 For they went up as far as the valley of Eshcol, and they saw the land, and then they turned aside the heart of the children of Israel, so that they would not go into the land which the LORD had given them.

10 And the anger of the LORD was kindled on that day, and he swore, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:[b]

12 Save Caleb the son of Yephunneh the Kenizzite, and Joshua the son of Nun; for they have wholly followed the LORD.

13 And the anger of the LORD was thus kindled against Israel, and he made them wander about in the wilderness forty years, until all the generation was spent, that had done the evil in the eyes of the LORD.

14 And now, behold, ye are risen up in your fathers' stead, a new race of sinful men, to augment yet more the fierce anger of the LORD toward Israel.

15 For if ye turn away from after him, he will yet longer leave them in the wilderness; and ye will thus be destruction to all this people.

16 ¶ And they came near unto him, and said, Sheepfolds will we build for our cattle here, and cities for our little ones;

17 But we ourselves will go ready armed before the children of Israel, until that we have brought them unto their place; and our little ones shall dwell in the fortified cities, because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have acquired for themselves every man his inheritance.

19 For we will not take possession with them on the other side of the Jordan, and farther on: when[c] our inheritance hath come to us on this side of the Jordan eastward.*

20 ¶ And Moses said unto them, If ye will do this thing, if ye will arm yourselves before the LORD for the war;

21 And every armed man of you will go over the Jordan before the LORD, until he have driven out his enemies from before him;

22 And when, only after the land hath been subdued before the LORD, ye will return, and ye be thus guiltless[d] before the LORD, and before Israel: then shall this land be yours for a possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD; and ye shall experience the punishment[e] of your sin which will overtake you.

24 Build yourselves cities for your little ones, and folds for your flocks; and that which hath proceeded out of your mouth shall ye do.

---

[a] Moses thought, probably, that it was an unwillingness on the part of the petitioners to enter Palestine, which caused them to prefer the eastern side of Jordan; and that their refusal to participate in the conquest of the western part might perhaps induce the other tribes to rebel, which again would cause the wandering in the desert to be continued for an indefinite length of time. Hence his remonstrances, and their assurance that it was simply because the land was suited for the pasture of their cattle that their request was made.

[b] Heb. "They have not filled after me;" meaning, that they had not rendered their hearts fully willing to follow the LORD.

[c] Onkelos and others, "because."

[d] Arnheim renders והייתם נקים with "ye have discharged the duty."—We can derive from this a lesson, that it is not enough for us to act justly before God, but we should also strive to avoid suspicion from man.

[e] חטאת properly signifies "the sin," and then also the punishment which follows on the same.

25 And the children of Gad and the children of Reüben said unto Moses, as followeth, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall remain there in the cities of Gil'ad;

27 But thy servants will pass over, every one that is armed for the army, before the LORD, to the war, as my lord speaketh.

28 And Moses commanded concerning them Elazar the priest, and Joshua the son of Nun, and the chiefs of the families of the tribes of the children of Israel;

29 And Moses said unto them, If the children of Gad and the children of Reüben do pass with you over the Jordan, every one that is armed for the war, before the LORD, and the land shall be subdued before you: then shall ye give to them the land of Gil'ad for a possession;

30 But if they should not pass over armed with you, they shall take possessions among you in the land of Canaan.[a]

31 And the children of Gad and the children of Reüben answered, saying, That which the LORD hath spoken concerning thy servants, even so will we do.

32 We will indeed pass over armed before the LORD into the land of Canaan, while ours remaineth the possession of our inheritance on this side of the Jordan.

33 And Moses gave unto them, to the children of Gad, and to the children of Reüben, and to half the tribe of Menasseh the son of Joseph, the kingdom of Sichon, the king of the Emorites, and the kingdom of 'Og, the king of Bashan, the land, with its cities within the boundaries, the cities of the country round about.

34 And the children of Gad built Dibon, and 'Ataroth, and 'Aro'er,

35 And 'Atroth-shophan, and Ya'zer, and Yogbehah,

36 And Beth-nimrah, and Beth-haran, fortified cities, and folds for flocks,

37 And the children of Reüben built Chesh bon, and El'aleh, and Kiryathayim,

38 And Nebo, and Ba'al-me'on (their names being changed), and Sibmah; and they gave the former names[b] unto the cities which they built.

39 And the children of Machir the son of Menasseh went to Gil'ad, and conquered it, and dispossessed the Emorites who were in it.*

40 And Moses gave Gil'ad unto Machir the son of Menasseh; and he dwelt therein.

41 And Yaïr the son of Menasseh went and conquered the small towns thereof, and called them Chavoth-yaïr.

42 And Nobach went and conquered Kenath, and the villages thereof, and called it Nobach, after his own name.

Haphtorah in Jeremiah i. 1 to ii. 3.

SECTION XLIII. MASSAY, מסעי.

CHAPTER XXXIII.

1 ¶ These are the journeys of the children of Israel, who went forth out of the land of Egypt according to their armies, under the guidance of Moses and Aaron.

2 And Moses wrote their departures according to their journeys by the order of the LORD; and these are their journeys according to their departures.

3 And they set forward from Ra'meses in the first month; on the fifteenth day of the first month, on the morrow after the passover-sacrifice[c] the children of Israel went out with a high hand before the eyes of all the Egyptians.

4 And the Egyptians were burying all the first-born, whom the LORD had smitten among them; and upon their gods also did the LORD execute judgments.

5 And the children of Israel removed from Ra'meses, and encamped in Succoth.

6 And they removed from Succoth, and en-

---

[a] As each tribe had to secure its possession by conquest, (see Judges i.,) it was a proper denunciation of punishment for the Reübenites and their associates to be compelled to acquire new territory, if they forfeited the land already conquered, by their breach of this covenant.

[b] The commentator to Mendelssohn's translation supposes that Sichon, in conquering the part of the country of Moab mentioned above, xxi. 26, had given new names to the cities; and that the Reübenites adopted again the Moäbite names, except Nebo and Ba'al-Me'on, which they changed. But Arnheim renders, "And they called by various names the cities which they built;" meaning, that they applied new names to the towns erected by them in their country

[c] *i. e.* The day after the sacrifice of the passover-lamb. See note above, to Leviticus xxiii. 5.

camped in Etham, which is on the edge of the wilderness.

7 And they removed from Etham, and returned unto Pi-hachiroth, which is before Ba'al-zephon; and they encamped before Migdol.

8 And they removed from before Pi-hachiroth, and passed through the midst of the sea into the wilderness; and they went a three days' journey in the wilderness of Etham, and encamped in Marah.

9 And they removed from Marah, and came unto Elim; and in Elim there were twelve springs of water, and seventy palm-trees; and they encamped there.

10 And they removed from Elim, and encamped by the Red Sea.*

11 And they removed from the Red Sea, and encamped in the wilderness of Sin.

12 And they removed from the wilderness of Sin, and encamped in Dophkah.

13 And they removed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at Rephidim, and there was no water for the people to drink.

15 And they removed from Rephidim, and encamped in the wilderness of Sinai.

16 And they removed from the wilderness of Sinai, and encamped in Kibroth-hattaävah.

17 And they removed from Kibroth-hattaävah, and encamped in Chazeroth.

18 And they removed from Chazeroth, and encamped in Rithmah.

19 And they removed from Rithmah, and encamped in Rimmon-perez.

20 And they removed from Rimmon-perez, and encamped in Libnah.

21 And they removed from Libnah, and encamped in Rissah.

22 And they removed from Rissah, and encamped in Kehelathah.

23 And they removed from Kehelathah, and encamped in mount Shapher.

24 And they removed from mount Shapher, and encamped in Charadah.

25 And they removed from Charadah, and encamped in Makheloth.

26 And they removed from Makheloth, and encamped in Tachath.

27 And they removed from Tachath, and encamped in Tarach.

28 And they removed from Tarach, and encamped in Mithkah.

29 And they removed from Mithkah, and encamped in Chashmonah.

30 And they removed from Chashmonah, and encamped in Mosseroth.

31 And they removed from Mosseroth, and encamped in Bené-ya'akan.

32 And they removed from Bené-ya'akan, and encamped in Chor-hagidgad.

33 And they removed from Chor-hagidgad, and encamped in Yotbathah.

34 And they removed from Yotbathah, and encamped in 'Abronah.

35 And they removed from 'Abronah, and encamped at 'Ezyon-geber.

36 And they removed from 'Ezyon-geber, and encamped in the wilderness of Zin, which is Kadesh.

37 And they removed from Kadesh, and encamped at mount Hor, on the edge of the land of Edom.

38 And Aaron the priest went up on mount Hor by the order of the LORD, and died there, in the fortieth year after the going out of the children of Israel from the land of Egypt, in the fifth month, on the first of the month.

39 And Aaron was a hundred and twenty and three years old when he died on mount Hor.

40 ¶ And the Canaanite the king of 'Arad, who dwelt on the south side in the land of Canaan, heard of the coming of the children of Israel.

41 And they removed from mount Hor, and encamped in Zalmonah.

42 And they removed from Zalmonah, and encamped in Punon.

43 And they removed from Punon, and encamped in Oboth.

44 And they removed from Oboth, and encamped in 'Iyé-ha'abarim, on the border of Moäb.

45 And they removed from Iyim, and encamped in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in 'Almon-diblathaymah.

47 And they removed from 'Almon-diblathaymah, and encamped on the mountains of 'Abarim, before Nebo.

48 And they removed from the mountains of 'Abarim, and encamped in the plains of Moäb by the Jordan opposite Jericho.

49 And they encamped by the Jordan,

from Beth-hayeshimoth even unto Abel-hashittim in the plains of Moäb.*

50 ¶ And the LORD spoke unto Moses in the plains of Moäb by the Jordan opposite Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye pass over the Jordan into the land of Canaan:

52 Then shall ye drive out all the inhabitants of the land from before you, and ye shall destroy all their statues, and all their molten images shall ye destroy, and devastate all their high places.

53 And ye shall drive out (the inhabitants of) the land, and ye shall dwell therein; for unto you have I given the land to possess it.

54 And ye shall divide the land by lot for an inheritance among your families; to the numerous shall ye give the more inheritance, and to the small in number shall ye give the less inheritance: there, where the lot designateth it for him, shall every one's possessions be; according to the tribes of your fathers shall ye divide it among yourselves.

55 But if ye will not drive out the inhabitants of the land from before you: then shall it come to pass, that those whom ye will let remain of them shall be as thorns in your eyes, and as stings in your sides, and they shall trouble you in the land wherein ye dwell.

56 And it shall come to pass, that as I purposed to do unto them, will I do unto you.

CHAPTER XXXIV.

1 ¶ And the LORD spoke unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan, shall this be the land that shall fall unto you for an inheritance: The land of Canaan according to its boundaries.

3 And the southern side shall be unto you from the wilderness of Zin along by the boundary of Edom, and your southern border shall commence at the outmost edge of the Salt Sea on its east side.

4 And the border shall turn for you from the south of the ascent of 'Akrabbim, and pass on to Zin; and its terminating points shall be to the south of Kadesh-barnea', and shall go on to Chazar-addar, and pass on to 'Azmon;

5 And the border shall turn from 'Azmon unto the river of Egypt, and its terminating points shall be at the sea.

6 And as the western border, shall ye have the Great Sea for a border: this shall be your western border.

7 And this shall be unto you the northern border: from the Great Sea shall ye mark out for you (the boundary to) mount Hor;[a]

8 From mount Hor shall ye mark out (the boundary) unto the entrance of Chamath; and the terminations of the border shall be toward Zedad;

9 And the border shall go on to Ziphron, and its terminating points shall be at Chazar-'enan: this shall be unto you the northern border.

10 And ye shall turn yourselves to the eastern border, from Chazar-'enan to Shepham;

11 And the boundary shall go down from Shepham to Riblah, to the eastward of 'Ayin; and the boundary shall descend, and shall touch upon the coast of the sea of Kinnereth, eastward;

12 And the border shall go down to the Jordan, and its terminating points[b] shall be at the Salt Sea: this shall be your land after its boundaries round about.

13 And Moses commanded the children of Israel, saying, This is the land which ye shall divide among yourselves by lot, which the LORD hath commanded to give unto the nine tribes, and to the half tribe.

14 For the tribe of the children of Reüben according to their family divisions, and the tribe of the children of Gad according to their family divisions, have received,—and the half of the tribe of Menasseh have received their inheritance;

15 The two tribes and the half tribe have received their inheritance on this side of the Jordan opposite Jericho eastward, toward the rising of the sun.*

16 ¶ And the LORD spoke unto Moses, saying,

* A different mount from the one where Aaron died; the one here being a headland on the north-west, now called Ras-al-shaka, between Beirut and Trablos (Tripoli;) whereas the other is at the south-east.

[a] *i. e.* The farthest points of the boundary in that direction

17 These are the names of the men who shall parcel out unto you the land: Elazar the priest, and Joshua the son of Nun.

18 And one prince each from every tribe shall ye take to parcel out the land.

19 And these are the names of the men: Of the tribe of Judah, Caleb the son of Yephunneh;

20 And of the tribe of the children of Simeon, Shemuël the son of 'Ammihud;

21 Of the tribe of Benjamin, Elidad the son of Kisslon;

22 And of the tribe of the children of Dan the prince, Bukki the son of Yogli;

23 Of the children of Joseph, for the tribe of the children of Menasseh the prince, Channiël the son of Ephod;

24 And of the tribe of the children of Ephraim the prince, Kemuël the son of Shiphtan;

25 And of the tribe of the children of Zebulun the prince, Elizaphan the son of Parnach;

26 And of the tribe of the children of Issachar the prince, Paltiël the son of 'Azzan;

27 And of the tribe of the children of Asher the prince, Achihud the son of Shelomi;

28 And of the tribe of the children of Naphtali the prince, Pedahel the son of 'Ammihud.

29 These are they whom the LORD hath commanded to divide out the inheritance unto the children of Israel in the land of Canaan.*

CHAPTER XXXV.

1 ¶ And the LORD spoke unto Moses in the plains of Moäb by the Jordan opposite Jericho, saying,

2 Command the children of Israel, that they give unto the Levites from the inheritance of their possession cities to dwell in; and an open space for the cities round about them shall ye give (also) unto the Levites.

3 And the cities shall serve them to dwell in; and their open spaces shall be for their cattle, and for their goods, and for all their requirements.

4 And the open spaces of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand[a] cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits, with the city in the midst: this shall be to them the open spaces of the cities.

6 And the cities which ye shall give unto the Levites shall be the six cities of refuge, which ye shall appoint that the manslayer may flee thither; and in addition to them shall ye give forty and two cities.

7 All the cities which ye shall (thus) give to the Levites shall be forty and eight cities, they with their open spaces.

8 And the cities which ye shall give of the possession of the children of Israel, from the tribe that hath many shall ye give many; but from the one that hath few shall ye give few: every one according to its inheritance which it may inherit shall give of its cities unto the Levites.*

9 ¶ And the LORD spoke unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye have passed over the Jordan into the land of Canaan:

11 Then ye shall appoint unto yourselves proper cities, that they be cities of refuge for you; and thither shall flee the manslayer who killeth any person at unawares.

12 And these cities shall be unto you for a refuge from the avenger; that the manslayer die not, until he have stood before the congregation for trial.[b]

13 And the cities which ye shall give, shall be six cities of refuge unto you;

[a] "And afterward he mentions two thousand. How is this? He gives them two thousand cubits all round, and of these the inner thousand are for the open space, and the outer thousand for fields and vineyards."—RASHI and RASHBAM. But Philippson conceives that the whole should form a square of two thousand cubits, in the centre of which the city should be situated, which would make the line one thousand cubits only from each side of the city wall. But Rashi's opinion seems preferable, especially if we consider that the space of one thousand cubits was to be for pasture, &c., and they would have thus had nothing for fields and vineyards.

[b] לִמְשְׁפָּט, to be judged and inquired into whether the deed was murder or accidental homicide, or whether it happened at all.—This also shows us that even open murder had to be tried by the public courts.

14 Three of these cities shall ye give on this side of the Jordan, and the three other cities shall ye give in the land of Canaan: cities of refuge shall they be.

15 For the children of Israel, and for the stranger, and for the sojourner among them, shall these six cities be for a refuge: that every one[a] may flee thither that killeth any person at unawares.

16 And if he have smitten him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death.

17 And if he have smitten him with a stone which one can take in the hand,[b] wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

18 Or if he have smitten him with an article of wood, which one can take in the hand, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

19 The avenger of the blood himself shall slay the murderer; when he meeteth him, shall he slay him.

20 And if he push[c] against him out of hatred, or he have hurled at him (any thing) by lying in wait, that he die;

21 Or if in enmity he have smitten him with his hand, that he died, he that smote him shall surely be put to death; (for) he is a murderer: the avenger of the blood shall slay the murderer, when he meeteth with him.

22 But if he have pushed against him accidentally without enmity, or have cast upon him any thing without lying in wait,

23 Or with any stone wherewith a man may die, without seeing him, and he have let it fall upon him, that he died; whereas he was not his enemy, and did not seek his harm:

24 Then shall the congregation judge between the slayer and the avenger of the blood according to these institutions;

25 And the congregation shall deliver the manslayer out of the hand of the avenger of the blood, and the congregation shall restore him to the city of his refuge, whither he had fled; and he shall abide in it until the death of the high-priest, who hath been anointed with the holy oil.

26 But if the manslayer should at any time pass the boundary of the city of his refuge, whither he may have fled;

27 And the avenger of the blood should find him beyond the boundary of the city of his refuge, and the avenger of the blood should kill the manslayer: he shall not be guilty of blood;

28 Because in the city of his refuge shall he remain until the death of the high-priest; but after the death of the high-priest the manslayer may return unto the land of his possession.[d]

29 And these things shall be unto you for a statute of justice throughout your generations, in all your dwellings.

30 Whoever it be that killeth a person, according to the testimony of witnesses shall the murderer be put to death; but one witness shall not testify against any person to cause him to die.

31 Moreover ye shall take no redemption money for the person of a murderer,[e] who is guilty of death; but he shall surely be put to death.

32 And ye shall take no redemption money for him that hath fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 And ye shall not defile the land wherein ye are; for the blood it is which defileth the land: and no atonement can be made unto the land for the blood which hath been shed therein, except through the blood of him that hath shed it.

34 And ye shall not render unclean the

---

[a] Another injunction to treat the stranger well.

[b] That is, as Rashi says, a stone that fills the hand, and is large enough to produce death; so also with wood. A small piece of iron, however, can produce death; no size, therefore, is mentioned. Mendelssohn renders, "If he take a stone, with which one can be slain, in the hand, and smite some one," &c. But the evident intention of the law is to provide that the stone or wood must be of a size likely to produce death, and to exclude from wilful murder when the article was of that kind as to preclude a murderous intent, though death should have accidentally ensued.

[c] "Push him down from a high place."—Aben Ezra.

[d] At this return he is free from civil punishment; consequently, to kill him would be a punishable murder.

[e] This prohibition, not to take money to redeem a murderer from his punishment, permits by implication that it is permitted to assess a fine for inflicting a wound on another, and not to take actually eye for eye or tooth for tooth. This also was the practice of Jewish courts.

PHARAOH APPEALING TO MOSES TO DEPART WITH
THE CHILDREN OF ISRAEL

land which ye inhabit, in the midst of which I dwell; for I the LORD dwell in the midst of the children of Israel.*

CHAPTER XXXVI.

1 ¶ And there came near the chiefs of the divisions of the family of the children of Gil'ad, the son of Machir, the son of Menasseh, of the families of the sons of Joseph; and they spoke before Moses, and before the princes, the chiefs of the divisions of the children of Israel;

2 And they said, The LORD hath commanded my lord to give the land for an inheritance by lot to the children of Israel; and my lord hath been commanded by the LORD to give the inheritance of Zelophchad our brother unto his daughters.

3 And if they become the wives of any of the sons of the (other) tribes of the children of Israel: then will their inheritance be taken from the inheritance of our fathers, and be added to the inheritance of the tribe whereamong they may be married;[a] and from the lot of our inheritance will it be taken away.

4 And whenever the jubilee shall be to the children of Israel: then will their inheritance be added unto the inheritance of the tribe whereamong they may be married; and from the inheritance of the tribe of our fathers will their inheritance be taken away.

5 And Moses commanded the children of Israel by the order of the LORD, saying, The tribe of the sons of Joseph have spoken well.

6 This is the thing which the LORD hath commanded[b] concerning the daughters of Zelophchad, saying, To those who are pleasing in their eyes may they become wives; however only to the family of the tribe of their father shall they become wives.

7 And the inheritance of the children of Israel shall not pass from tribe to tribe: but the children of Israel shall adhere every one to the inheritance of the tribe of his fathers.

8 And every daughter that inheriteth any possession out of any tribe of the children of Israel, shall become the wife unto one of the family of the tribe of her father; in order that the children of Israel may inherit every one the inheritance of his fathers.

9 And no inheritance shall pass from one tribe to another tribe; but the tribes of the chidren of Israel shall adhere, every one, to his own inheritance.*

10 Even as the LORD had commanded Moses, so did the daughters of Zelophchad;

11 And Machlah, Tirzah, and Choglah, and Milcah, and No'ah, the daughters of Zelophchad became the wives of the sons of their uncles.

12 (To persons) of the families of the sons of Menasseh the son of Joseph did they become wives, and their inheritance remained in the tribe of the family of their father.

13 These are the commandments and the ordinances, which the LORD commanded by the hand of Moses unto the children of Israel, in the plains of Moäb by the Jordan opposite Jericho.

Haphtorah in Jeremiah ii. 4 to 28: to which the Germans add iii. 4; and the Portuguese, iv. 1 and 2.

[a] לנשים is here again understood; hence the word "married" has been supplied.

[b] It is probable that the restriction now made known was a part of the law of inheritance communicated to Moses with the other clauses above, xxvii. 7 to 11, but was withheld until the elders most interested came to inquire as might have been at once expected, so as to give the matter greater sanction and force.

THE BOOK OF DEUTERONOMY,

DEBARIM, דברים.

CONTAINING A RECAPITULATION OF THE HISTORY OF THE ISRAELITES IN THE DESERT, AND OF SEVERAL LAWS; EMBRACING ALSO SOME NEW ENACTMENTS, AND AN ACCOUNT OF THE LAST DAYS OF MOSES.

SECTION XLIV. DEBARIM, דברים.

CHAPTER I.

1 ¶ These are the words which Moses spoke unto all Israel on this side of the Jordan[a] in the wilderness, in the plain opposite Suph, between Paran, and Tophel, and Laban, and Chazeroth, and Di-zahab.

2 It is a journey of eleven days from Horeb by the way of mount Seïr unto Kadesh-barnea'.

3 And it came to pass in the fortieth[b] year, in the eleventh month, on the first day of the month, that Moses spoke unto the children of Israel, according to all that the Lord had commanded him concerning them;

4 After he had smitten Sichon the king of the Emorites, who dwelt in Cheshbon, and 'Og the king of Bashan, who dwelt at 'Ashtaroth in Edre'i.

5 On this side of the Jordan, in the land of Moäb, began Moses to explain this law, saying,

6 The Lord our God spoke unto us in Horeb, saying, Ye have tarried long enough at this mount;

7 Turn you, and take your journey, and go to the mountain of the Emorites, and unto all its neighbouring places, in the plain, in the mountain, and in the lowlands, and in the southern country, and by the coast of the sea, to the land of the Canaanites, and unto the Lebanon, up to the great river, the river Euphrates.

8 Behold I have given up the land before you: go in and take possession of the land which the Lord hath sworn unto your fathers, to Abraham, to Isaac, and to Jacob, to give it unto them and to their seed after them.

9 And I said unto you at that time, as followeth, I am not able alone to bear you:

10 The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.

11 May[c] the Lord the God of your fathers make you a thousand times as many more as ye are; and bless you, as he hath spoken unto you.[*]

12 How can I by myself alone bear your cumbrance, and your burden, and your strife?

13 Furnish for yourselves wise and understanding men, and those known among your tribes,[d] and I will place them as chiefs over you.

14 And ye answered me, and said, The thing which thou hast spoken is good to do.

15 And I took the chiefs of your tribes, wise and known men, and I set them as heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and as officers for your tribes.

16 And I commanded your judges at that time, saying, Hear the causes between your brethren, and judge righteously, between a man and his brother, and between his stranger.[e]

17 Ye shall not respect persons in judgment; the small as well as the great shall ye

[a] Properly "Yarden."

[b] *i. e.* After the going out from Egypt, which is always the era mentioned in the Bible up to the Babylonian captivity.

[c] This verse is a parenthesis: Moses says in the preceding one that he was not able to bear all the labour of the great multitude; and adds nevertheless, may it be the will of God to add to them a thousand-fold as many; and then continues with the narrative.

[d] According to the Massorah, "and those well known, according to your tribes."

[e] The law knows of no distinction between the Israelite and the foreigner; all are alike before the Supreme Judge of the world.

hear; ye shall not be afraid of any man; for the judgment belongeth to God: and the cause that is too hard for you shall ye bring unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 And we departed from Horeb, and we went through all that great and terrible wilderness, which ye have seen, by the way of the mountain of the Emorites, as the LORD our God had commanded us; and we came as far as Kadesh-barnea'.

20 And I said unto you, Ye are come unto the mountain of the Emorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath given up[a] the land before thee: go up and take possession of it, as the LORD the God of thy fathers hath spoken unto thee; do not fear, and be not discouraged.*

22 And ye all[b] came near unto me and said, Let us send out men before us, that they may search out for us the land, and bring us word again concerning the way by which we must go up, and the cities to which we shall come.

23 And the thing was pleasing in my eyes; and I took of you twelve men, one man for every tribe:

24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and spied it out.

25 And they took in their hand some of the fruit of the land, and brought it down unto us; and they brought us word again, and said, The land which the LORD our God doth give us is good.

26 But you would not go up, and ye rebelled against the order of the LORD your God;

27 And ye murmured in your tents, and said, On account of the hatred of the LORD toward us, hath he brought us forth out of the land of Egypt, to deliver us into the hand of the Emorites, to destroy us.

28 Whither shall we go up? our brethren have made faint our heart, saying, The people is greater and taller than we; the cities are great and fortified up to heaven; and moreover the sons of the 'Anakim have we seen there.

29 And I said unto you, Have no dread, nor be ye afraid of them.

30 The LORD your God who goeth before you, he it is who will fight for you; all just as he did for you in Egypt before your eyes;

31 And in the wilderness which[c] thou hast seen, where the LORD thy God bore thee, as a man doth bear his son, on all the way that ye have gone, until ye came unto this place.

32 Yet in this thing do ye not believe in the LORD your God,

33 Who goeth before you on the way to seek out for you a place for your encamping, in fire by night, to cause you to see on the way in which ye are to go, and in a cloud by day.

34 And the LORD heard the voice of your words; and he was wroth, and swore, saying,

35 Surely there shall not one of these men of this evil generation see that good land, which I have sworn to give unto your fathers;

36 Save Caleb the son of Yephunneh, he shall see it, and to him will I give the land upon which he hath trodden, and to his children; because he hath wholly followed the LORD.

37 Also with me was the LORD angry[d] for your sakes, saying, Also thou shalt not go in thither.

38 Joshua the son of Nun, who standeth before thee, he shall go in thither: him encourage; for he shall cause Israel to inherit it.*

39 And your little ones, of whom ye said, They will become a prey, and your children who know not this day either good or evil, these shall go in thither; and unto them will I give it, and they shall possess it.

---

[a] Meaning, "surrendered, yielded up;" elsewhere called "to give into the hands."

[b] "Confusedly; and elsewhere (Deut. v. 20) it is said, 'The heads of your tribes, and your elders,' &c.; that approaching was a worthy one, the young men honoured the elders by letting them go in advance; and so did the elders to the chiefs; but in this case you all came in confusion, young men pushing aside the elders and the elders the chiefs."—RASHI.

[c] According to Rashi, this ought to read, "Where thou hast seen that the LORD, &c." But in either way the sense is the same.

[d] As Moses was relating the doom of "the generation of the desert," as they are called by our writers, he includes also the decree which was pronounced upon him, since he too did not pass over the Jordan. "For your sak" means only that the disobedience of the people caus' his own transgression.

40 But as for you, turn you, and take your journey into the wilderness by the way of the Red Sea.

41 And ye answered and said unto me, We have sinned against the LORD; we indeed will go up and we will fight, according to all that the LORD our God hath commanded us; and ye girded on every man his weapons of war, and ye insisted to go up into the mountain.

42 And the LORD said unto me, Say unto them, Go not up, and do not fight; for I am not among you; lest ye be smitten before your enemies.

43 And I spoke unto you; but ye would not hear; and ye rebelled against the order of the LORD, and you were presumptuous, and went up into the mountain.

44 And the Emorites, who dwelt in that mountain, came out against you, and they pursued you, as the bees do, and they overthrew you in Seïr, as far as Chormah.

45 And ye returned and wept before the LORD; but the LORD hearkened not to your voice, nor gave ear unto you.

46 And ye tarried in Kadesh many days, according unto the days that ye tarried there.

CHAPTER II.

1 Then we turned, and took our journey into the wilderness by the way of the Red Sea. as the LORD had spoke unto me: and we travelled around mount Seïr many days.*

2 ¶ And the LORD said unto me, as followeth.

3 Ye have travelled long enough around this mountain; turn yourselves northward.

4 And the people command thou, saying, Ye are passing by the border of your brethren the children of Esau, who dwell in Seïr; and they will be afraid of you; therefore take ye good heed unto yourselves:

5 Do not contend with them; for I will not give unto you of their land, even so much as a foot's breadth; because unto Esau have I given mount Seïr for an inheritance.

6 Food shall ye buy of them for money, that ye may eat; and water also shall ye buy of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand;[a] he hath provided for[b] thy wandering through this great wilderness: these forty years the LORD thy God hath been with thee; thou hast lacked nothing.

8 And we passed away from our brethren the children of Esau, who dwell in Seïr, from the way through the plain, from Elath, and from 'Ezyon-gaber.

¶ And we turned and passed the way of the wilderness of Moäb.

9 And the LORD said unto me, Do not attack the Moäbites, nor contend with them in battle; for I will not give thee from their land any inheritance; because unto the children of Lot have I given 'Ar for an inheritance.

10 The Emim in times past dwelt therein, a people great, and numerous, and tall as the 'Anakim;

11 As Rephaïm[c] were also they accounted. equally with the 'Anakim; and the Moäbites called the Emim.

12 And in Seïr dwelt the Chorim in times past; but the children of Esau drove them out, and they destroyed them from before them, and dwelt in their stead; as Israel hath done unto the land of his inheritance, which the LORD hath given unto them.

13 Now rise up, and get you over the brook Zered; and we passed over the brook Zered.

14 And the time which we came from Kadesh-barneä', until we had passed over the brook Zered, was thirty and eight years; until all the generation of the men of war were spent from out the midst of the camp, as the LORD had sworn unto them.

15 And also the hand of the LORD was against them, to destroy them from the midst of the camp; until they were spent.

16 So it came to pass, when all the men of war were spent by dying from the midst of the people,

17 ¶ That the LORD spoke unto me, saying,

18 Thou art passing this day by the border of Moäb, by 'Ar,

[a] Meaning, that they could have no excuse for asking favours of men, since their wealth, abundant as it was, had been supplied by the liberal hand of their God.

[b] Heb. ידע. "he hath known;" a knowledge of a person's wants being requisite, before his benefactor can furnish him with the needful.

[c] "Mighty ones."—ONKELOS. "Giants."—*English version.*

19 And thou comest nigh opposite the children of 'Ammon: do not attack them, nor contend with them; for I will not give unto thee of the land of the children of 'Ammon any inheritance; because unto the children of Lot have I given it for an inheritance.

20 As a land[a] of Rephaïm was it also accounted: Rephaïm dwelt therein in times past; and the 'Ammonites called them Zamzummim;

21 A people great, and numerous, and tall, as the 'Anakim; but the LORD destroyed them before them; and they drove them out, and dwelt in their stead:

22 As he hath done to the children of Esau, who dwell in Seïr, from before whom he destroyed the Chorim; and they drove them out and dwelt in their stead, even unto this day.

23 And the 'Avvim, who dwelt in open towns,[b] as far as unto Gazzah,—the Caphtorim, who came forth out of Caphtor, destroyed them, and dwelt in their stead.

24 Rise ye up, set forward, and pass over the brook Arnon; behold I have given into thy hand Sichon the king of Cheshbon, the Emorite, and his land: begin to drive him out, and contend with him in battle.

25 This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven; whoever will hear the report of thee, shall tremble, and shall quake because of thee.

26 And I sent messengers out of the wilderness of Kedemoth unto Sichon, the king of Cheshbon, with words of peace, saying,

27 Let me pass through thy land: always by the highway will I go along; I will not turn unto the right hand or unto the left.

28 Food shalt thou sell me for money, that I may eat; and water for money shalt thou give me, that I may drink: only let me pass through on foot;

29 (As the children of Esau who dwell in Seïr, and the Moäbites[c] who dwell in 'Ar, have done unto me;) until that I shall pass over the Jordan into the land which the LORD our God giveth us.

30 But Sichon, the king of Cheshbon, would not suffer our passing by him; for the LORD thy God had hardened his spirit, and had made obstinate his heart, that he might deliver him into thy hand, as (hath happened) this day.*

31 ¶ And the LORD said unto me, Behold, I have begun to give up Sichon and his land before thee: begin to drive him out, that thou mayest inherit his land.

32 And Sichon came out against us, he and all his people, to the battle at Yahaz.

33 And the LORD our God gave him up before us; and we smote him, and his sons, and all his people.

34 And we conquered all his cities at that time, and devoted every inhabited city, and the women, and the little ones; we left none that escaped.

35 Only the cattle we took as booty unto ourselves, and the spoil of the cities which we had captured.

36 From 'Aro'er, which is by the bank of the brook of Arnon, and the city that is in the brook, even unto Gil'ad, there was not one city which was too strong for us; the whole did the LORD our God give up before us.

37 Only unto the land of the children of 'Ammon didst thou not come nigh, unto the whole margin of the brook Yabbok, and the cities in the mountain, and unto whatsoever the LORD our God had forbidden us.

CHAPTER III.

1 And we turned, and went up the way to Bashan; and 'Og the king of Bashan came out against us, he and all his people, to the battle at Edre'i.

2 And the LORD said unto me, Fear him not; for into thy hand have I given him, and

[a] Not only the land of 'Og, the king of Bashan, was the one at times called the "giant country," *Eretz Rephaim;* since the people of Moäb and 'Ammon also had taken possession of two districts belonging to the same general tribe of men.

[b] Rabbi Joseph Schwarz, in his Geography of Palestine, renders this with "the towns called Chazer," or "Chazerim;" as there were several in the southern district having this as a general name.

[c] This must not be understood as if the Israelites had been permitted to pass through the countries of Moab and Edom: Moses's request was twofold, to pass through the country and to purchase provisions. We can therefore infer that the Edumeans and Moäbites sold provisions to the Israelites, while Sichon alone prepared to attack them. But as the Moäbites were relatives of Israel, their sordidness in refusing to meet them with bread and water, waiting till money was offered, and their hiring Bil'am to curse the people, caused them afterward to be prohibited the right of becoming proselytes. (Deut. xxiii. 4.)

all his people, and his land; and thou shalt do unto him as thou hast done unto Sichon, the king of the Emorites, who dwelt at Cheshbon.

3 And the LORD our God gave into our hands also 'Og the king of Bashan, and all his people; and we smote him until none was left to him who escaped.

4 And we conquered all his cities at that time, there was not a city[a] which we took not from them, sixty cities, all the region of Argob, the kingdom of 'Og in Bashan.

5 All these were fortified cities, with high walls, gates, and bars; besides the unwalled towns, which were a great many.

6 And we devoted them, as we had done unto Sichon the king of Cheshbon, devoting every inhabited[b] city, the women, and the little ones.

7 But all the cattle, and the spoil of the cities, we took as booty to ourselves.

8 And we took at that time out of the hand of the two kings of the Emorites the land which is on this side of the Jordan, from the river of Arnon unto mount Chermon;

9 (The Sidonians call Chermon Siryon; and the Emorites call it Senir;)

10 All the cities of the plain, and all Gil'ad, and all Bashan, unto Salchah and Edre'i, the cities of the kingdom of 'Og in Bashan.

11 For only 'Og the king of Bashan had been left of the remnant of the Rephaïm; behold, his bedstead was a bedstead of iron; lo! it is in Rabbah of the children of 'Ammon: nine cubits is its length, and four cubits its breadth, after the arm[c] of a man.

12 And of this land, of which we took possession at that time, from 'Aro'er, which is by the river Arnon, and half mount Gil'ad, and the cities thereof, I gave unto the Reübenites and to the Gadites.

13 And the rest of Gil'ad, and all Bashan, the kingdom of 'Og, I gave unto the half tribe of Menasseh: all the region of Argob, with all Bashan, this is called the land of Rephaïm.

14 Yaïr the son of Menasseh took all the region of Argob up to the border of the Geshurites and the Ma'achathites; and he called them the (land of) Bashan, after his own name, the villages of Yaïr,[d] unto this day.*

15 And unto Machir I gave Gil'ad.

16 And unto the Reübenites and unto the Gadites I gave from Gil'ad even unto the brook Arnon, the land within[e] the river and that adjoining, even unto the brook Yabbok, the border of the children of 'Ammon;

17 The plain also, and the Jordan, and the adjoining land, from Kinnereth even unto the sea of the plain, the Salt Sea, under the declivities of Pisgah, eastward.

18 And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: armed shall ye pass over before your brethren the children of Israel, all that are fit to bear arms.

19 But your wives, and your little ones, and your cattle, (I know that ye have much cattle,) shall abide in your cities which I have given you;*

20 Until that the LORD have given rest unto your brethren, as well as unto you, and they also have taken possession of the land which the LORD your God giveth them beyond the Jordan: then shall ye return every man unto his possession which I have given you.

21 And Joshua also I commanded at that time, saying, Thy own eyes have seen all that the LORD your God hath done unto these two kings: thus will the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them; for the LORD your God it is who fighteth for you.

Haphtorah in Isaiah i. 1 to 27.

SECT. XLV. VAETCHANNAN, ואתחנן.

23 ¶ And I besought the LORD at that time, saying,

24 O Lord ETERNAL, thou hast begun to show thy servant thy greatness, and thy

[a] "Fortified place."—ARNHEIM—who thus distinguishes between קריה and עיר "fortress" and "simple city." Perhaps קריה is derived from קיר "walls," "a town fenced in by a wall."

[b] Lit. "City of men;" and this means again, "The men who lived therein."

[c] "The cubit of a man." Mendelssohn however renders "Vorderarm," or, "the forepart of the arm," which is certainly not the usual length of the cubit, which is the entire arm.

[d] Chavvoth-yaïr.

[e] This is rendered according to Onkelos, who has been followed by Arnheim. תוך is in this sense a noun, signifying "that within;" and means then the land comprised within the bed of the river; and the banks on both sides are comprised by the word גבל, as Rashi explains.

mighty hand; for what god is there in heaven or on earth, that can do aught like thy works, and like thy mighty deeds?

25 Let me go over, I pray thee, that I may see the good land which is on the other side of the Jordan, this goodly mountain, and the Lebanon.

26 But the LORD was wroth with me for your sakes, and he would not hear me: and the LORD said unto me, Let it suffice thee; do not continue to speak unto me any more of this matter.

27 Get thee up unto the top of Pisgah, and lift up thy eyes, westward, and northward, and southward, and eastward, and behold it with thy eyes; for thou shalt not pass over this Jordan.

28 And do thou charge Joshua, and strengthen him, and encourage him; for he shall go over before this people, and he shall divide out to them the land which thou shalt see.

29 And we abode[a] in the valley opposite Beth-peör.

CHAPTER IV.

1 ¶ And now, O Israel, hearken unto the statutes and unto the ordinances which I teach you to do; in order that ye may live, and go in and take possession of the land which the LORD, the God of your fathers, giveth unto you.

2 Ye shall not add unto the word which I command you, nor shall ye diminish aught from it; that ye may keep the commandments of the LORD your God which I command you.

3 Your own eyes have seen that which the LORD hath done because of Baäl-peör; for every man that followed Baäl-peör,[b] him the LORD thy God hath destroyed from the midst of thee.

4 But ye that did cleave unto the LORD your God, are alive, every one of you, this day.*

5 See, I have taught you statutes and ordinances, just as the LORD my God commanded me; that ye may do so in the midst of the land whither ye go to take possession of it.

6 Keep therefore and do them; for this is your wisdom and your understanding before the eyes of the nations, that shall hear all these statutes, and they will say, Nothing but a wise and understanding people is this great nation.

7 For what great nation is there that hath gods so nigh unto it, as is the LORD our God at all times[c] that we call upon him?

8 And what great nation is there that hath statutes and ordinances so righteous as is all this law, which I lay before you this day?*

9 Only take heed to thyself, and guard thy soul diligently, that thou do not forget the things which thy eyes have seen, and that they depart not from thy heart all the days of thy life; but thou shalt make them known unto thy sons, and unto thy sons' sons;

10 The day that thou stoodest before the LORD thy God at Horeb, when the LORD said unto me, Assemble for me the people, and I will cause them to hear my words, which they shall learn, to fear me all the days that they shall live upon the earth, and which they shall teach their children.

11 And ye came near and stood at the foot of the mount; and the mount was burning with fire unto the midst of the heaven, (from amidst) darkness, clouds, and thick darkness.

12 And the LORD spoke unto you out of the midst of the fire; the sound of words ye heard, but any similitude ye saw not: there was nothing but a sound.

13 And he told unto you his covenant, which he commanded you to perform, the ten commandments; and he wrote them upon two tables of stone.

14 And me the LORD commanded at that time to teach you statutes and ordinances, that ye might do them in the land whither ye go over to possess it.

15 Take ye therefore good heed of your souls;[d] for ye saw no manner of similitude[e] on

---

[a] Here must be supplied, "at the time that this occurred."

[b] As idolatry was the prevailing sin among all ancient nations, Moses commences by calling the attention of the people pre-eminently to the consequences of their relapse in the country of Moäb; how that so many that transgressed died, while those firm in the service of God remained alive.

[c] Others render, "in all things."

[d] "For your souls' sake."—ARNHEIM.

[e] The great King of Israel did not make himself manifest under any bodily shape. All on the mountain was darkness and cloud. A loud voice was heard, audible words reached the ear of all at once, one impression was made upon all alike. Hence the energetic prohibition against the folly of representing the Invisible and Incomprehensible under any outward shape, even the most beautiful and strong. All will fail of reaching him; consequently all are odious to the Deity.

the day that the LORD spoke unto you at Horeb out of the midst of the fire:

16 That ye become not corrupt, and make yourselves a graven image, the similitude of any idol-figure, the likeness of a male or of a female,

17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air of heaven,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth;

19 And that thou lift not up thy eyes unto the heavens, and thou see the sun, and the moon, and the stars, all the host of heaven, and be misled to bow down to them, and to serve them, those which the LORD thy God hath assigned[a] unto all nations under the whole heaven.

20 But you did the LORD take, and he brought you forth out of the iron furnace, out of Egypt, to be unto him a people of inheritance, as ye are this day.

21 Furthermore the LORD was angry with me for your sakes, and he swore that I should not go over the Jordan, and that I should not go in unto that good land, which the LORD thy God giveth unto thee for an inheritance;

22 For I must die in this land; I shall not go over the Jordan; but ye will go over and take possession of this good land.

23 Take heed unto yourselves, that ye do not forget the covenant of the LORD your God, which he hath made with you, and make yourselves a graven image, the likeness of any thing, which the LORD thy God hath forbidden thee.

24 For the LORD thy God is a consuming fire, yea, a watchful God.

25 ¶ When thou begettest children, and children's children, and ye shall have remained long in the land, and ye become corrupt, and make a graven image, the likeness of any thing, and do the evil in the eyes of the LORD thy God, to provoke him to anger:

26 I call this day the heavens and the earth to witness against you, that ye shall soon perish from off the land whereunto ye go over the Jordan to possess it; ye shall not remain many days upon it, but ye shall surely be destroyed.

27 And the LORD will scatter you among the nations, and ye will be left few in number among the nations, whither the LORD will lead you.

28 And ye will serve[b] there gods, the work of man's hands, wood and stone, which neither can see, nor hear, nor eat, nor smell.

29 But thou wilt seek from there the LORD thy God, and wilt find him, if thou apply to him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things have overtaken thee, in the latter end of days; then wilt thou return to the LORD thy God, and be obedient unto his voice.

31 For a merciful God is the LORD thy God; he will not forsake thee, nor destroy thee; and he will not forget the covenant of thy fathers which he hath sworn unto them.

32 For do but ask of former days, which were before thee, since the day that God created man upon the earth, and from the one end of the heavens unto the other end of the heavens, whether there hath been the like of this great thing, or whether the like of it hath been heard?

33 Hath ever a people heard the voice of a[c] god, speaking out of the midst of the fire, as thou hast heard, and remained alive?

34 Or hath a god essayed to go to take to himself a nation from the midst of a nation, by proofs, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, like all

---

[a] "To give them light."—TALMUD MEGILLAH, fol. 9. "But the text evidently means that the Lord had not interfered with the nations in their false worship. With Israel, however, he acted otherwise, taking them from slavery to be his people."—RASHBAM.

[b] As the verse stands, it means that under the oppressions of the times, many will fall off to idolatry and false worship. This prediction has come to pass, during the many persecutions which have occurred. Onkelos, however, paraphrases, "And ye shall serve there nations, worshipping error, (idolatry,) the work of the hands of men," conceiving, probably, as the commentator to Mendelssohn observes, that to worship idols is a sin, not a punishment.

[c] Meaning, the gods of any other nation; did such ever speak to their followers? and so also in the succeeding verse. But Onkelos, Jonathan, Aben Ezra, and others refer God to the Supreme, and the text then says that the mercy which Israel witnessed was imparted to no other people

that which the LORD your God hath done for you in Egypt before thy eyes?

35 Unto thee it was shown, that thou mightest know, that the ETERNAL is the God: there is none else besides him.

36 Out of the heavens he caused thee to hear his voice, to correct thee: and upon the earth he caused thee to see his great fire; and his words didst thou hear out of the midst of the fire.

37 And therefore, because he loved thy fathers, he chose their seed after them, and brought thee out in his presence[a] with his mighty power out of Egypt;

38 To drive out nations greater and mightier than thou art, from before thee, to bring thee in, to give unto thee their land for an inheritance, as it is this day.

39 Know therefore this day, and reflect in thy heart, that the ETERNAL is the God in the heavens above, and upon the earth beneath: there is none else.

40 And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee; and that thou mayest live many days upon the land which the LORD thy God giveth thee, for all times.*

41 ¶ Then Moses set aside three cities on this side of the Jordan, toward the rising of the sun;

42 That thither might flee the manslayer, who should kill his neighbour unawares, when he had not been an enemy to him in times past; and that he should flee unto one of these cities and live.

43 Bezer in the wilderness, in the plain country, for the Reübenites; and Ramoth in Gil'ad for the Gadites; and Golan in Bashan for the Menassites.

44 And this is the law which Moses set before the children of Israel:

45 These are the testimonies, and the statutes, and the ordinances, which Moses spoke unto the children of Israel, when they came forth out of Egypt,

46 On this side of the Jordan, in the valley opposite to Beth-peör, in the land of Sichon the king of the Emorites, who dwelt at Cheshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt;

47 And they took possession of his land, and of the land of 'Og the king of Bashan, the two kings of the Emorites, who were on this side of the Jordan toward the rising of the sun;

48 From 'Aro'er, which is on the bank of the river Arnon, even unto Mount Sion, which is Chermon,

49 And all the plain on this side of the Jordan eastward, even unto the sea of the plain, under the declivities[b] of Pisgah.*

CHAPTER V.

1 ¶ And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and the ordinances which I speak in your ears this day, that ye may learn them, and that ye may observe to do them.

2 The LORD our God made a covenant with us in Horeb.

3 Not with our fathers did the LORD make this covenant, but with us, we who are here all of us alive this day.

4 Face[c] to face did the Lord speak with you on the mount, out of the midst of the fire,

5 (I[d] was standing between the LORD and between you at that time, to announce to you the word of the LORD; for ye were afraid by reason of the fire, and ye went not up into the mount;) saying,

6 ¶ I am the LORD thy God, who have brought thee out of the land of Egypt, from the house of slavery.

7 Thou shalt have no other gods before me.

8 Thou shalt not make unto thyself any graven image, any likeness of any thing that

[a] "In his own person."—ARNHEIM. "With his own word."—ONKELOS; who, by the by, frequently renders the holy Name with "*memera*" מימרא prefixed, as in Gen. iii. 8, vi. 6, xv. 6, &c.; perhaps the idea of λογος, common in his time, as the mysterious creative power of the Deity.

[b] Others render this word with "springs;" others with "the foot;" others with "heights;" but it probably means the direction which streams take in quitting a mountain, or the slope; here, therefore, the points where the slopes of the Pisgah commence. (See Num. xxi. 15.)

[c] *i. e.* Without a mediator.—ABEN EZRA.

[d] This is a parenthesis, explaining the reason why the people would not themselves receive the commandments, and of the appointment of Moses as the messenger between God and the people; the word "saying" is to be understood as though it followed immediately upon the words "of the fire," in verse 4.

is in the heavens above, or that is on the earth beneath, or that is in the water under the earth:

9 Thou shalt not bow thyself down unto them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, and upon the third and upon the fourth generation of them that hate me,

10 And showing kindness unto the thousandth generation of them that love me, and keep my commandments.

11 ¶ Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

12 ¶ Keep the sabbath-day to sanctify it, as the LORD thy God hath commanded[a] thee.

13 Six days shalt thou labour, and do all thy work;

14 But the seventh day is the sabbath in honour of the LORD thy God; on it thou shalt not do any work, neither thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy ox, nor thy ass, nor any of thy cattle, nor thy stranger that is within thy gates: in order that thy man-servant and thy maid-servant may rest as well as thou.

15 And thou shalt remember that thou hast been a servant in the land of Egypt, and that the LORD thy God brought thee out from there by a mighty hand and by an outstretched arm; therefore hath the LORD thy God commanded thee to observe the sabbath-day.

16 ¶ Honour thy father and thy mother, as the LORD thy God hath commanded thee: in order that thy days may be prolonged, and in order that it may go well with thee, in the land which the LORD thy God giveth thee.

17 ¶ Thou shalt not kill.

¶ Neither[b] shalt thou commit adultery.

¶ Neither shalt thou steal.

¶ Neither shalt thou bear false witness against thy neighbour.

18 ¶ Neither shalt thou covet thy neighbour's wife.

¶ Neither shalt thou desire[c] thy neighbour's house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.[3]

19 ¶ These words did the LORD speak unto all your assembly on the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, but he did so no more;[d] and he wrote them on two tables of stone, and he gave them unto me.

20 And it came to pass, when ye heard the voice out of the midst of the darkness, while the mount was burning with fire, that ye came near unto me, even all the heads of your tribes, and your elders;

21 And ye said, Behold, the LORD our God hath caused us to see his glory and his greatness, and his voice have we heard out of the midst of the fire: this day have we seen that God can speak with man, who nevertheless may live.

22 But now why should we die? for this great fire may consume us; if we continue to hear the voice of the LORD our God any more, then shall we die.

23 For where is there any flesh, that hath heard the voice of the living God speaking out of the midst of the fire, like us, and hath remained alive?

24 Do thou approach, and hear all that the LORD our God may say; and thou shalt speak unto us all that the LORD our God may speak unto thee; and we will hear and do it.

25 And the LORD heard the voice of your words, while ye were speaking unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have done well in all that they have spoken

[a] "As the LORD thy God commanded thee in Marah, before the giving of the law."—RASHI. Otherwise the phrase is merely general, referring to the institution of the sabbath as a divine thing, and is an expression of Moses in his address to the people, calling their attention to the necessity of obedience, because it is the will of God. Hence the introduction of the exodus from Egypt in verse 15. See also verse 16, where the same phrase occurs again.

[b] The English version makes separate verses of all the commandments; so also in Exodus xx.

[c] If we consider that the repetition of the Decalogue was only to recall the general tenor thereof to the people, the variations from the text in Exodus xx. will readily explain themselves; it is there the very word of God; here Moses teaches what had been confided to him.

[d] Meaning, that this was the only time that God spoke to the people without a mediator, as Moses himself was.

26 Who would grant[a] that this their heart might remain in them, to fear me, and to keep all my commandments at all times; in order that it might be well with them, and with their children for ever!

27 Go, say to them, Return you unto your tents.

28 But as for thee, remain thou here by me, and I will speak unto thee all the commandments, and the statutes, and the ordinances, which thou shalt teach them, that they may do them in the land which I give them to possess it.

29 Observe ye then to do as the LORD your God hath commanded you: ye shall not turn aside to the right or to the left.

30 Altogether in the way, which the LORD your God hath commanded you, shall ye walk; in order that ye may live, and that it may be well with you, and that ye may remain many days in the land which ye will possess.

CHAPTER VI.

1 And this is the commandment, with the statutes, and the ordinances, which the LORD your God hath commanded to teach you, to do them in the land whither ye are passing over to possess it:

2 In order that thou mayest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou and thy son, and thy son's son, all the days of thy life; and in order that thy days may be prolonged.

3 Hear, therefore, O Israel, and observe to do them; that it may be well with thee, and that ye may increase greatly, as the LORD the God of thy fathers hath spoken to thee, (in) the land flowing with milk and honey.[a]

4 ¶ Hear, O Israel! The LORD, our God, is the ONE Eternal Being.[b]

5 And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might.

6 And these words which I command thee this day, shall be in thy heart:

7 And thou shalt teach them diligently unto thy children, and thou shalt speak of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thy eyes.

9 And thou shalt write them upon the door-posts of thy house, and upon thy gates.

10 ¶ And it shall be, when the LORD thy God shall bring thee into the land which he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob, to give unto thee,[c] great and goodly cities, which thou didst not build,

11 And houses full of all good things, which thou didst not fill, and wells hewed out which thou didst not hew, vineyards and olive-trees, which thou didst not plant; and thou hast eaten and art satisfied:

12 Then beware that thou do not forget the LORD, who hath brought thee forth out of the land of Egypt, from the house of slavery.

13 The LORD thy God shalt thou fear, and him shalt thou serve, and by his name shalt thou swear.

14 Ye[d] shall not go after other gods, of the gods of the nations which are round about you;

15 For the LORD thy God is a watchful[e] God among you: so that the anger of the LORD thy God may not be kindled against thee, and he destroy thee from off the face of the earth.

16 ¶ Ye shall not tempt the LORD your God, as ye tempted him in Massah.

17 Ye shall diligently keep the command-

[a] God is represented as speaking in the fashion of man. Piety is here shown to be voluntary; as no Divine force is spoken of as compelling to obedience. The miracles, therefore, however astonishing they were, were nevertheless evanescent, and left human nature unchanged. Hence the wish that the *will* then expressed might last for ever.

[b] Philippson translates, "Hear, Israel, the Eternal, our God, the Eternal is One." But every attempt to convey in another language the simplicity of the Hebrew must fail. Here we have the third revelation of God's being; in Genesis xvii. he is revealed as the Almighty; in Exodus vi. as the Eternal; and now as the ONE, uncompound, indivisible, and not liable to change or increase. We have thus the complete idea of the Godhead, as the highest Power, Eternity, Unity.—After PHILIPPSON.

[c] Here we must understand "replete with."

[d] As Moses addresses all the people of Israel, he occasionally employs the singular, they being but one body in his eyes; and again the plural, as they are composed of individuals. Hence the frequent changes observable in the text.

[e] One who sees iniquity and is ever ready to recompense it with retribution.

ments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do that which is right and good in the eyes of the LORD; in order that it may be well with thee, and that thou mayest go in and take possession of the good land with the LORD hath sworn unto thy fathers,

19 To cast out all thy enemies from before thee; as the LORD hath spoken.

20 ¶ When thy son should ask thee in time[a] to come, saying, What mean the testimonies, and the statutes, and the ordinances, which the LORD our God hath commanded you?

21 Then shalt thou say unto thy son, We were bond-men unto Pharaoh in Egypt; and the LORD brought us out of Egypt with a mighty hand;

22 And the LORD let come signs and wonders, great and sore, on Egypt, on Pharaoh, and on all his household, before our eyes;

23 And us he brought out from there; in order to bring us in, to give us the land which he had sworn unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God; that it might be well with us at all times, and that he might preserve us alive, as it is at this day.

25 And it shall be accounted righteousness unto us, if we observe to do all this commandment before the LORD our God, as he hath commanded us.

CHAPTER VII.

1 ¶ When the LORD thy God shall bring thee into the land whither thou goest to possess it, and cast out many nations before thee, the Hittites, and the Girgashites, and the Emorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations, greater in number and mightier than thou;

2 And when the LORD thy God shall give them up before thee, and thou dost smite them: thou shalt utterly destroy them; thou shalt not make any covenant with them, nor show mercy unto them.

3 Neither shalt thou make marriages with them; thy daughter shalt thou not give unto his son, and his daughter shalt thou not take unto thy son.

4 For he would turn away thy son[b] from following me, so that they might serve other gods; and the anger of the LORD would be kindled against you, and he would destroy thee speedily.

5 But thus shall ye do unto them: their altars shall ye pull down, and their statues shall ye break, and their groves shall ye cut down, and their graven images shall ye burn with fire.

6 For thou art an holy people unto the LORD thy God; of thee the LORD thy God hath made choice to be unto himself a special people, above all the nations that are upon the face of the earth.

7 Not because ye are more in number than all the nations, did the LORD desire you and make choice of you; for ye are the fewest of all the nations;

8 But on account of the love of the LORD for you, and because he keepeth the oath which he hath sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, out of the hand of Pharaoh the king of Egypt.[3]

9 Know then that the Eternal thy God, is the[c] God, the faithful God, who keepeth the covenant and the mercy with those that love him and with those that keep his commandments to the thousandth generation;

10 And repayeth those that hate him to their face,[d] to destroy them; he will not delay to him that hateth him, he will repay him to his face.

11 Therefore shalt thou keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

Haphtorah in Isaiah xl. 1 to 26.

SECTION XLVI. AYKEB, עקב.

12 ¶ And it shall come to pass in reward for that ye will hearken to these ordinances,

---

[a] Heb. כחר "to-morrow," any time after to-day.

[b] "Son" stands here for the entire people; therefore it is properly followed by the plural in the next phrase.

[c] *i. e.* The one who is in truth God the Creator, while the other deities are false, powerless, imaginary beings, therefore not God. In this sense must the definite article in this and other instances be understood.

[d] *i. e.* At once, promptly. (Arnheim. "in their life-

and keep, and do them, that the LORD thy God will keep unto thee the covenant and the kindness which he hath sworn unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee; and he will bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thy oil, the increase of thy cattle, and the young of thy flocks, in the land which he hath sworn unto thy fathers to give unto thee.

14 Blessed shalt thou be above all the nations; there shall not be a barren male or female among thee, nor among thy cattle.

15 And the LORD will take away from thee all sickness; and all the evil diseases of Egypt, which thou knowest, will he not put upon thee; but he will lay them upon all those that hate thee.

16 And thou shalt consume all the nations which the LORD thy God giveth unto thee; thy eye shall not look with pity upon them: and thou shalt not serve their gods; for that would be a snare unto thee.

17 ¶ If thou shouldst say in thy heart, These nations are more numerous than I: how shall I be able to dispossess them?

18 Thou shalt not be afraid of them; (but) thou shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great proofs[a] which thy eyes have seen, and the signs, and the wonders, and the mighty hand, and the outstretched arm, whereby the LORD thy God brought thee out: in this wise will the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover the hornet will the LORD thy God send out against them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them; for the LORD thy God is in the midst of thee, a mighty and terrible God.

22 And the LORD thy God will chase out these nations before thee, little by little: thou shalt not be able to make an end of them speedily, lest the beasts of the field increase upon thee.

23 And the LORD thy God will give them up before thee, and he will bring among them a mighty confusion, until they be destroyed.

24 And he will give their kings into thy hand, and thou shalt destroy their name from under the heavens: no man shall be able to stand up before thee, until thou have destroyed them.

25 The graven images of their gods shall ye burn with fire: thou shalt not covet the silver or gold that is on them, so that thou wouldst take it unto thyself, lest thou be ensnared thereby; for it is an abomination to the LORD thy God.

26 And thou shalt not bring an abomination into thy house, lest thou become accursed like it: thou shalt utterly detest it, and thou shalt utterly abhor it; for it is accursed.

CHAPTER VIII.

1 ¶ All the commandment which I command thee this day shall ye observe to do; in order that ye may live, and multiply, and go in and take possession of the land which the LORD hath sworn unto your fathers.

2 And thou shalt remember all the way which the LORD thy God hath led thee these forty years in the wilderness, in order to afflict thee, to prove thee, to know what is in thy heart, whether thou wouldst keep his commandments, or not.

3 And he afflicted thee, and suffered thee to hunger, and he gave thee manna to eat, which thou knewest not, and which thy fathers had not known; in order that he might make thee know that not by bread alone man doth live, but by every thing that proceedeth out of the mouth[b] of the LORD doth man live.

4 Thy garment did not fall worn out from thee,[c] and thy foot did not swell,[d] these forty years.

5 And thou shalt consider in thy heart,

---

time,") so that the guilt be expiated in the fourth generation, while the righteousness of the fathers is remembered to the thousandth of their descendants. לשנאי means "every one of those who hate him."

[a] Onkelos renders "wonders;" Rashi and Mendelssohn, "temptations;" but it appears to be as above, iv. 34, to denote the positive exhibitions of God's power, or wonders sent as proofs of the truth of the prophetic mission of Moses.

[b] *i. e.* Whatever is produced by the will of God. God's word creates; hence every thing proceeds out of his mouth.

[c] After Arnheim.

[d] *i. e.* From walking barefoot in the sand.

that. as a man chasteneth his son,[a] so doth the LORD thy God chasten thee.

6 And thou shalt keep the commandments of the LORD. thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths[b] that spring out of valleys and mountains;

8 A land of wheat, and barley, and of the vine, and the fig-tree, and the pomegranate; a land of the oil-olive, and of honey;

9 A land wherein thou shalt eat bread without scarceness, wherein thou shalt not lack any thing; a land the stones whereof are iron, and out of the mountains of which thou canst hew copper.

10 And when thou hast eaten and art satisfied, then shalt thou bless the LORD thy God for the good land which he hath given thee.*

11 Take[c] heed unto thyself that thou forget not the LORD thy God, so as not to keep his commandments, and his ordinances, and his statutes, which I command thee this day;

12 That when thou hast eaten and art satisfied, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold are multiplied, and all that thou hast is multiplied:

14 Thy heart be then not lifted up, and thou forget the LORD thy God, who hath brought thee forth out of the land of Egypt, from the house of slavery;

15 Who hath led thee through the great and terrible wilderness, wherein are snakes, poisonous serpents, and scorpions, and drought, where there is no water; who hath brought forth for thee water out of the flinty rock;

16 Who hath fed thee in the wilderness with manna, which thy fathers knew not; in order to afflict thee, and in order to prove thee, to do thee good at thy latter end;

17 And thou say in thy heart, My power and the strength of my hand have gotten me this wealth.

18 But thou shalt remember the LORD thy God; for it is he that giveth thee power to get wealth; in order that he might fulfil his covenant which he hath sworn unto thy fathers, as it is this day.

19 ¶ And it shall come to pass, that, if thou shouldst forget the LORD thy God, and walk after other gods, and serve them, and bow thyself down to them, I testify against you this day that ye shall surely perish;

20 Like the nations which the LORD destroyeth from before you, so shall ye perish; in recompense of that ye would not hearken unto the voice of the LORD your God.

CHAPTER IX.

1 ¶ Hear, O Israel: Thou art to pass this day over the Jordan, to go in to drive out nations greater and mightier than thou, (to conquer) cities great and fortified up to heaven,

2 A people great and tall, the children of the 'Anakim, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of 'Anak!

3 Understand therefore this day, that the LORD thy God it is who goeth over before thee, he is a consuming fire; he will destroy them, and he will subdue them before thy face; and thou wilt drive them out, and destroy them quickly,[d] as the LORD hath spoken unto thee.*

4 Thou must not say in thy heart, when the LORD thy God doth cast them out from before thee, as followeth, For my righteousness hath the LORD brought me in to possess this land; and that for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, nor for the uprightness of thy heart, dost thou go in to possess their land; but for the wickedness of these nations doth the LORD thy God drive

[a] The father punishes the son to correct him of some evil habit or propensity; in the same manner did the LORD punish the Israelites to cure them of their sinfulness.

[b] "Lakes."—ARNHEIM.

[c] All from this verse to v. 17 inclusive is one sentence, and must be so understood: Moses warns the people not to imagine, after all the dangers should be passed, that it was their strength which had accomplished all, but to look upon their acquisitions as the gift of God; man indeed must labour, but God alone can grant success.

[d] This is no contradiction to vii. 22; for there it merely says that the conquest shall be gradual; here that, though it take place in this way, it would still be in less time than the Israelites, from their unprepared state to cope with their enemies, could rationally expect.

them out from before thee, and in order that he may fulfil the word which the LORD hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

6 And thou shalt know, that not for thy righteousness doth the LORD thy God give unto thee this good land to possess it; for thou art a stiff-necked people.

7 Remember,[a] do not forget, how thou didst provoke the LORD thy God to wrath in the wilderness: from the day that thou wentest out of the land of Egypt, until ye came unto this place, have ye been rebellious against the LORD.

8 Also at Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to destroy you.

9 When I was gone up into the mount to receive the tables of stone, the tables of the covenant which the LORD had made with you, and I abode on the mount forty days and forty nights, bread did I not eat, and water did I not drink.

10 And the LORD gave unto me the two tables of stone inscribed by the finger of God; and on them (was written) according to all the words, which the LORD had spoken with you on the mount out of the midst of the fire on the day of the assembly.

11 And it came to pass at the end of forty days and forty nights, that the LORD gave unto me the two tables of stone, the tables of the covenant.

12 And the LORD said unto me, Arise, get thee down quickly from here; for thy people which thou hast brought forth out of Egypt have become corrupted; they have quickly turned aside out of the way which I have commanded them; they have made themselves a molten image.

13 And the LORD said unto me, thus, I have seen this people, and, behold, it is a stiff-necked people:

14 Let me alone, and I will destroy them, and blot out their name from under the heavens; and I will make of thee a nation mightier and more numerous than they.

15 And I turned and came down from the mount, and the mount was burning with fire; and the two tables of the covenant were upon my two hands.

16 And I looked, and, behold, ye had sinned against the LORD your God, ye had made yourselves a molten calf; ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took hold of the two tables, and cast them out of my two hands, and I broke them before your eyes.

18 And I threw myself down before the LORD, as at the first, forty days and forty nights; bread did I not eat, and water did I not drink; on account of all your sins which ye had committed, in doing what is evil in the eyes of the LORD, to provoke him to anger.

19 For I was afraid of the anger and the indignation, wherewith the LORD was wroth against you to destroy you; but the LORD hearkened unto me also at that time.

20 And with Aaron was the LORD very angry to destroy him; and I prayed also for Aaron at the same time.

21 And your work of sin, which ye had made, the calf, I took and burnt it in fire, and stamped it, grinding it very small, until it was as fine as dust: and I cast the dust thereof into the brook that descendeth from the mount.

22 And at Taberah, and at Massah and at Kibroth-hattaävah, have ye been provoking the LORD to wrath.

23 And when the LORD sent you from Kadesh-barneä',[b] saying, Go up and take possession of the land which I have given you: then rebelled ye against the order of the LORD your God, and ye believed not in him, and ye hearkened not to his voice.

24 Rebellious have ye been against the LORD, from the day that I have known you.

25 And I threw myself down before the LORD those forty days and forty nights, which I threw myself down; because the LORD had said that he would destroy you.

26 And I prayed unto the LORD, and said,[c] O Lord Eternal, destroy not thy people and

[a] Since men are so apt to imagine all they receive as justly their due, the prophet here impresses upon the people, that they had deserved punishment, not the great mercy which was and would be shown them.

[b] Although Moses had already spoken of the rebellion upon the occasion of the spies, he sums up here this event also as a connected portion of their series of obdurate sinning.

[c] As was said above with the ten commandments, so it is here: Moses gives merely the substance of what oc-

thy heritage, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Think of thy servants, of Abraham, of Isaac, and of Jacob; turn not unto the stubbornness of this people, nor to its wickedness, nor to its sin:

28 Lest (the inhabitants of) the land whence thou hast brought us out say, Out of want of ability in the LORD to bring them into the land which he had promised them, and out of his hatred to them, hath he brought them out to slay them in the wilderness.

29 Whereas they are thy people and thy heritage, whom thou hast brought out by thy mighty power and by thy outstretched arm.*

CHAPTER X.

1 ¶ At that time the LORD said unto me, Hew for thyself two tables of stone like unto the first, and come up unto me into the mount; and make thyself an ark of wood.

2 And I will write on the tables the words that were on the first tables which thou hast broken; and thou shalt put them in the ark.

3 And I made an ark of shittim-wood, and hewed two tables of stone like unto the first; and I went up into the mount, with the two tables in my hand.

4 And he wrote on the tables, like the first writing, the ten commandments, which the LORD had spoken unto you on the mount out of the midst of the fire on the day of the assembly; and the LORD gave them unto me.

5 And I turned myself and came down from the mount, and I put the tables in the ark which I had made; and they have remained there, as the LORD hath commanded me.

6 And the children of Israel took their journey from the wells of the children of Ya'akan to Mosserah: there[a] Aaron died, and he was buried there; and Elazar his son became priest in his stead.

7 From there they journeyed unto Gudgodah; and from Gudgodah to Yotbatha, a land of brooks of waters.

8 At that time[b] did the LORD separate the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

9 Therefore was not assigned unto Levi any portion or inheritance with his brethren: the LORD is his inheritance, as the LORD thy God hath spoken to him.

10 And I stayed on the mount, like the first days, forty days and forty nights; and the LORD hearkened unto me also at that time, the LORD would not destroy thee.

11 And the LORD said unto me, Arise, go on the journey before the people, that they may go in and take possession of the land, which I have sworn unto their fathers to give unto them.*

12 ¶ And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day, for thy own good?

14 Behold, to the LORD thy God belong the heavens and the heavens of heavens, and the earth with all that is thereon;

15 Yet only in thy fathers had the LORD delight, to love them; he chose, therefore, their seed after them, namely you, from all the nations, as it is this day.

16 Remove[c] therefore the obduracy of your heart, and be no more stiff-necked.[d]

17 For the LORD your God is the God of gods, and the Lord of lords, the great, the mighty, and the terrible God, who hath no regard to persons, and taketh no bribe;

---

curred, and confines himself not to the exact words which were spoken. His object is to condense, and occasionally to add some particulars not before dwelt upon.

[a] This verse is thus explained by Aben Ezra: "Above it is said that Moses prayed also for Aaron; and he did not die then, but at the end of forty years." The places mentioned here are either divisions of Mount Hor, or neighbouring places thereto. The former opinion is probably the most correct.

[b] At the time first mentioned, when the golden calf was made.

[c] The phrase employed in the Hebrew is so peculiarly idiomatic, that it has been freely rendered, more so than any other hitherto in this version. Whatever is odious among the Israelites is called "uncircumcised;" hence, to convert the heart, to be no longer disobedient, is called "circumcising the heart."

[d] Lit. "And cause not your neck to be stiff any more."

18 Who executeth justice for the fatherless and the widow, and loveth the stranger, to give him food and raiment.

19 Love ye then the stranger; for you have been strangers in the land of Egypt.

20 The LORD thy God shalt thou fear: him shalt thou serve, and to him shalt thou cleave, and by his name shalt thou swear.

21 He is thy praise, and he is thy God, who hath done for thee these great and fearful things, which thy own eyes have seen.

22 With seventy persons did thy fathers go down into Egypt; and now the LORD thy God hath made thee like the stars of heaven in multitude.

CHAPTER XI.

1 Thou shalt therefore love the LORD thy God, and keep his charge, and his statutes, and his ordinances, and his commandments, all the days.

2 And ye shall know this day, that (I speak) not with your children who have not known, and who have not seen the chastisement of the LORD your God, his greatness, his strong hand, and his outstretched arm;

3 And his signs, and his acts, which he displayed in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto its horses, and to its chariots; over whom he caused the water of the Red Sea to flow, as they pursued after you, and whom the LORD destroyed unto[a] this day;

5 And what he did unto you in the wilderness, until ye came unto this place;

6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reüben; how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the living substance that followed them, in the midst of all Israel;

7 But[b] it is your own eyes which have seen all the great acts of the LORD which he hath done.

8 Ye shall therefore keep all the commandment which I command you this day, that ye may be strong, and go in and take possession of the land, whither ye go over to possess it;

9 And in order that ye may live many days in the land, which the LORD hath sworn unto your fathers to give unto them and to their seed, a land flowing with milk and honey.*

10 ¶ For the land, whither thou goest in to possess it, is not like the land of Egypt, from where ye came out, where thou sowest thy seed, and waterest it with thy foot,[c] as a garden of herbs;

11 But the land, whither ye go over to possess it, is a land of mountains and valleys, from the rain of heaven doth it drink water:

12 A land which the LORD thy God careth for; always are the eyes of the LORD thy God upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, if ye will hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That I will send rain for your land in its due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thy oil.

15 And I will give grass in thy field for thy cattle; and thou shalt eat and be satisfied,

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 (For) then the LORD's wrath will be kindled against you, and he will shut up the heavens that there be no rain, and the land will not yield her products; and ye shall perish quickly from off the good land which the LORD giveth unto you.

18 Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes.

19 And ye shall teach them to your chil-

[a] Mendelssohn renders freely: "And the LORD destroyed them to such a degree, that none of them is to be seen any more." It appears, however, that the phrase is merely the strong affirmative frequently used by Moses.

[b] With this verse ends the sentence commenced with verse 2.

[c] "In Egypt it was necessary to bring water from the Nile on foot," (hence the expression in the verse,) "and to water it, like the vegetable garden, which has not enough from the rain of heaven."—RASHI. It however probably alludes to the water-wheels used in the East for purposes of irrigation, which are worked by treading upon them, in the manner of a tread-mill; in this view, the foot actually does the watering.

dren, to speak of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door-posts of thy house, and upon thy gates.

21 In order that your days may be multiplied, and the days of your children, in the land which the LORD swore unto your fathers to give unto them, as the days of the heavens over the earth.[a]*

22 ¶ For if ye will diligently keep all this commandment which I command you, in order to do it, to love the LORD your God, to walk in all his ways, and to cleave unto him:

23 Then will the LORD drive out all these nations from before you, and ye shall supplant nations greater and mightier than yourselves.

24 Every place whereon the sole of your foot may tread shall be yours: from the wilderness and the Lebanon, from the river, the river Euphrates, even unto the Western Sea[b] shall be your boundary.

25 There shall no man be able to stand up before you; the dread of you and the fear of you will the LORD your God lay upon all the land which ye may tread upon, as he hath spoken unto you.

Haphtorah in Isaiah xlix. 14 to li. 3.

SECTION XLVII. REAY, ראה.

26 ¶ Behold, I lay before you this day a blessing and a curse:

27 The blessing, if ye will hearken unto the commandments of the LORD your God, which I command you this day;

28 And the curse, if ye will not hearken unto the commandments of the LORD your God, and ye turn aside out of the way which I command you this day, to go after other gods, which ye know not.

29 ¶ And it shall come to pass, when the LORD thy God shall have brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing[c] upon mount Gerizzim, and the curse upon mount 'Ebal.

30 Behold, they are on the other side of the Jordan, far away in the direction of the going down of the sun, in the land of the Canaanites, who dwell in the plain, opposite Gilgal, near the grove of Moreh.

31 For ye are about to pass over the Jordan to go in to take possession of the land which the LORD your God giveth you; and ye will possess it, and dwell therein.

32 And ye shall then observe to do all the statutes and ordinances which I set before you this day.

CHAPTER XII.

1 These are the statutes and ordinances, which ye shall observe to do, in the land which the LORD, the God of thy fathers, giveth unto thee to possess it, all the days that ye live upon the earth.

2 Ye shall utterly destroy all the places whereon the nations which ye are about to drive out served their gods, upon the high mountains, and upon the hills, and under every green tree;

3 And ye shall overthrow their altars, and break their statues, and their groves shall ye burn with fire; and the graven images of their gods shall ye hew down; and ye shall destroy their name out of the same place.

4 Ye shall not do so[d] unto the LORD your God;

5 But unto the place which the LORD your God may choose out of all your tribes to put his name there, even unto his habitation shall ye repair, and thither shalt thou come;

6 And ye shall bring thither your burnt-offerings, and your sacrifices, and your tithes, and the heave-offering of your hand, and your vows, and your freewill-offerings, and the first-born of your herds and of your flocks;

[a] *i. e.* While the sky is visible over the earth, or always.

[b] *i. e.* The Mediterranean Sea, which is at the west of Palestine; so called in reference to the Sea of Kinnereth, which is at the east. אחרון is in this sense opposed to קדמון, "west" and "east," not "last" and "first."—After ARNHEIM.

[c] The manner of doing this will be found farther explained in chap. xxvii.

[d] "Ye shall not sacrifice unto Heaven in every place," &c.—RASHI. This is another energetic prohibition against following the heathen practices. On every promontory, hill, or remarkable place, temples and statues were erected; and to this day similar customs prevail among the gentiles; but not so should Israel do: they were one people; they had but one God; they needed no mediator, so they should have but one temple, and one altar.

7 And ye shall eat there before the LORD your God, and ye shall rejoice with all the acquisition of your hand, ye and your households, wherewith the LORD thy God may have blessed thee.

8 Ye shall not do after all the manner that we do here this day, every one whatsoever is right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance, which the LORD thy God giveth thee.

10 But ye will go over the Jordan, and dwell in the land which the LORD your God causeth you to inherit, and he will give you rest from all your enemies round about, so that ye may dwell in safety.*

11 And then shall it be, that the place which the LORD your God will choose to cause his name to dwell there,—(even) thither shall ye bring all that I command you: your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye may vow unto the LORD;

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite who is within your gates; because he hath not any portion nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt-offerings in every place which thou mayest see;

14 But in the place which the LORD will choose in one of thy tribes, there shalt thou offer thy burnt-offerings, and there shalt thou do all that I command thee.

15 Notwithstanding, according to all the longing of thy soul, mayest thou kill and eat flesh, according to the blessing of the LORD thy God which he hath given thee, in all thy gates: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

16 Only the blood shall ye not eat: upon the earth shall ye pour it out as water.

17 Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, nor the first-born of thy herds or of thy flocks, nor any of thy vows which thou mayest vow, nor thy freewill-offerings, and the heave-offering of thy hand;

18 But before the LORD thy God must thou eat them in the place which the LORD thy God may choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite who is within thy gates; and thou shalt rejoice before the LORD thy God with all the acquisition of thy hand.

19 Take heed to thyself that thou forsake not the Levite as long as thou livest upon thy land.

20 ¶ When the LORD thy God will enlarge thy border, as he hath spoken unto thee, and thou dost say, I wish to eat flesh, because thy soul longeth to eat flesh: then mayest thou, according to all the longing of thy soul, eat flesh.

21 If the place which the LORD thy God may choose to put his name there be too far for thee: then mayest thou kill of thy herds* and of thy flocks, which the LORD hath given thee, as I have commanded thee; and thou shalt eat in thy gates according to all the longing of thy soul.

22 But as the roebuck and the hart are eaten, so shalt thou eat the same: the unclean and the clean may eat thereof together.

23 Only be firm so as not to eat the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

24 Thou shalt not eat it: upon the earth shalt thou pour it out like water.

25 Thou shalt not eat it; in order that it may go well with thee, and with thy children after thee, when thou wilt do what is right in the eyes of the LORD.

26 Nevertheless thy holy things which thou mayest have, and thy vows, shalt thou take, and go unto the place which the LORD may choose:

27 And thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God; and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and the flesh shalt thou eat.

28 Observe and hear all these words which I command thee; in order that it may go well with thee, and with thy children after thee

* In this and in v. 14, permission is granted to kill animals for food, beyond the precincts of the temple, prohibited during the journey on the desert. (Lev. xxvii. 3, 4.) Of such killing, the clean and unclean may eat together. Verse 26 again enjoins that whatever has been sanctified, must nevertheless be brought to the altar.

for ever, when thou wilt do what is good and right in the eyes of the LORD thy God.*

29 ¶ When the LORD thy God will cut off the nations, whither thou goest to drive them out from before thee, and thou succeedest them, and dwellest in their land:

30 Then take heed to thyself that thou be not snared by following them, after they have been destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God; for every abomination[a] to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters have they burnt in the fire to their gods.

CHAPTER XIII.

1 What thing soever I command you, even that shall ye observe to do: thou shalt not add thereto, and thou shalt not diminish therefrom.[b]

2 ¶ If there arise in the midst of thee a prophet, or a dreamer of dreams, and he giveth thee a sign or a token,

3 And the sign or the token come to pass, whereof he spoke unto thee, saying, Let us go after other gods, which thou dost not know, and let us serve them:

4 Then shalt thou not hearken unto the words of that prophet, or unto that dreamer of dreams; for the LORD your God proveth you, to know whether ye indeed love[c] the LORD your God with all your heart and with all your soul.

5 After the LORD your God shall ye walk, and him shall ye fear, and his commandments shall ye keep, and his voice shall ye obey, and him shall ye serve, and unto him shall ye cleave.

6 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken revolt against the LORD your God, who hath brought you out of the land of Egypt, and who hath redeemed you out of the house of bond-men, to mislead thee from the way which the LORD thy God commanded thee to walk therein; and thou shalt put the evil away from the midst of thee.

7 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, who is (dear to thee) as thy own soul, should entice thee, in secret, saying, Let us go and serve other gods, which thou dost not know, either thou, or thy fathers;

8 Some of the gods of the nations which are round about you, that are nigh unto thee, or that are far off from thee, from one end of the earth even unto the other end of the earth:

9 Then shalt thou not consent unto him, nor shalt thou hearken unto him; nor shall thy eye look with pity on him, nor shalt thou spare, nor shalt thou conceal it for him;

10 But thou shalt surely kill him; thy hand shall be the first upon him to put him to death, and the hand of all the people afterward.

11 And thou shalt stone him with stones, that he die; because he sought to mislead thee from the LORD thy God, who hath brought thee out of the land of Egypt, from the house of bond-men.

12 And all Israel shall hear it, and they shall be afraid, and they shall not do any more such a wicked deed as this is in the midst of thee.

13 ¶ If thou shouldst hear concerning one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

14 There have gone forth men, children of worthlessness,[d] from the midst of thee, and have misled the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known:

15 Then shalt thou inquire, and make search, and ask diligently; and, behold, if it be true, the thing is certain, such abomination hath been wrought in the midst of thee:

---

* Inasmuch as the worship of the heathens presented so many abominations, the Israelites are here prohibited from copying any of their customs in this respect; only that which God commanded could be lawfully considered Divine worship, and no addition, however elegant, could be tolerated. The next verse, therefore, follows properly as a farther exposition.

[b] The English version commences chap. xiii. at verse 2.

[c] The Divine legislation is the standard of truth; consequently no miracle, should such be wrought, can be considered as an evidence of Divine mission, if it contradict the law. The will of God is expressed in his revelation, and he is no man, that he should change.

[d] בלי עול "without yoke, who have thrown off the yoke of Heaven."—RASHI. "Sons of Belial" has no meaning.

16 Then shalt thou smite the inhabitants of that city with the edge of the sword, devoting it utterly, and all that is therein, and the cattle thereof, to the edge of the sword.

17 And all its spoil shalt thou gather into the midst of the market-place thereof, and thou shalt burn with fire the city, and all its spoil entirely, unto the LORD thy God; and it shall be a ruinous heap for ever: it shall not be built again.

18 And there shall not cleave to thy hand aught of the devoted things; in order that the LORD may turn from the fierceness of his anger, and grant thee mercy, and have mercy upon thee, and multiply thee, as he hath sworn unto thy fathers;

19 When thou wilt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do what is right in the eyes of the LORD thy God.*

CHAPTER XIV.

1 ¶ Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 For a holy people art thou unto the LORD thy God, and the LORD hath made choice of thee to be unto himself a peculiar nation above all the nations that are upon the face of the earth.

3 ¶ Thou shalt not eat any abominable thing.

4 These are the beasts which ye may eat: The ox, the sheep, and the goat,

5 The hart, and the roebuck, and the fallow-deer, and the chamois, and the gazelle, and the wild ox, and the antelope.

6 And every beast that hath parted hoofs, and whose feet are cleft into two claws, and cheweth the cud among the beasts—that alone may ye eat.

7 Nevertheless these shall ye not eat of those that chew the cud, and of those that possess the divided cloven hoof: The camel, and the hare, and the coney; for they chew the cud, but divide not the hoof; unclean are they unto you;

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you; of their flesh shall ye not eat, and their dead carcass shall ye not touch.

9 ¶ This may ye eat of all that is in the waters: All that hath fins and scales may ye eat;

10 And whatsoever hath not fins and scales shall ye not eat; it is unclean unto you.

11 ¶ Every clean bird may ye eat.

12 But these are they which ye shall not eat of them: The eagle, and the ossifrage, and the osprey,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the ostrich, and the night-hawk, and the cuckoo, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,[a]

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after his kind, and the lapwing, and the bat.[b]

19 And every winged insect is unclean unto you: it shall not be eaten.

20 All clean fowls may ye eat.

21 Ye shall not eat any thing that dieth of itself: unto the stranger[c] that is in thy gates canst thou give it, that he may eat it; or thou mayest sell it unto an alien: for thou art a holy people unto the LORD thy God; thou shalt not seethe a kid in its mother's milk.*

22 ¶ Thou shalt truly tithe all the produce of thy seed, which the field bringeth forth year by year.

23 And thou shalt eat before the LORD thy God, in the place which he will choose to cause his name to dwell there, the tithe of thy corn, of thy wine, and of thy oil, and the first-born of thy herds and of thy flocks; in

[a] "The bat," according to Rashi and Mendelssohn. Although this word has been left unchanged from the English version, it is not probable that the rendering "swan" is correct; the word תנשמת being also applied among the creeping animals as synonymous with "mole," consequently used here most probably to denote the flying species, "the bat."

[b] "The swallow."—MENDELSSOHN; who, singularly enough, doubtless by an oversight in transcribing, renders this word in Lev. xi. 19, with "*Wiedehopf*," English "pewet" or "lapwing," "hoopoe."

[c] These things not being interdicted for their unhealthiness, but because God chose to forbid them to Israel, they may be eaten by others, if they will.

order that thou may learn to fear the LORD thy God all the days.

24 And if the way be too long for thee, so that thou art not able to carry it; because the place is too far from thee, which the LORD thy God will choose to set his name there, because the LORD thy God will bless thee:

25 Then shalt thou turn it into money, and bind up the money in thy hand, and thou shalt go unto the place which the LORD thy God will choose;

26 And thou shalt lay out that money for whatsoever thy soul longeth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul asketh of thee; and thou shalt eat it there before the LORD thy God, and thou shalt rejoice, thou, and thy household.

27 And the Levite, who is within thy gates, him shalt thou not forsake; for he hath no portion nor inheritance with thee.

28 ¶ At the end of three years shalt thou bring forth[a] all the tithe of thy produce in the same year, and thou shalt lay it down within thy gates:

29 And then shall come the Levite, because he hath no portion nor inheritance with thee, with the stranger, and the fatherless, and the widow, that are within thy gates, and they shall eat and be satisfied; in order that the LORD thy God may bless thee in all the work of thy hand which thou doest.*

CHAPTER XV.

1 ¶ At the end of (every) seven years shalt thou make a release.

2 And this is the manner of the release: Every creditor shall release the loan which he hath lent to his neighbour; he shall not exact it of his neighbour, or of his brother; because the release year in honour of the LORD hath been proclaimed.

3 Of a foreigner thou mayest exact (payment); but that which is thine with thy brother shall thy hand release.

4 Although[b] indeed there should be no needy man among thee; for the LORD will greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it:

5 Yet only if thou wilt carefully hearken unto the voice of the LORD thy God, to observe to do all this commandment which I command thee this day.

6 For the LORD thy God blesseth thee, as he hath spoken unto thee; and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt rule over many nations, but over thee shall they not rule.

7 ¶ If there be among thee a needy man, any one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee: thou shalt not harden thy heart, nor shut thy hand from thy needy brother.

8 But thou shalt open wide thy hand unto him, and thou shalt surely lend him sufficient for his need, which his want requireth.

9 Beware that there be not a wicked thought in thy heart, saying, The seventh year, the year of release, is at hand; and thy eye be thus evil against thy needy brother, so that thou wouldst give him nought; and if he cry concerning thee unto the LORD, it will be sin in thee:

10 Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him; for because of this thing the LORD thy God will bless thee in all thy work, and in all the acquisition of thy hand.

11 For the needy will not cease out of the land; therefore do I command thee, saying, Thou shalt open wide thy hand unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ If thy brother, the Hebrew, or a Hebrew woman, be sold unto thee, he shall serve thee six years; and in the seventh year shalt thou let him go free from thee.

13 And when thou lettest him go out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flocks, and out of thy threshing-floor, and out of thy wine-press; wherewith the LORD thy God hath blessed thee, that shalt thou give unto him.

15 And thou shalt remember that thou

[a] *i. e.* Out of the house. Every third year the tithe which at other times was eaten at Jerusalem, was reserved for the poor in all cities.

[b] This verse has been rendered according to Mendelssohn; but it evidently means that the poor should be very few; hence to relieve them will be no difficult duty.

hast been a bond-man in the land of Egypt, and that the LORD thy God hath redeemed thee; therefore do I command thee this thing to-day.

16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thy house, because he is well with thee:

17 Then shalt thou take an awl, and thrust it through his ear unto the door, and he shall be unto thee a servant for ever;[a] and also unto thy maid-servant shalt thou do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee, that for double the wages of a hired labourer hath he served thee six years: and the LORD thy God will bless thee in all that thou doest.*

19 ¶ All the first-born males that come of thy herds and of thy flocks shalt thou sanctify unto the LORD thy God: thou shalt do no work with the first-born of thy bullock, and not shear the first-born of thy sheep.

20 Before the LORD thy God shalt thou eat it year by year, in the place which the LORD will choose, thou with thy household.

21 And if there be any blemish thereon, if it be lame, or blind, or have any (other) ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Within thy gates shalt thou eat it, the unclean and the clean together, as the roebuck, and as the hart.

23 Only the blood thereof shalt thou not eat: upon the ground shalt thou pour it out as water.

CHAPTER XVI.

1 ¶ Observe the month of Abib,[b] and prepare the passover-sacrifice unto the LORD thy God; for in the month of Abib did the LORD thy God bring thee forth out of Egypt by night.

2 And thou shalt sacrifice the passover-offering unto the LORD thy God of sheep and oxen, in the place which the LORD will choose to let his name dwell there.

3 Thou shalt not eat therewith any leavened bread: seven days shalt thou eat therewith unleavened bread, the bread of affliction; for in haste didst thou go forth out of the land of Egypt; in order that thou mayest remember the day of thy going forth out of the land of Egypt all the days of thy life.

4 And there shall not be seen with thee any leaven in all thy borders seven days; neither shall there any of the flesh, which thou sacrificedst in the evening, on the first day, remain all night until the morning.

5 Thou mayest not slay the passover within any of thy gates, which the LORD thy God giveth thee;

6 But at the place which the LORD thy God will choose to let his name dwell in, there shalt thou slay the passover at even-ing, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast[c] and eat it in the place which the LORD thy God will choose; and thou shalt turn in the morning, and go unto thy tents.

8 Six days shalt thou eat unleavened bread; and on the seventh day shall be a solemn assembly to the LORD thy God: thou shalt do no work.

9 ¶ Seven weeks shalt thou number unto thyself: from the time thou beginnest to put the sickle to the corn, shalt thou begin to number seven weeks.

10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill-offering of thy hand, which thou shalt give: according as the LORD thy God shall have blessed thee.

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee, in the place which the LORD thy God will choose to let his name dwell there.

12 And thou shalt remember that thou hast been a bond-man in Egypt; and thou shalt observe and do these statutes.*

13 ¶ The feast of tabernacles shalt thou hold for thyself seven days, when thou hast gathered in the produce of thy threshing-floor and of thy wine-press:

14 And thou shalt rejoice on thy feast,

[a] *i. e.* Till the jubilee, when all servitude terminates.
[b] *i. e.* The ripening of the grain.
[c] Heb. "Boil;" but the preparation of the passover was by roasting.

thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD will choose; because the LORD thy God will bless thee in all thy product, and in all the work of thy hands, and thou shalt only rejoice.

16 Three times in the year shall every one of thy males appear before the LORD thy God in the place which he will choose: on the feast of unleavened bread, and on the feast of weeks, and on the feast of tabernacles; and no one shall appear before the LORD empty;

17 Every man according to what his hand can give, according to the blessing of the LORD thy God which he hath given thee.

Haphtorah in Isaiah liv. 11 to lv. 5.

SECTION XLVIII. SHOPHETIM, שֹׁפְטִים.

18 ¶ Judges and officers shalt thou appoint unto thyself in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with a just judgment.

19 Thou shalt not wrest judgment; thou shalt not respect persons, and thou shalt not take a bribe; for the bribe blindeth the eyes of the wise, and perverteth the words of the righteous.

20 Justice, only justice shalt thou pursue; in order that thou mayest live, and retain possession of the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant unto thyself a grove, any tree, near the altar of the LORD thy God, which thou shalt make unto thyself.

22 Neither shalt thou set thee up any statue,[a] which the LORD thy God hateth.

CHAPTER XVII.

1 ¶ Thou shalt not sacrifice unto the LORD thy God any bullock, or lamb, whereon there is a blemish, any thing evil; for it is an abomination unto the LORD thy God.

2 ¶ If there be found in the midst of thee, within any one of thy gates, which the LORD thy God giveth thee, a man or a woman, that doth the wickedness in the eyes of the LORD thy God, to transgress his covenant.

3 And he hath gone and served other gods, and worshipped them, either the sun, or the moon, or any of the host of heaven, which I have prohibited;

4 And it be told thee, and thou hearest of it: then shalt thou inquire diligently; and, behold, if it be true, the thing is certain, such abomination hath been wrought in Israel:

5 Then shalt thou bring forth that man or that woman, who have committed this wicked thing, unto thy gates, the man or the woman, and thou shalt stone them with stones till they die.

6 Upon the evidence[b] of two witnesses, or of three witnesses, shall he that is worthy of death be put to death: he shall not be put to death upon the evidence of one witness.

7 The hand of the witnesses shall be first upon him to put him to death, and the hand of all the people at the last; and thou shalt put the evil away from the midst of thee.

8 ¶ If a matter be unknown[c] to thee for decision, between blood and blood, between plea and plea, and between bodily injury and injury, (or) matters of controversy within thy gates: then shalt thou arise, and get thee up unto the place which the LORD thy God will choose;

9 And thou shalt come unto the priests, the Levites, and unto the judge that may be in those days, and thou shalt inquire, and they shall inform thee of the sentence of the case;

10 And thou shalt do according to the sentence, which they may tell thee from that place which the LORD will choose, and thou shalt observe to do according to all that they may instruct thee;

11 In accordance with the instruction which they may instruct thee, and according to the decision which they may say unto thee, shalt thou do: thou shalt not depart from the

[a] Lit. "Monument," or "standing stone." Single stones were erected by heathens for altars to idols, and some idols even were represented by rude unsculptured blocks; hence the prohibition of them, and of all figures or statues put up as monuments.

[b] Heb. "Mouth," or that spoken by the mouth; here, "evidence."

[c] יִפָּלֵא from פֶּלֶא "a wonder;" hence "extraordinary," "too difficult," or "unknown." The last word has been selected as best comprising all the shades of meaning.

sentence which they may tell thee, to the right, or to the left.

12 And the man that will act presumptuously, so as not to hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die; and thou shalt put away the evil from Israel.

13 And all the people shall hear, and be afraid, and not act presumptuously any more.*

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and thou hast taken possession of it, and dwellest therein, and thou sayest, I wish to set a king over me, like all the nations that are round about me:

15 Then mayest thou indeed set a king over thee, the one whom the LORD thy God will choose; (but) from the midst of thy brethren shalt thou set a king over thee; thou mayest not set over thee a stranger, who is not thy brother.

16 Only he shall not acquire for himself many horses, so that he may not cause the people to return to Egypt,[a] in order to acquire many horses; whereas the LORD hath said unto you, Ye shall henceforth not return on that way any more.

17 Neither shall he take to himself many wives, that his heart may not turn away; nor shall he acquire for himself too much silver and gold.

18 And it shall be, when[b] he sitteth upon the throne of his kingdom, that he shall write for himself a copy of this law in a book out of (that which is) before the priests, the Levites;

19 And it shall be with him, and he shall read therein all the days of his life: in order that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them.

20 So that his heart be not lifted up above his brethren, and so that he turn not aside from the commandment, to the right, or to the left: in order that he may live many days in his kingdom, he, and his children, in the midst of Israel.*

CHAPTER XVIII.

1 ¶ The priests, the Levites, and all the tribe of Levi, shall have no portion nor inheritance with Israel: the fire-offerings of the LORD, and his inheritance shall they consume.

2 But any inheritance shall he not have among his brethren: the LORD is his inheritance, as he hath spoken unto him.

3 ¶ And this shall be the priests' due from the people, from them that slay an animal, whether it be ox or lamb: then shall each one give unto the priest the shoulder, and the two cheeks, and the maw.

4 The first-fruit of thy corn, of thy wine, and of thy oil, and the first shearing[c] of thy sheep, shalt thou give him.

5 For him the LORD thy God hath chosen out of all thy tribes, to stand to minister in the name of the LORD, he and his sons all the days.*

6 ¶ And if the Levite come from any one of thy gates out of all Israel, where he sojourneth, and come with all the longing of his soul unto the place which the LORD will choose:

7 Then can he minister in the name of the LORD his God, like all his brethren the Levites, who stand there before the LORD.

8 They shall have like portions to eat, besides that which cometh of the sale[d] of his patrimony.

9 ¶ When thou comest into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among thee any one who causeth his son or his daughter to pass through the fire, one who useth divination, one who is an observer of times, or an enchanter, or a conjurer,

11 Or a charmer, or a consulter with fa-

[a] Egypt being the country which produced the best horses.

[b] "At the commencement of his reign."—ABEN EZRA.

[c] Tradition fixes a sixtieth portion, and with a possession of not less than five sheep.

[d] This version of the English Bible is nearly in accordance with Aben Ezra. Mendelssohn renders, "Besides his income of his property at home which he may sell." Arnheim, however, refers this part of the verse back to verse 1:—The priests, the Levites, &c., shall have no property, "except the assigned portions (see Lev. xxv. 34) which shall remain in the family divisions;" taking כמכר in the light of "assigned portion," and כתי האבות as "family divisions," and understanding יהיו before על. Compare with Num. xxxvi. 12. This construction is ingenious, but certainly too improbable. Rashi refers this section to the priests, who are also called Levites, as they are the only ones entitled to take part in the sacrifices.

miliar spirits, or a wizard, or who inquireth of the dead.

12 For an abomination unto the LORD are all that do these things; and on account of these abominations the LORD thy God doth drive them out from before thee.

13 Perfect shalt thou be with the LORD thy God.*

14 For these nations, which thou art about to dispossess, hearken unto observers of times, and unto diviners; but as for thee, the LORD thy God hath not assigned the like unto thee.

15 A prophet from the midst of thee, of thy brethren, like unto me, will the LORD thy God raise up unto thee; unto him shall ye hearken:

16 According to all that thou didst desire of the LORD thy God at Horeb on the day of the assembly, saying, I wish no more to hear the voice of the LORD my God, and this great fire I wish not to see again, that I die not.

17 And the LORD said unto me, They have done well in what they have spoken.

18 A prophet will I raise up unto them from among their brethren, like unto thee; and I will put my words in his mouth; and he shall speak unto them all that I may command him.

19 And it shall come to pass, that if there be a man who will not hearken unto my words which he shall speak in my name, I myself will require it of him.

20 But the prophet, who may presume to speak a word in my name, which I have not commanded him to speak, or who may speak in the name of other gods—even that prophet shall die.

21 And if thou shouldst say in thy heart, How shall we know the word which the LORD hath not spoken?

22 That which the prophet speaketh in the name of the LORD, and the thing do not happen and come not to pass—this is the word which the LORD hath not spoken; in presumption hath the prophet spoken it; thou shalt not be afraid of him.

CHAPTER XIX.

1 ¶ When the LORD thy God shall have cut off the nations, whose land the LORD thy God giveth thee, and thou hast driven them out, and dwellest in their cities, and in their houses:

2 Then shalt thou set apart three cities for thyself, in the midst of thy land, which the LORD thy God giveth thee to possess it.

3 Thou shalt put in order[a] for thyself the (way to them), and divide into three parts the territory of thy land, which the LORD thy God will give thee to inherit, and it shall serve, that every man-slayer may flee thither.

4 And this is the case of the man-slayer, who shall flee thither, that he may live: Whoso smiteth his neighbour without knowledge, when he hath not been an enemy to him in time past;

5 And he that goeth into the forest with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the iron slippeth from the helve, and striketh his neighbour, that he die: this one shall flee unto one of these cities, and live;

6 That the avenger of the blood pursue not the man-slayer, while his heart is hot, and overtake him, because the way is long, and smite him dead; whereas he deserveth not a judgment of death, inasmuch as he was not an enemy to him in time past.

7 Therefore do I command thee, saying, Three cities shalt thou set apart for thyself.

8 And if the LORD thy God enlarge thy boundary, as he hath sworn unto thy fathers, and give thee all the land which he hath spoken to give unto thy fathers;

9 Because thou dost keep all this commandment to do it, which I command thee this day, to love the LORD thy God, and to walk in his ways all the days: then shalt thou add for thyself three cities more, unto these three;

10 That innocent blood be not shed in the midst of thy land, which the LORD thy God giveth thee for an inheritance, and blood-guiltiness be brought upon thee.

11 ¶ But if any man be an enemy to his neighbour, and he lie in wait for him, and rise up against him, and smite him mortally so that he die, and he flee unto one of these cities:

12 Then shall the elders of his city send and fetch him thence, and they shall deliver him into the hand of the avenger of the blood, that he may die.

[a] The road was to be made level, and guide-posts put up, so that the murderer might not be detained needlessly

13 Thy eye shall not look with pity on him; but thou shalt put away the (shedding of) innocent blood from Israel, that it may go well with thee.*

14 ¶ Thou shalt not remove the landmark of thy neighbour, which they of old time have set, in thy inheritance which thou shalt inherit, in the land that the LORD thy God giveth thee to possess it.

15 ¶ There shall not rise up one single witness against a man for any iniquity, or for any sin, in any sin that he sinneth: upon the evidence of two witnesses, or upon the evidence of three witnesses, must a case be established.

16 If a witness of violence rise up against any man to testify against him for any wrong:

17 Then shall both the men, who have the controversy, stand before the LORD, before the priests and the judges, who shall be in those days;

18 And the judges shall inquire diligently; and, behold, if the witness be a false witness, he hath testified a falsehood against his brother:

19 Then shall ye do unto him, as he had purposed to do unto his brother; and thou shalt put away the evil from the midst of thee.

20 And those who remain shall hear, and be afraid, and shall henceforth commit no more any such evil thing in the midst of thee.

21 And thy eye shall have no pity; but life (shall go) for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAPTER XX.

1 ¶ When thou goest out to battle against thy enemies, and thou seest horse, and chariot, people more in number than thou: be not afraid of them; for the LORD thy God is with thee, who brought thee up out of the land of Egypt.

2 And it shall be, when ye come nigh unto the battle, that the priest shall approach and speak unto the people;

3 And he shall say unto them, Hear, O Israel, ye come nigh this day unto the battle against your enemies: let not your hearts faint, fear not, and be not downcast, and do not tremble because of them;

4 For the LORD your God it is who goeth with you, to fight for you against your enemies, to help you.

5 And the officers shall speak unto the people, saying, What man is there who hath built a new house, and hath not dedicated[a] it? let him go and return unto his house, lest he die in the battle, and another man dedicate it.

6 And what man is there who hath planted a vineyard, and hath not redeemed[b] it? let him go and return unto his house, lest he die in the battle, and another man redeem it.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak yet farther unto the people, and they shall say, What man is there that is fearful and faint-hearted? let him go and return unto his house, that the heart of his brethren become not as faint as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall appoint captains of the armies at the head of the people.[c]*

10 ¶ When thou comest nigh unto a city to make war against it, then summon it with words of peace.

11 And it shall be, if it make thee an answer of peace, and open (its gates) unto thee: then shall it be, that all the people that are found therein shall be tributaries unto thee, and they shall serve thee.

12 But if it will not make peace with thee, and wageth war against thee; then shalt thou besiege it;

13 And when the LORD thy God hath delivered it into thy hands, thou shalt[d] smite every male thereof with the edge of the sword;

14 But the women, and the little ones, and the cattle, and all that may be in the city, all

---

* *i. e.* Inhabiting it for the first time; the first use of a thing is called "consecration." No doubt, however, that religious ceremonies were not omitted on such occasions, as we owe to it the thirtieth Psalm of David.

[b] At the fourth year from the planting.

[c] Mendelssohn renders this, "Then shall some chiefs commence the mustering at the head of the people."

[d] It would appear from the general idea, that "shalt" is not a command, but a mere permission, yet prohibiting the molestation of the women and children.

the spoil thereof, shalt thou take as booty unto thyself; and thou shalt enjoy the spoil of thy enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

16 But of the cities of these people, which the LORD thy God doth give thee for an inheritance, shalt thou not let live a single soul.

17 But thou shalt utterly devote them; namely, the Hittites, and the Emorites, the Canaanites, and the Perizzites, and the Hivites, and the Jebusites; as the LORD thy God hath commanded thee;

18 In order that they may not teach you to do in accordance with all their abominations, which they have done unto their gods; and ye would thus sin against the LORD your God.

19 ¶ When thou besiegest a city a long time, to make war against it to capture it, thou shalt not destroy the trees thereof by forcing an axe against them; for of them thou mayest eat, and thou shalt not cut them down, (for man liveth of the trees[a] of the field,) to employ them in thy siege;

20 Only those trees of which thou knowest that they are not fruit-trees, thou mayest destroy and cut down; and (thus) thou canst build bulwarks against the city that wageth war with thee, until it be subdued.

CHAPTER XXI.

1 ¶ If there be found a slain person in the land which the LORD thy God giveth thee to possess it, lying in the field, (and) it be not known who hath slain him:

2 Then shall thy elders and thy judges go forth, and they shall measure unto the cities which are round about the one that is slain.

3 And it shall be, that the city which is the nearest unto the slain person, even the elders of that city shall take a heifer, which hath not been wrought with, which hath not drawn in a yoke;

4 And the elders of that city shall bring down the heifer unto a rough[b] valley, which is neither tilled nor sown, and they shall break there the neck of the heifer in the valley;

5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and after their decision shall be done (at) every controversy and every injury;

6 And all the elders of that city who are nearest unto the slain person shall wash their hands over the heifer, the neck of which is broken in the valley.*

7 And they shall commence and say, Our hands have not shed this blood, and our eyes have not seen it.

8 Grant pardon unto thy people Israel, whom thou hast redeemed, O LORD, and lay not innocent blood in the midst of thy people Israel: and the blood shall be forgiven unto them.

9 And thou shalt put away the (guilt of) the innocent blood[c] from the midst of thee, when thou wilt do what is right in the eyes of the LORD.

Haphtorah in Isaiah li. 12 to lii. 12.

SECTION XLIX. KI TETZAY, כִּי תֵצֵא.

10 ¶ When thou goest forth to war against thy enemies, and the LORD thy God delivereth them into thy hands, and thou takest captives of them;

11 And thou seest among the captives a woman of handsome form, and hast a desire unto her, that thou wouldst take her to thee for wife:

12 Then shalt thou bring her home to thy house; and she shall shave her head, and let grow[d] her nails;

13 And she shall put off the raiment of her captivity from her, and she shall remain in thy house, and weep for her father and her mother a full month; and after that thou

[a] Onkelos, Rashi, and Mendelssohn render, "Is then the tree of the field like man, that thou shouldst put it in a state of siege?" And Rashi adds, "Why wouldst thou destroy it?" The English version has been followed in our text, and it agrees with Aben Ezra, Arnheim, and the commentator to Mendelssohn's translation. The last clause may read: "to put (the city) in siege before thee."

[b] Philippson, after Rambam, "rapid stream," which does not dry up in the summer, and the bed of which can therefore never be ploughed.

[c] "If the murderer be caught after this and convicted he is to die, notwithstanding this ceremony."—KETUBOTH fol. 37.

[d] Others, "shall cut off."

mayest go in unto her, and be her husband, that she may become thy wife.

14 And it shall be, if thou have no delight in her, then shalt thou let her go whither she will; but thou shalt nowise sell her for money: thou shalt not make a servant of her, because thou hast humbled her.

15 ¶ If a man have two wives, one beloved, and the other hated, and they bear him children, both the beloved and the hated; so that the first-born son be hers that is hated:

16 Then shall it be, when he divideth as inheritance among his sons what he hath, that he shall not institute the son of the beloved as the first-born before[a] the son of the hated, the first-born;

17 But the first-born, the son of the hated woman, shall he acknowledge, to give him a double portion of all that is found in his possession; for he is the beginning of his strength; to him belongeth the right of the first birth.

18 ¶ If a man have a stubborn and rebellious son, who hearkeneth not to the voice of his father, or the voice of his mother, and they chastise him, and he will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not hearken to our voice; he is a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die; and thou shalt put away the evil from the midst of thee; and all Israel shall hear, and be afraid.*

22 ¶ And if a man have committed a sin for which there is a punishment of death, and he be to be put to death, and thou hang him on a tree:

23 Then shall his body not remain all night on the tree, but thou shalt surely bury him on that day; (for he that is hanged is a dishonour of God;) and thou shalt not defile thy land, which the LORD thy God giveth thee for an inheritance.

CHAPTER XXII.

1 ¶ Thou shalt not see thy brother's ox or his lamb go astray, and withdraw thyself from them: thou shalt surely bring them back again unto thy brother.

2 But if thy brother be not nigh unto thee, or thou know him not: then shalt thou take it unto thy own house, and it shall remain with thee until thy brother inquire after it, and then shalt thou restore it to him.

3 In like manner shalt thou do with his ass; and in like manner shalt thou do with his raiment; and in like manner shalt thou do with every lost thing of thy brother's, which may have been lost to him, and which thou hast found: thou art not at liberty to withdraw thyself.

4 ¶ Thou shalt not see thy brother's ass or his ox fallen down by the way, and withdraw thyself from them: thou shalt surely help him to lift them up again.

5 ¶ A woman shall not have upon her the apparel of a man, and a man shall not put on a woman's garment; for an abomination unto the LORD thy God are all who do this.[b]

6 ¶ If a bird's nest chance to be before thee in the way, on any tree, or on the ground, with young ones, or with eggs, and the mother be sitting upon the young, or upon the eggs: thou shalt not take the mother with the young;

7 But thou shalt surely let the mother go, and the young thou mayest take to thyself; in order that it may be well with thee, and that thou mayest live many days.*

8 ¶ When thou buildest a new house, thou shalt make a battlement for thy roof; that thou bring not blood upon thy house, if any one were to fall from there.[c]

9 Thou shalt not sow thy vineyard with divers seeds; that the ripe fruit of thy seed which thou hast sown, and the fruit of the vineyard, be not defiled.

10 ¶ Thou shalt not plough with an ox and an ass together.

11 Thou shalt not wear a garment of divers sorts, of woollen and linen together.

12 ¶ Thou shalt make thyself fringes upon the four corners of thy vesture, wherewith thou coverest thyself.

13 ¶ If any man take a wife, and go in unto her, and hate her,

[a] "In the lifetime of," &c.—ARNHEIM.

[b] Since such a practice might easily lead to lewdness and thus demoralize the people.

[c] We are here prohibited from being the cause through want of foresight, or culpable neglect, that any injury whatever should happen to our fellow-men.

14 And he lay an accusation against her, and spread abroad an evil name upon her, and say, This woman I took (for wife), and when I came near to her, I found no tokens of virginity in her:

15 Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city, to the gate.

16 And the father of the damsel shall say unto the elders, My daughter I gave unto this man for wife; but he hath conceived hatred toward her;

17 And, lo, he hath laid an accusation (against her), saying, I have found no tokens of virginity in thy daughter; and yet these are the tokens of my daughter's virginity: and they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in a hundred shekels of silver, and give them unto the father of the damsel; because he hath spread abroad an evil name upon a virgin of Israel: and she shall remain his wife; he shall not be at liberty to put her away all his days.

20 ¶ But if this thing was true, there have not been found tokens of virginity in the damsel:

21 Then shall they lead out the damsel to the door of her father's house,[a] and the men of her city shall stone her with stones that she die; because she hath wrought a disgraceful deed in Israel, to commit incest in her father's house; and thou shalt put away the evil from the midst of thee.

22 ¶ If a man be found lying with a woman married to a husband: then shall both of them die, the man that lieth with the woman, and the woman; and thou shalt put away the evil from Israel.

23 ¶ If a damsel that is a virgin be betrothed unto a man, and a man find her in the city, and lie with her:

24 Then shall ye lead them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not (for aid) in the city; and the man, because he hath done violence to his neighbour's wife; and thou shalt put away the evil from the midst of thee.

25 ¶ But if in the field the man should find the betrothed damsel, and the man take hold of her by force, and lie with her: then shall the man that lay with her die alone;

26 But unto the damsel shalt thou not do any thing; there is in the damsel no sin worthy of death; for as when a man riseth against his neighbour, and striketh him dead, even so is this matter;

27 For in the field did he find her; had the betrothed damsel even cried,[b] there would have been none to aid her.

28 ¶ If a man find a damsel that is a virgin, who is not betrothed, and lay fast hold on her, and lie with her, and they be found:

29 Then shall the man who lieth with her give unto the father of the damsel fifty shekels of silver; and she shall become his wife, because he hath done violence to her, he shall not be at liberty to put her away all his days.

CHAPTER XXIII.

1[c] ¶ A man shall not take his father's wife, and he shall not uncover his father's skirt.

2 ¶ He that is wounded in the testicles, or hath his privy member cut, shall not enter into the congregation of the LORD.

3 ¶ One born from prohibited connections shall not enter into the congregation of the LORD; even the tenth generation of him shall not enter into the congregation of the LORD.

4 ¶ An 'Ammonite and a Moäbite shall not enter into the congregation of the LORD; even the tenth generation of them shall not enter into the congregation of the LORD, for ever;

5 For the reason, that they met you not with bread and with water on the way, when ye came forth out of Egypt; and because be[d] hired against thee Bil'am the son of Beör of Pethor in Mesopotamia, to curse thee;

6 But the LORD thy God would not hearken unto Bil'am; and the LORD thy God changed unto thee the curse into a blessing, because the LORD thy God loved thee.

[a] The house which she has disgraced by her lewdness shall be the scene of her punishment; so as to strike additional terror in others, that the sanctity of the people of God might be preserved inviolate.

[b] Others: "The betrothed damsel did cry out, but there was none to aid her."

[c] The English version commences chap. xxiii. at verse 2

[d] The king of Moäb.

7 Thou shalt not seek their peace and their welfare all thy days, for ever.*

8 ¶ Thou shalt not abhor[a] an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

9 The children that are born unto them in the third generation, may enter of them into the congregation of the LORD.

10 ¶ When thou goest forth into camp against thy enemies, then keep thyself from every evil thing.

11 If there be among thee any man, that is not clean by reason of an occurrence by night; then shall he go abroad to without the camp, he shall not come within the camp;

12 But it shall be, that toward evening he shall bathe himself in water; and when the sun goeth down, he may come into the midst of the camp.

13 And a place shalt thou have without the camp, whither thou shalt go forth abroad:

14 And a spade shalt thou have with thy weapons; and it shall be, when thou sittest abroad, that thou shalt dig therewith, and shalt afterward cover that which cometh from thee;

15 For the LORD thy God walketh in the midst of thy camp, to deliver thee and to give up thy enemies before thee; therefore shall thy camp be holy; that he see no unseemly thing in thee, and turn away from thee.

16 ¶ Thou shalt not deliver unto his master the servant who may escape unto thee from his master;

17 With thee shall he dwell, in the midst of thee, in the place which he may choose in any one of thy gates, where it seemeth best to him: thou shalt not oppress him.

18 ¶ There shall not be a prostitute of the daughters of Israel, and there shall not be a sodomite of the sons of Israel.

19 Thou shalt not bring the hire of a harlot, or the price of a dog, into the house of the LORD thy God for any vow; for both of these are equally an abomination unto the LORD thy God.

20 ¶ Thou shalt not take interest from thy brother, interest of money, interest of victuals, interest of any thing that is lent upon interest:

21 From an alien thou mayest take interest; but from thy brother thou shalt not take interest; in order that the LORD thy God may bless thee in all the acquisition of thy hand, in the land whither thou goest to possess it.

22 ¶ When thou makest a vow unto the LORD thy God, thou shalt not delay to pay it; for the LORD thy God will surely require it of thee; and it would be sin in thee.

23 But if thou forbear to vow, it shall be no sin in thee.

24 What is gone out of thy lips shalt thou keep and perform, as thou hast vowed unto the LORD thy God voluntarily, as thou hast spoken with thy mouth.*

25 ¶ When thou comest into thy neighbour's vineyard, thou mayest eat grapes at thy own pleasure, till thou have enough; but into thy vessel shalt thou not put any.

26 ¶ When thou comest into the standing corn of thy neighbour, thou mayest pluck ears with thy hand; but a sickle shalt thou not move over thy neighbour's standing corn.

CHAPTER XXIV.

1 ¶ When a man hath taken a wife, and married her, and it come to pass, that if she find no favour in his eyes, because he hath found some scandalous thing in her, he may write her a bill of divorcement, and give it in her hand, and sent her away out of his house;

2 And she shall depart out of his house; and if she go and become another man's wife;

3 And the latter husband hate her, and write her a bill of divorcement, and give it in her hand, and send her away out of his house; or if the latter husband, who took her as his wife, should die:[b]

4 Then shall her former husband, who had sent her away, not be at liberty to take her again to be his wife, after she hath been defiled; for it is abomination before the LORD; and thou shalt not bring sin upon the land.

---

[a] That is, we are not to refuse admission to the third generation of the Edomite and Egyptian proselyte from intermarrying with descendants of Israel; as a probation of this length of time shall qualify them for a commixing with the chosen people.

[b] The connection of this passage has been given after Arnheim. Mendelssohn, however, who here terminates the first portion of the sentence, makes the whole from verse 1 a continued condition, thus: "And he write a bill—give it—and if she depart—and go and become—and the latter husband hate her, &c.: then shall," &c.

which the LORD thy God giveth thee for an inheritance.*

5 ¶ When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any public business: he shall be free for his house one year, and shall cheer up his wife whom he hath taken.

6 No man shall take to pledge the nether or the upper mill-stone; for he taketh a man's life to pledge.

7 ¶ If a man be found stealing any one of his brethren of the children of Israel, and he treateth[a] him as a slave, and selleth him: then shall that thief die; and thou shalt put the evil away from the midst of thee.

8 ¶ Take heed in the plague of leprosy, to observe diligently, and to do according to all that the priests, the Levites, may instruct you;[b] as I have commanded them, so shall ye observe to do.

9 Remember what the LORD thy God did unto Miriam on the journey, at your coming forth out of Egypt.

10 ¶ When thou dost lend thy brother any thing as a loan, thou shalt not go into his house to take his pledge.

11 In the street shalt thou stand, and the man to whom thou dost lend shall bring out unto thee the pledge into the street.

12 And if he be a poor man, thou shalt not lie down with his pledge:

13 Thou shalt punctually deliver him the pledge again when the sun goeth down, that he may lie under his own cover,[c] and bless thee; and unto thee shall it be as righteousness before the LORD thy God.*

14 ¶ Thou shalt not withhold the wages of a hired man, of the poor and needy, (whether he be) of thy brethren, or of thy strangers[d] that are in thy land within thy gates:

15 On the same day shalt thou give him his wages, that the sun may not go down upon it; for he is poor, and his soul longeth[e] for it; so that he may not cry against thee unto the LORD, and it be sin in thee.[f]

16 ¶ Fathers shall not be put to death for the children, neither shall children be put to death for the fathers: for his own sin shall every man be put to death.

17 ¶ Thou shalt not pervert the cause of the stranger, or of the fatherless; and thou shalt not take in pledge the raiment of a widow;

18 But thou shalt remember that thou wast a bond-man in Egypt, and that the LORD thy God redeemed thee thence; therefore do I command thee to do this thing.

19 ¶ When thou cuttest down thy harvest in thy field, and forgettest a sheaf in the field, thou shalt not go back to fetch it; for the stranger, for the fatherless, and for the widow shall it be; in order that the Lord thy God may bless thee in all the work of thy hands.

20 ¶ When thou beatest thy olive-tree, thou shalt not go over the boughs again; for the stranger, for the fatherless, and for the widow shall it be.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean the small fruit afterward; for the stranger, for the fatherless, and for the widow shall it be.

22 And thou shalt remember that thou wast a bond-man in the land of Egypt; therefore do I command thee to do this thing.

CHAPTER XXV.

1 ¶ If there be a controversy between men, and they come nigh unto a court of justice, and they judge them; and they justify the righteous, and condemn the wicked:

2 Then shall it be, if the guilty man deserve to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to the degree of his fault, by a (certain) number.

3 Forty stripes may he give him, not more; so that he shall not exceed to have him beaten above these, with too many stripes, and thy brother be thus rendered vile before thy eyes.

4 Thou shalt not muzzle the ox when he thresheth out the corn.

5 ¶ If brothers dwell together, and one of them die, and have no child: then shall the

---

[a] "He is not guilty of death, unless he have made him labour as a slave."—RASHI.

[b] "If he be even a king as 'Uzziah, they must not honour him; but he must be locked up outside the camp, and dwell solitarily, as the priests may instruct."—After RASHBAM.

[c] Heb. "In his raiment."

[d] Lit. "Stranger."

[e] Heb. "And to it he beareth his soul."

[f] Those who are the weakest are the special favourites of God, and we are therefore the more bound to regard their wants

wife of the dead not be married abroad, unto a stranger; her husband's brother shall go in unto her, and take her to himself for wife, and perform the duty of a husband's brother unto her.

6 And it shall be, that the first-born whom she may bear shall succeed in the name of his brother who is dead; so that his name be not blotted out of Israel.

7 And if the man have no desire to take his sister-in-law: then shall his sister-in-law go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform on me the duty of a husband's brother.

8 Then shall the elders of his city call him, and speak unto him; and if he persist,[a] and say, I have no desire to take her:

9 Then shall his sister-in-law come nigh unto him in the presence of the elders, and pull his shoe from off his foot, and spit out before him, and shall commence and say, Thus shall be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of the barefooted.[b]

11 ¶ When men strive together one with the other, and the wife of the one draweth near to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then shalt thou cut off her hand,[c] thy eye shall not have pity.

13 ¶ Thou shalt not have in thy bag divers weights, a great and a small.

14 Thou shalt not[d] have in thy house divers measures, a great and a small.

15 A perfect and just weight shalt thou have, a perfect and just measure shalt thou have; in order that thy days may be prolonged in the land which the LORD thy God giveth thee;

16 For an abomination of the LORD thy God is every one that doth such things, every one that acteth unrighteously.*

17 ¶ Remember what 'Amalek did unto thee, by the way, at your coming forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, all that were feeble behind thee, when thou was faint and weary; and he feared not God.

19 And it shall come to pass, when the LORD thy God giveth thee rest from all thy enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of 'Amalek from under the heavens: thou shalt not forget.

Haphtorah in Isaiah liv. 1 to 10.

SECTION L. KI TAHBO, כי תבא.

CHAPTER XXVI.

1 ¶ And it shall come to pass, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and thou hast taken possession of it, and dwellest therein:

2 That thou shalt take of the first of all the fruit of the soil, which thou shalt bring in from thy land which the LORD thy God giveth thee, and shalt put it in a basket; and thou shalt go unto the place which the LORD thy God will choose to let his name dwell there.

3 And thou shalt come unto the priest that may be in those days, and thou shalt say unto him, I give thanks this day unto the LORD thy God, that I am come into the land which the LORD swore unto our fathers to give to us.

4 And the priest shall take the basket out of thy hand, and set it down before the altar of the LORD thy God.

5 And thou shalt commence and say before the LORD thy God, A Syrian, wandering[e] about, was my father, and he went down into Egypt, and sojourned there with a family few in number, and he became there a nation, great, mighty, and numerous.

---

[a] Heb. "And he standeth," *i. e.* fixed in his mind.

[b] Heb. "Of the one whose shoe was pulled off."

[c] This is explained, that she is to pay the damages for the insult offered: "Thy eye," &c., even if she be poor.

[d] Another injunction against overreaching; not even to keep any article in the house which might by chance be unlawfully employed, can be allowed.

[e] *i. e.* Abraham or Jacob, both of whom were residents of Syria, and moving from place to place with their cattle; but Onkelos and Rashi give: "A Syrian (Laban) wished to destroy my father (Jacob)."

6 And the Egyptians treated us ill, and afflicted us, and laid upon us hard labour;

7 And then we cried unto the ETERNAL, the God of our fathers; and the LORD heard our voice, and looked on our affliction, and our trouble, and our oppression;

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terror, and with signs, and with wonders;

9 And he brought us unto this place, and gave unto us this land, a land flowing with milk and honey.

10 And now, behold, I have brought the first of the fruits of the soil, which thou hast given me, O LORD; and thou shalt set it down before the LORD thy God, and prostrate thyself before the LORD thy God;

11 And thou shalt rejoice with every good thing which the LORD thy God hath given unto thee, and unto thy house, thou, with the Levite, and the stranger that is in the midst of thee.*

12 ¶ When thou hast made an end of giving away all the tithe of thy produce in the third year, the year of the tithing,[a] and hast given it unto the Levite, to the stranger, to the fatherless, and to the widow, and[b] they have eaten it within thy gates, and are satisfied:

13 Then shalt thou say before the LORD thy God, I have removed away the hallowed things out of the house, and I have also given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandment which thou hast commanded me; I have not deviated from thy commandments, and I have not forgotten;

14 I have not eaten thereof in my mourning, neither have I removed away aught thereof in an unclean state, nor have I given aught thereof for the dead; I have hearkened to the voice of the LORD my God, I have done all, just as thou hast commanded me.

15 Look down from the habitation of thy holiness, from the heavens, and bless thy people Israel, and the soil which thou hast given unto us, as thou hast sworn unto our fathers, a land flowing with milk and honey.*

16 ¶ This day the LORD thy God commandeth thee to do these statutes and ordinances; and thou shalt keep and do them with all thy heart, and with all thy soul.

17 Thou hast this day acknowledged[c] the LORD, that he is thy God, and that thou wilt walk in his ways, and keep his statutes, and his commandments, and his ordinances, and hearken unto his voice;

18 And the LORD hath acknowledged thee this day, that thou art unto him a peculiar people, as he hath spoken unto thee, and that thou shouldst keep all his commandments;

19 So that he may set thee highest above all nations that he hath made, in praise, and in name, and in honour; and that thou mayest be a holy people unto the LORD thy God, as he hath spoken.*

CHAPTER XXVII.

1 ¶ And Moses with the elders of Israel commanded the people, saying, Keep the whole commandment which I command you his day.

2 And it shall be on the day when ye pass over the Jordan unto the land which the LORD thy God giveth thee, that thou shalt set up for thyself great stones, and cover them with plaster;

3 And thou shalt write upon them all the words of this law, so soon as thou art passed over; in order that thou mayest go in unto the land which the LORD thy God giveth thee, a land flowing with milk and honey; as the LORD, the God of thy fathers, hath spoken unto thee.

4 And it shall be so soon as ye are gone over the Jordan, that ye shall set up these stones, which I command you this day, on mount 'Ebal; and thou shalt cover them with plaster.

---

[a] In the first two years a tithe was set aside to be eaten at Jerusalem; in the third it was given to the poor.

[b] "That they may eat," &c.—ARNHEIM and *English version*.

[c] והאמרת "There is no phrase in Scripture by which the correct meaning of these words could be ascertained; but to me it appears that they convey the idea of separation and setting aside; thou hast separated him from foreign gods to be to thee as God, and he has separated thee from the nations of the earth to be to him as a peculiar people."—RASHI. Arnheim simply gives them with "declared openly," "undisguisedly," "acknowledged," as in the text. Mendelssohn translates with "given occasion;" thus, "Thou hast given this day occasion unto the LORD (to make a covenant with thee) to be unto thee a God," &c. Philippson after Aben Ezra, Rashbam, &c., simply, "Thou lettest it be told unto the LORD," and "The LORD letteth it be told unto thee," as the causative from אמר "to say," or "cause something to be told, said, or answered." But the sense in each case is the same.

5 And thou shalt build there an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any iron tool upon them.

6 Of whole stones shalt thou build the altar of the LORD thy God; and thou shalt offer thereupon burnt-offerings unto the LORD thy God;

7 And thou shalt slay peace-offerings, and eat (them) there; and thou shalt rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law, very plainly.

9 ¶ And Moses with the priests, the Levites, spoke unto all Israel, saying, Be attentive, and hearken, O Israel! this day art thou become a people unto the LORD thy God.

10 Thou shalt therefore hearken to the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.*

11 ¶ And Moses commanded the people on the same day, saying,

12 These shall stand upon mount Gerizzim to bless[a] the people, when ye are come over the Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

13 And these shall stand for the sake of the curse upon mount 'Ebal: Reüben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 And the Levites shall commence, and say unto all the men of Israel with a loud voice,

15 ¶ Cursed be the man who maketh a graven or molten image, the abomination of the LORD, the work of the hands of the craftsman, and putteth it in a secret place; and all the people shall answer, and say, Amen.

16 ¶ Cursed be he that holdeth in light esteem his father or his mother; and all the people shall say, Amen.

17 ¶ Cursed be he that removeth the landmark of his neighbour; and all the people shall say, Amen.

18 ¶ Cursed be he that causeth the blind to wander out of the way; and all the people s. all say, Amen.

19 ¶ Cursed be he that perverteth the cause of the stranger, of the fatherless, and of the widow; and all the people shall say, Amen.

20 Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt; and all the people shall say, Amen.

21 ¶ Cursed be he that lieth with any manner of beast; and all the people shall say, Amen.

22 ¶ Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother, and all the people shall say, Amen.

23 ¶ Cursed be he that lieth with his mother-in-law; and all the people shall say, Amen.

24 ¶ Cursed be he that smiteth his neighbour secretly; and all the people shall say, Amen.

25 ¶ Cursed be he that taketh a bribe to slay a person, an innocent blood; and all the people shall say, Amen.

26 ¶ Cursed be he that executeth not the words of this law to do them; and all the people shall say, Amen.

CHAPTER XXVIII.

1 ¶ And it shall come to pass, if thou wilt hearken diligently unto the voice of the LORD thy God, to observe to do all his commandments which I command thee this day, that the LORD thy God will set thee highest above all nations of the earth;

2 And all these blessings shall come upon thee, and overtake thee; because thou wilt hearken unto the voice of the LORD thy God.

3 Blessed shalt thou be in the city, and blessed shalt thou be in the field.

4 Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy cattle, and the young of thy flocks.

5 Blessed shall be thy basket and thy kneading-trough.

6 Blessed shalt thou be at thy coming in, and blessed shalt thou be at thy going[b] out.*

7 The LORD will cause thy enemies that

[a] Six tribes went up to the top of mount Gerizzim, and six to that of mount 'Ebal, while the priests, with the Levites and the ark were in the middle of the valley below; the Levites thereupon turned their faces toward Gerizzim, and commenced with the blessing: "Blessed be the man who doth not make a graven image," &c.; when both parties answered, "Amen." They then turned their faces toward mount 'Ebal, and commenced with the curse: "Cursed be the man," &c., and so till the last, "that observeth not."—MISHNA SOTAH, vii. § 5.

[b] Rashi explains, "That thy going out from this world shall be like thy entrance therein, without sin."

rise up against thee to be smitten before thy face: on one way shall they come out against thee, and on seven ways[a] shall they flee before thee.

8 The LORD will command upon thee the blessing in thy storehouses, and in all the acquisitions of thy hand; and he will bless thee in the land which the LORD thy God giveth thee.

9 The LORD will raise thee up unto himself as a holy people, as he hath sworn unto thee; if thou wilt keep the commandments of the LORD thy God, and walk in his ways.

10 And all the nations of the earth shall see, that thou art called by the name of the LORD; and they shall be afraid of thee.

11 And the LORD will make thee preeminent for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give unto thee.

12 The LORD will open unto thee his good treasure, the heaven, to give the rain of thy land in its season, and to bless all the work of thy hand; and thou shalt lend unto many nations, but thou shalt not borrow.

13 And the LORD will constitute thee the head, and not the tail; and thou shalt only be uppermost, and thou shalt not be beneath; if thou wilt hearken unto the commandments of the LORD thy God, which I command thee this day to observe and to do;

14 And thou wilt not go aside from all the words which I command thee this day, to the right, or to the left, to go after strange gods, to serve them.

15 ¶ But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall come upon thee, and overtake thee.

16 Cursed shalt thou be in the city, and cursed shalt thou be in the field.

17 Cursed shall be thy basket and thy kneading-trough.

18 Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy cattle, and the young of the flocks.

19 Cursed shalt thou be at thy coming in, and cursed shalt thou be at thy going out.

20 The LORD will send out against thee misfortune, confusion, and failure, in all the occupation of thy hand which thou mayest engage in; until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, that thou hast forsaken me.

21 The LORD will cause the pestilence to cleave unto thee, until it have consumed thee from off the land, whither thou goest to possess it.

22 The LORD will smite thee with consumption, and with fever, and with inflammation, and with extreme burning, and with drought,[b] and with blasting, and with mildew; and they shall pursue thee until thou be lost.

23 And thy heavens that are over thy head shall be copper, and the earth that is under thee shall be iron.

24 The LORD will give as the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The LORD will cause thee to be smitten before thy enemies: on one way shalt thou go out against them, and on seven ways shalt thou flee before them; and thou shalt become a horror[c] unto all the kingdoms of the earth.

26 And thy carcass shall become food unto all the fowls of the heavens, and unto the beasts of the earth, but with no one to scare them away.

27 The LORD will smite thee with the inflammatory disease of Egypt, and with the hemorrhoids, and with the scab, and with the itch, whereof thou shalt not be able to be healed.

28 The LORD will smite thee with madness, and with blindness, and with confusion of heart;

29 And thou shalt grope about at noonday, as the blind gropeth about in the darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and robbed all the days, but with no one to help.[d]

---

[a] "This is the course of those who flee hastily, that they scatter themselves on all sides."—RASHI.

[b] Mendelssohn considers these three as diseases of the human system: "unnatural dryness, wasting, and jaundice;" others, however, view them as diseases in dental to the products of the earth.

[c] "An object of ill-treatment."—PHILIPPSON.

[d] This prefigurates the helplessness of Israel in exile

30 A wife wilt thou betroth, and another man shall lie with her; a house wilt thou build, and thou shalt not dwell therein; a vineyard wilt thou plant, and thou shalt not redeem it.

31 Thy ox shall be slain before thy eyes, and thou shalt not eat thereof; thy ass shall be violently taken away from before thy face, and shall not be brought back to thee; thy sheep shall be given unto thy enemies, without any one to help thee.

32 Thy sons and thy daughters shall be given unto another people, and thy eyes shall look on, and fail with longing for them all the day long; but without any power in thy hand.

33 The fruit of thy soil, and all thy exertion, shall a nation which thou knowest not eat up; and thou shalt only be oppressed and crushed all the days.

34 And thou shalt become mad from the sight of thy eyes which thou wilt see.

35 The LORD will smite thee with a sore inflammation upon the knees, and upon the legs, of which thou shalt not be able to be healed, from the sole of thy foot unto the top of thy head.

36 The LORD will drive thee, and thy king whom thou wilt set over thee, unto a nation which neither thou nor thy fathers have known; and thou wilt serve there strange gods, of wood and stone.

37 And thou shalt become an astonishment, a proverb, and a by-word, among all the nations whither the LORD will lead thee.

38 Much seed wilt thou carry out into the field, yet but little shalt thou gather in; for the locust shall consume it.

39 Vineyards wilt thou plant and dress; but wine shalt thou not drink nor lay up; for the worms shall eat them.

40 Olive-trees wilt thou have throughout all thy borders; but with the oil shalt thou not anoint thyself; for thy olive shall cast the fruit.

41 Sons and daughters wilt thou beget; but they shall not remain thine; for they shall go into captivity.

42 All thy trees and the fruit of thy land shall the cricket strip bare.

43 The stranger that is in the midst of thee shall get up above thee higher and higher; but thou shalt come down lower and lower;

44 He shall lend to thee, and thou shalt not lend to him; he shall become the head, and thou shalt become the tail.

45 And there shall come upon thee all these curses, and they shall pursue thee, and overtake thee, till thou be destroyed; because thou didst not hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which he hath commanded thee;

46 And they shall remain on thee for a sign and for a token, and on thy seed, for ever.

47 For the reason that thou didst not serve the LORD thy God with joyfulness, and with gladness of heart, while there was an abundance of all things;

48 Therefore shalt thou serve thy enemies whom the LORD will send out against thee, in hunger, and in thirst, and in nakedness, and in want of every thing; and they will put a yoke of iron upon thy neck, until they have destroyed thee.

49 The LORD will bring up against thee a nation from afar, from the end of the earth, as the eagle rusheth down; a nation whose tongue thou wilt not understand;

50 A nation of a fierce[a] countenance, that will not have respect for the old, nor show favour to the young;

51 And it will eat the fruit of thy cattle, and the fruit of thy soil, until thou be destroyed; so that it will not leave unto thee corn, wine, or oil, the increase of thy cattle, or the young of thy flocks, until it have ruined thee.

52 And it will besiege thee in all thy gates, until thy high and strong walls come down, wherein thou trustest, throughout all thy land; and it will besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

53 And thou shalt eat the fruit of thy own body, the flesh of thy sons and of thy daughters, whom the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thy enemy will distress thee.

54 The man that is the most tender among

[a] Lit. "Hard," or "impudent;" *i. e.* bold and unmerciful in their conduct to prisoners, and unreasonable in their demands.

thee, and who is very delicate,—his eye shall look enviously toward his brother, and toward the wife of his bosom, and toward the remnant of his children whom he may spare;

55 So as not to give to any of them of the flesh of his children which he may eat; because there is nothing left unto him, in the siege, and in the straitness, wherewith thy enemy will distress thee in all thy gates.

56 The woman, the most tender among thee, and the most delicate, who hath never adventured to set the sole of her foot upon the ground for delicateness and tenderness,—her eye shall look enviously toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one that is come from between her feet, and toward her children which she hath born; for she shall eat them for want of every thing secretly, in the siege and in the straitness, wherewith thy enemy will distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law which are written in this book;[a] to fear this glorious and fearful name, THE LORD THY GOD:

59 Then will the LORD render peculiar thy plagues, and the plagues of thy seed, plagues great, and of long continuance, and sicknesses sore, and of long continuance.

60 And he will bring back upon thee all the diseases of Egypt, of which thou wast afraid; and they shall cleave unto thee.

61 Also every sickness, and every plague which is not written in the book of this law, will the LORD bring upon thee, until thou be destroyed.

62 And ye shall be left but few in number, instead of that ye once were as the stars of heaven for multitude; because thou didst not hearken unto the voice of the LORD thy God.

63 And it shall come to pass, that, as the LORD rejoiced over you to do you good, and to multiply you, so will the LORD rejoice over you to bring you to nought, and to destroy you: and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD will scatter thee among all the nations, from one end of the earth even unto the other end of the earth; and there wilt thou serve strange gods, which neither thou nor thy fathers have known, even wood and stone.

65 And among these nations shalt thou find no ease, and there shall not be any rest for the sole of thy foot: and the LORD will give thee there a trembling heart, and a failing of eyes, and a faintness of soul.

66 And thy life shall hang[b] in doubt before thee; and thou shalt be in dread day and night, and thou shalt have no confidence of thy life;

67 In the morning thou wilt say, Who would but grant that it were only evening! and at evening thou wilt say, Who would but grant that it were only morning! from the dread of thy heart which thou wilt experience, and from the sight of thy eyes which thou wilt see.

68 And the LORD will bring thee back to Egypt in ships, by the way whereof I have spoken unto thee, Thou shalt no more see it again: and there will ye offer yourselves[c] for sale unto your enemies for bond-men and bond-women, without any one to buy you.

69[d] ¶ These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moäb, besides the covenant which he had made with them in Horeb.*

CHAPTER XXIX.

1 ¶ And Moses called unto all Israel, and said unto them, Ye yourselves have seen all that the LORD hath done before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

2 The great proofs which thy eyes have seen, those great signs, and miracles:

3 Yet the LORD gave you not a heart to

[a] The plagues mentioned are not the results of any fortuitous circumstances, nor any extraneous cause; but only of the disobedience of the Israelites to the will of God. It is a faithful adherence to the law which alone could build up our state, as the reverse is the only thing which could give our enemies the victory over us.

[b] Lit. "And thy life shall be hanging unto thee at a distance;" *i. e.* it shall be in constant danger.

[c] "Ye will seek to sell yourselves, but none will buy, for they will decree against you slaughter and destruction." —RASHI.

[d] The English version commences here chap. xxix

perceive, and eyes to see, and ears to hear, until this day.[a]

4 And I have led you forty years in the wilderness; your clothes did not fall worn out from off you, and thy shoe did not fall worn out from off thy foot.

5 Bread have ye not eaten, and wine or strong drink have ye not drunk; in order that ye might understand that I am the LORD your God.*

6 And when ye came unto this place, Sichon the king of Cheshbon, and Og the king of Bashan went out against us unto battle, and we smote them:

7 And we took their land, and gave it for an inheritance unto the Reûbenites, and to the Gadites, and to the half tribe of the Menassites.

8 Keep ye therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

Haphtorah in Isaiah lx. 1 to 22.

SECTION LI. NITZABIM, נצבים.

9 ¶ Ye are standing this day, all of you, before the LORD your God; your heads of your tribes, your elders, and your officers, all the men of Israel,

10 Your little ones, your wives, and thy stranger that is in the midst of thy camp, from the hewer of thy wood unto the drawer of thy water:

11 That thou shouldst enter into the covenant of the LORD thy God, and into his oath of denunciation, which the LORD thy God maketh with thee this day.*

12 In order to raise thee up to-day unto himself for a people, and that he may be unto thee a God, as he hath spoken unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

13 And not with you alone do I make this covenant and this oath;

14 But with him that is standing here with us this day before the LORD our God, and with him that is not here with us this day.*

15 (For ye know how we dwelt in the land of Egypt; and how we passed through the nations through which ye have passed;

16 And ye saw their abominations, and their idols, of wood and stone, silver and gold, which they had with them:)

17 So[b] that there may not be among you a man, or a woman, or a family, or a tribe, whose heart turneth away this day from the LORD our God, to go to serve the gods of these nations; that there may not be among you a root that beareth abundantly poison and wormwood.

18 And it might come to pass, when he heareth the words of this denunciation, that he would bless himself in his heart, saying, There will be peace unto me, though I walk in the stubbornness of my heart; in order that the indulgence[c] of the passions may appease the thirst (for them):

19 The LORD will not pardon him; but then the anger of the LORD and his jealousy will smoke[d] against that man, and there shall rest upon him all the curse that is written in this book; and the LORD will blot out his name from under the heavens.

20 And the LORD will single him out unto evil out of all the tribes of Israel, according to all the denunciations of the covenant which is written in this book of the law.

21 And the latest generation, your children that will rise up after you, and the stranger that will come from a far land, will say, when they see the plagues of that land,

[a] Despite of the many proofs of God's mercy the people had obtained, they were yet wavering in their faith.

[b] The reaffirmation of the covenant, with the oath of denunciation (above, xxvii. 15–26) for transgression now superadded, was for the purpose of impressing the more strongly the necessity of obedience upon the people, so that there might not be one individual or family, who, in daring carelessness, would offend against the will of the LORD, seeing that he himself had bound his soul with the covenant into which he and all Israel had voluntarily entered.—This verse connects with verse 14.

[c] After Aruheim, who renders כפות with "to appease," "to still;" רוה from the Aramaic רוי "drunkenness," "violent indulgence;" and צמאה "thirst," "desire;" and means then, that he will continue to indulge in unlawful desires, forgetful of the command of God, simply because his own will is stubborn, and he is careless about yielding obedience. Philippson renders כפות with "to increase;" thus, "so that the drunkenness should yet farther increase the thirst; *i. e.* for greater indulgence. שרורות Aruheim derives for שרר "fast, firm," hence, "security."

[d] This expression is taken from the effects of strong anger in a man, which is seen in the smoke coming out of his nostrils; and is only used to personify the results of wilful disobedience to God's will. "Jealousy" then represents the consequence of slighted affection which the mortal should feel for his heavenly Father, who both deserves and expects love and obedience from his creatures.

and its sufferings with which the LORD hath smitten it;

22 (That) the whole soil thereof is brimstone, and salt, and a burning waste, which is not sown, and beareth not, and in which no kind of grass springeth up, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboyim which the LORD overthrew in his anger, and in his wrath:—

23 Even all the nations will say, Wherefore hath the LORD done thus unto this land? whence the heat of this great anger?

24 Then shall men say, Because they had forsaken the covenant of the LORD, the God of their fathers, which he made with them when he brought them forth out of the land of Egypt;

25 And they went and served other gods, and bowed down to them, gods which they knew not, and which he had not assigned[a] unto them;

26 And the anger of the LORD was kindled against this land, to bring upon it the entire curse that is written in this book;

27 And the LORD plucked them out of their land in anger, and in wrath, and in great indignation, and he cast them into another land, as it is this day.

28 The secret things belong unto the LORD our God; but those things which are publicly known belong unto us and to our children for ever, to do all the words of this law.*

CHAPTER XXX.

1 ¶ And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou reflectest on them in thy heart among all the nations, whither the LORD thy God hath driven thee,

2 So that thou returnest unto the LORD thy God, and hearkenest unto his voice according to all that I command this day, thou and thy children, with all thy heart, and with all thy soul:

3 That then the LORD thy God will restore thy captivity, and have mercy upon thee; and he will again gather thee from all the nations, whither the LORD thy God hath scattered thee.

4 If thy outcasts be at the outmost parts of heaven, from there will the LORD thy God gather thee, and from there will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thy heart, and the heart of thy seed, to love the LORD thy God with all thy heart, and with all thy soul, in order that thou mayest live.*

7 And the LORD thy God will put all these denunciations upon thy enemies, and on those that hate thee, who have persecuted thee.

8 And thou wilt return and hearken unto the voice of the Lord, and thou wilt do all his commandments which I command thee this day.

9 And the LORD thy God will make thee pre-eminent[b] in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers;

10 If[c] thou wilt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law; if thou wilt return unto the LORD thy God with all thy heart, and with all thy soul.*

11 ¶ For this commandment which I command thee this day, is not hidden from thee, nor is it far off.

12 It is not in heaven; that thou shouldst say, Who will go up for us to heaven, and fetch it down unto us, and cause us to hear it, that we may do it?

13 Neither is it beyond the sea; that thou shouldst say, Who will go over the sea for us, and fetch it unto us, and cause us to hear it, that we may do it?

14 But the word is very nigh unto thee,

[a] Our religion points out to us how we are to worship; consequently idolatry being interdicted, is properly a species of worship not assigned to us by God.

[b] והותירך from יתר "more;" therefore in Hiphil, "to make one more or greater than another," "to distinguish one for something." (See also above, xxviii. 11.)

[c] All the blessings must be earned by obedience in the first instance; and when they have been forfeited by sin, they can only be recovered through a perfect return unto God with all the heart and all the soul. This is the only condition pointed out to us in this beautiful passage.

in thy month, and in thy heart, that thou mayest do it.*

15 ¶ See, I have set before thee this day life and the good, death and the evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his ordinances; that thou mayest live and multiply; and that the LORD thy God may bless thee in the land whither thou goest to possess it.

17 But if thy heart turn away, so that thou wilt not hearken, and thou sufferest thyself to be drawn away, and thou bowest down to other gods, and servest them:*

18 I announce unto you this day, that ye shall surely perish; ye shall not remain many days upon the land, whither thou passest over the Jordan to go thither to possess it.

19 I call heaven and earth as witnesses against you this day, that I have set before you life[a] and death, the blessing and the curse; therefore choose thou life, in order that thou mayest live, both thou and thy seed;

20 To love the LORD thy God, to hearken to his voice, and to cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give unto them.

Haphtorah in Isaiah lxi. 10 to lxiii. 9.

SECTION LII. VAYELECH, וַיֵּלֶךְ.

CHAPTER XXXI.

1 ¶ And Moses went and spoke these words unto all Israel.

2 And he said unto them, I am a hundred and twenty years old this day; I am not able any more to go out and come in; for[b] the LORD hath said unto me, Thou shalt not go over this Jordan.

3 The LORD thy God it is who goeth over before thee; he will destroy these nations from before thee, and thou shalt dispossess them: Joshua it is who goeth over before thee, as the LORD hath spoken.*

4 And the LORD will do unto them as he hath done to Sichon and to Og, the kings of the Emorites, and unto their land, whom he hath destroyed.

5 And the LORD will give them up before you; and ye shall do unto them according unto the whole of the commandment which I have commanded you.

6 Be strong and of a good courage, be not afraid and be not dismayed on account of them; for the LORD thy God it is that goeth with thee; he will not let thee fail, nor forsake thee.*

7 ¶ And Moses called unto Joshua, and said unto him before the eyes of all Israel, Be strong and of a good courage; for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give unto them; and thou shalt divide it for them as a possession.

8 And the LORD it is that goeth before thee; he will be with thee, he will not let thee fail, nor will he forsake thee: fear not, nor be thou discouraged.

9 And Moses wrote down this law, and delivered it unto the priests the sons of Levi, who bore the ark of the covenant of the LORD, and unto all the elders of Israel.*

10 And Moses commanded them, saying, At the end of (every) seven[c] years, at the fixed time of the year of release, on the feast of tabernacles,

11 When all Israel come to appear before the LORD thy God in the place which he will choose, shalt thou read this law in the presence of all Israel in their hearing.

12 Assemble the people together, the men, and the women, and the children, and thy stranger that is within thy gates; in order that they may hear, and in order that they may learn how they are to fear the LORD

[a] Life is the sure recompense of goodness, death that of evil; and as God loves mercy, he counsels man to choose goodness, in order that he may live.

[b] Literally, "and;" but Rashi explains correctly that the reason why Moses could no longer be the leader of the people was not physical weakness, which is contradicted by xxxiv. 7; but the will of God that he should not go over the Jordan.

[c] At the Feast of Tabernacles succeeding the release year, as it is explained by our authorities. It was then that the chief of the people was to read the law in the hearing of all; since all had an equal interest in the same, and all were bound to give it strict obedience. Religious instruction should therefore in our day also be imparted to all who belong to the house of Israel, whether they be male or female, young or old.

your God, and observe to do all the words of this law;

13 And that their children, who have not yet any knowledge, may hear, and learn to fear the LORD your God, all the days which ye live in the land whither ye go over the Jordan to possess it.*

14 ¶ And the LORD said unto Moses, Behold, thy days approach that thou must die; call Joshua, and place yourselves in the tabernacle of the congregation, that I may give him a charge:[a] and Moses and Joshua went, and placed themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of cloud; and the pillar of cloud stood at the door of the tabernacle.

16 And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers: and then will this people rise up, and go astray after the gods of the strangers of the land, whither they go to be in the midst of them, and they will forsake me, and break my covenant which I have made with them.

17 And my anger shall be kindled against them on that day, and I will forsake them, and I will hide my face from them, and they shall be given to be devoured, and many evils and troubles shall overtake them; and they will say on that day, Is it not, because my God is not in the midst of me, that these evils have overtaken me?

18 But I will assuredly hide my face on that day on account of all the evils which they have wrought, because they have turned unto other gods.

19 Now therefore write ye for yourselves this song, and teach it the children of Israel, put it in their mouth; in order that this song may become for me a witness against the children of Israel.*

20 For when I shall have brought them into the land which I have sworn unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and grown fat: then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles have befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouth of their seed;[b] for I know their inclination[c] which they have shown, even this day, before I have brought them into the land which I have sworn.

22 And Moses wrote down this song on the same day, and taught it the children of Israel.

23 And he[d] gave a charge unto Joshua the son of Nun, and said, Be strong and of a good courage; for thou shalt bring the children of Israel into the land which I have sworn unto them; and I will be with thee.

24 And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,*

25 That Moses commanded the Levites, the bearers of the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it at the side of the ark of the covenant of the LORD your God, that it may remain there against thee for a witness.

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, have ye been rebellious against the LORD, and how much more after my death?*

28 Assemble unto me all the elders of your tribes, and your officers; and I will speak in their ears these words, and I will call as witnesses against them the heavens and the earth.

29 For I know that after my death ye will to a surety become corrupt, and turn aside from the way which I have commanded you; and that the evil will befall you in the latter days, when ye do the evil in the eyes of the LORD, to incense him through the work of your hands.

---

[a] This refers to verse 23, where it says, "And he gave a charge to Joshua, &c." As Joshua was to succeed Moses, it was proper that the Spirit should speak with him in the presence of his teacher; so that the people might respect him.

[b] A promise that the law shall never be forgotten, which has been signally fulfilled.

[c] "The song shall, through the predictions it contains, be an evidence that their sinful life was already present before me, before they had yet taken possession of the promised land."—ARNHEIM. Aben Ezra comments, "For if I did not know the future, I know already what they have done till now;" taking עשה in its literal sense, "to make," not as in our version after Arnheim, "show," which then refers to "inclination."

[d] This refers to "God." (See above, verse 14.)

30 And Moses spoke in the ears of all the congregation of Israel the words of this song, until they were ended.

Haphtorah for the Portuguese, if after Rosh Hashanah, in Hosea xiv. 2 to 10, and Micah vii. 18 to 20; otherwise that of *Nitzabim*. The Germans read, in the first case, in Hosea xiv. 2 to 10, and Joel ii. 15 to 27; in the second, in Isaiah lv. 6 to lvi. 8.

SECTION LIII. HAAZEENU, הַאֲזִינוּ.

CHAPTER XXXII.

1 ¶ Give ear, O ye heavens, and I will speak; and let the earth hear the words of my mouth.

2 My doctrine shall drop as the rain, my speech shall distil as the dew, as heavy rains upon the grass, and as showers upon herbs.

3 When I call on the name of the LORD, ascribe ye greatness unto our God.

4 He is the Rock, his work is perfect; for all his ways are just: the God of truth and without iniquity, just and upright is he.

5 The corruption is not his,[a] it is the defect of his children, of the perverse and crooked generation.

6 Will ye thus requite the LORD, O people, worthless and unwise? is he not thy father who hath bought thee? is it not he who hath made thee, and established thee?*

7 Remember the days of old, consider the years of former generations; ask thy father, and he will tell thee; thy elders, and they will say it unto thee:

8 When the Most High divided to the nations their inheritance, when he separated the sons of man: he set the bounds of the tribes[b] according to the number of the sons of Israel.

9 For the portion of the LORD is his people; Jacob is the lot of his inheritance.

10 He found him in a desert land, and in the waste of the howling of the wilderness; he encircled him, he watched him, he guarded him as the apple of his eye.

11 As an eagle stirreth up his nest, fluttereth over his young, spreadeth abroad his wings, seizeth them, beareth them aloft on his pinions:

12 So did the LORD alone lead him, and there was not with him a stranger god.*

13 He caused him to stride on the high places of the earth, and he ate the products of the fields; and he made him to suck honey out of the rock, and oil out of the flinty stone;

14 Cream of cows, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of the kidneys[c] of wheat; and of the blood of the grape thou drankest unmixed wine.

15 Thus did Yeshurun grow fat, and he kicked; (thou art grown fat, thick, fleshy;) and then he forsook the God who made him, and lightly esteemed the Rock of his salvation.

16 They incensed him with strange gods, with abominations they provoked him to anger.

17 They sacrificed unto evil spirits, things that are not god, gods that they knew not, new ones lately come up, which your fathers dreaded not.

18 Of the Rock that begat thee thou wast unmindful, and forgottest the God that had brought thee forth.*

19 And the LORD saw this, and he was angry; because of the provoking of his sons and of his daughters.

20 And he said, I will hide my face from them, I will see what their end will be; for a perverse generation are they, children in whom there is no faith.

21 They have moved me to wrath with things that are not god; they have provoked me to anger with their vanities; and I too will move them to jealousy with those which are not a people; I will provoke them to anger with a worthless nation.

22 For a fire is kindled in my anger, and it burneth unto the lowest deep; and it consumeth the earth with her products, and it setteth on fire the foundations of the mountains.

23 I will heap upon them miseries; all my arrows will I spend upon them.

[a] The sinning of Israel is not a blemish upon the goodness of God: he gave them a law which would render them happy; but they chose sin and its subsequent sorrows.

[b] Established twelve tribes from the twelve sons of Israel.

[c] "An image borrowed from the shape of the wheat, for 'fine flour.'"

24 They shall be wasted with hunger, and devoured with burning heat, and with bitter deadly disease; also the tooth of beasts will I let loose against them, with the poison of serpents that crawl in the dust.

25 Without shall the sword destroy, and terror within the chambers, both the young man and the virgin, the suckling with the man of gray hairs.

26 I said, I would drive them into one corner,[a] I would cause their remembrance to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their oppressors should mistake the truth, lest they should say, Our hand is high, and the LORD hath not wrought all this.

28 For a nation void of counsel are they, and there is no understanding in them.*

29 If they were but wise, they would understand this, they would consider their latter end!

30 How should one chase a thousand, and two put ten thousand to flight, unless their Rock had sold them, and the LORD had delivered them up?

31 For not as our Rock is their rock, even our enemies themselves being judges.

32 For from the vine of Sodom is their vine, and from the fields of Gomorrah; their grapes are grapes of gall, they bear bitter clusters.

33 The poison of serpents is their wine, and the deadly[b] venom of asps.

34 Behold! this is laid up in store with me, it is sealed up among my treasures!

35 Mine are vengeance and recompense, at the time that their foot shall slip; for nigh draweth the day of their calamity, and the future speedeth along for them.

36 For the LORD will espouse the cause of his people, and bethink himself concerning his servants: when he seeth that their power is gone, and the guarded and fortified are no more.

37 Then will he say, Where are their gods the rock in whom they trusted,

38 They[c] that ate the fat of their sacrifices, and drank the wine of their drink-offerings? let them arise and help you, let them be a protection over you.

39 See now that I, even I, am he, and there is no god with me: I alone kill, and I make alive; I wound, and I heal; and no one can deliver out of my hand.*

40 For I lift up my hand to heaven, and say, I live for ever.[d]

41 When I whet my glittering sword, and my hand taketh hold on judgment:[e] I will render vengeance unto my enemies, and those that hate me will I requite.

42 I will make my arrows drunken with blood, and my sword shall devour flesh; from the blood of the slain and of the captives, from the crushed head of the enemy.

43 Speak aloud, O ye nations, the praises of his people; for he[f] will avenge the blood of his servants, and vengeance will he render to his adversaries, and forgive his land, and his people.*

44 ¶ And Moses came and spoke all the words of this song in the ears of the people, he, and Hosheä the son of Nun.

45 And when Moses had made an end of speaking all these words to all Israel:

46 He said unto them, Set your hearts unto all the words which I testify against you this day, so that ye may command them your children, to observe to do all the words of this law.

47 For it is not a vain word for you; on the contrary, it is your life; and through this word shall ye live many days in the land, whither ye go over the Jordan to possess it.*

48 ¶ And the LORD spoke unto Moses on that self-same day, saying,

49 Get thee up into this mountain of 'Abarim, unto mount Nebo, which is in the land of Moäb, that is in front of Jericho; and be-

[a] Rashi; others render, "I would make an end of them;" others, "scatter them."

[b] Lit. "Cruel," "unpitying;" hence, "fatal in its effects," here, "deadly."

[c] After Rashi. Arnheim renders, "The fat of whose sacrifices they ate, the wine of whose drink-offerings they drank?"

[d] Arnheim views this not as an oath, but merely as a declaration that the display of the Divine power will convince the heathens that the LORD God lives for ever.

[e] Arnheim renders משפט "the instrument of punishment," or that by which the judgment or sentence of the judge is executed.

[f] Aben Ezra refers "he" to people, and would give, "It will avenge the blood of his (God's) servents and render vengeance to its enemies—and his people will atone for his land."

hold the land of Canaan, which I give unto the children of Israel for a possession;

50 And die on the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died on mount Hor, and was gathered unto his people;

51 Because ye trespassed against me in the midst of the children of Israel at the waters of contention at Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52 For from afar shalt thou see the land; but thither shalt thou not go unto the land which I give the children of Israel.

Haphtorah, if before Kippur, for the Portuguese in Hosea xiv. 2 to 10 and Micah vii. 18 to 20; for the Germans, instead of the last, Joel ii. 15 to 27; but if after Kippur, both read in 2 Samuel xxii. 1 to 51. Some congregations read in Ezekiel xvii. 22 to xviii 32.

SECT. LIV. VEZOTH HABERACHAH, וזאת הברכה.

CHAPTER XXXIII.

1 ¶ And this is the blessing, wherewith Moses, the man of God, blessed the children of Israel before his death.

2 And he said, The LORD came from Sinai, and rose up from Seïr unto them: he shone forth from mount Paran, and he came from among myriads of saints; from his right hand he gave a fiery law unto them.

3 Yea, thou also lovedst the tribes; all their saints were in thy hand; and they, prostrate before thy feet, received thy words.[a]

4 "The[b] law which Moses commanded us, is the inheritance of the congregation of Jacob."

5 Thus became he king in Yeshurun, when the heads of the people were assembled, as one the tribes of Israel.

6 May Reüben live, and not die; and may not his men be few.

7 ¶ And this is (the blessing) of Judah, and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let the power of his hands contend[c] for him; and be thou a help to him from his adversaries.[*]

8 ¶ And of Levi he said, Thy Thummim[d] and thy Urim are with thy holy man, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

9 Who said of his father and of his mother, I have not seen him; and who did not acknowledge his brothers, nor regarded his own children; for they observe thy word, and thy covenant they keep.

10 They shall teach thy ordinances unto Jacob, and thy law unto Israel: they shall put incense before[e] thee, and whole burnt-sacrifice upon thy altar.

11 Bless, O LORD, his substance, and receive favourably the work of his hands: crush the loins of those that rise up against him, and those that hate him, that they cannot rise again.

12 ¶ And of Benjamin he said, The beloved of the LORD (is he), he shall dwell in safety by him: he will shield him all the day long, and between his shoulders will he dwell.[*]

13 ¶ And of Joseph he said, Blessed of the LORD be his land, through the precious gift of heaven, through the dew, and through the deep that coucheth beneath,

14 And through the precious fruits brought forth by the sun, and through the precious things put forth by the moon,

15 And through the best things of the ancient mountains, and through the precious things of the everlasting hills,

16 And through the precious things of the earth and its fulness, and through the good-will of him that dwelt in the thorn-bush: may this blessing come upon the head of Joseph, and upon the crown of the head of him that was separated from his brothers.

17 His first-born steer is adorned with glory, and his horns are like the horns of reëm;[f] with them shall he push nations to

[a] Arnheim translates this verse: "He also bore the tribes on his bosom, all his (Israel's) saints were in thy hand; but they were stretched out at thy feet, and trembled at thy word."

[b] Rashi comments, that these are the words which the people spoke.

[c] After Targum and Rashi; and it means then, that Judah may be blessed with the means of contending against his opponents. Others, such as Aben Ezra and the English version, translate, "let his hands be sufficient for him." Arnheim renders the concluding portion, "and may they (the hands) be a help," &c.

[d] "Thy justice and thy light are," &c.—ARNHEIM and PHILIPPSON.

[e] Lit. "In thy nose," to wit, "as an agreeable savour."

[f] "Buffalo."—PHILIPPSON. But in this version it is left untranslated, from the uncertainty of the derivation.

gether to the ends of the earth: and they are the myriads of Ephraim, and they are the thousands of Menasseh.*

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They will call the tribes unto the mountain; there will they offer sacrifices of righteousness; for they will suck the abundance of the seas, and the treasures hid in the sand.

20 ¶ And of Gad he said, Blessed[a] be he that enlargeth Gad: like a lioness lieth he down, and teareth off the arm with the crown of the head.

21 And he provided the first part for himself, because there is the field of the lawgiver, of the hidden;[b] and he went forth at the head of the people: he executed the justice[c] of the LORD, and his judgments with Israel.*

22 ¶ And of Dan he said, Dan is a lion's whelp, that leapeth forth from Bashan.

23 And of Naphtali he said, O Naphtali, satisfied with favour, and full of the blessing of the LORD, take thou possession of the west and the south.

24 ¶ And of Asher he said, More than (all) the children be Asher blessed: he shall be the most favoured of his brethren, and bathe his foot in oil.

25 Iron and copper shall be thy bolts; and as thy (younger) days[d] so shall thy old age be.

26 There is none like unto the God of Yeshurun, who rideth to help thee upon the heavens, and in his excellency upon the skies.*

27 Thy refuge[e] is the eternal God, and here beneath, the everlasting arms; and he thrust out the enemy from before thee; and he said, Destroy.

28 And then dwelt Israel in safety, alone, the fountain of Jacob; in a land of corn and wine; also its heavens shall drop down dew.

29 Happy art thou, O Israel! who is like unto thee, O people, saved by the LORD, the Shield of thy help, and who is the Sword of thy excellency! and thy enemies shall fawn upon thee; and thou shalt tread upon their high-places.*

CHAPTER XXXIV.

1 ¶ And Moses went up from the plains of Moäb unto the mount of Nebo, to the top of Pisgah, that is before Jericho; and the LORD showed him all the land (from) Gil'ad unto Dan,

2 And all Naphtali, and the land of Ephraim, and Menasseh, and all the land of Judah, unto the western sea.

3 And the south, and the plain, the valley of Jericho, the city of palm-trees, unto Zoär.

4 And the LORD said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, Unto thy seed will I give it: I have let thee see it with thy eyes, but thither shalt thou not go over.

5 And Moses the servant of the LORD died there in the land of Moäb, according to the order of the LORD.

6 And he buried him in the valley in the land of Moäb, opposite Beth-peör; but no man knoweth of his sepulchre unto this day.

7 And Moses was a hundred and twenty years old when he died; his eye was not dimmed, and his natural force had not abated.

8 And the children of Israel wept for Moses in the plains of Moäb thirty days; and then were ended the days of weeping and mourning for Moses.

9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did, as the LORD had commanded Moses.

10 And there arose not a prophet since then in Israel like unto Moses, whom the LORD knew face to face,

11 In respect to all the signs and the wonders, which the LORD had sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in respect to all that mighty hand, and in all the great terrific deeds which Moses displayed before the eyes of all Israel.

Haphtorah in Joshua i. 1 to 9. The Germans read to 18.

[a] "Blessed, extensive is Gad."—ARNHEIM.

[b] *i. e.* Moses, who is buried in Gad's portion.

[c] "The victory of the LORD and punishment, (against the Canaanites,) he executeth with Israel."—ARNHEIM.

[d] After Rashi.

[e] "The dwelling of the Eternal," &c.—RASHI; who refers מעונה to the skies in the preceding verse, thus: "The skies—which are the dwelling, &c., and beneath this dwell all the strong of arm, whom Israel was told to banish."

תורה נביאים וכתובים

THE HOLY SCRIPTURES:

PART SECOND.—DIVISION I.

CONTAINING THE EARLIER PROPHETS.

נביאים ראשונים

JOSHUA, יהושע	JUDGES, שופטים
FIRST SAMUEL, שמואל א׳	SECOND SAMUEL, שמואל ב׳
FIRST KINGS, מלכים א׳	SECOND KINGS, מלכים ב׳

THE BOOK OF JOSHUA,

ספר יהושע

CONTAINING THE EVENTS OF JOSHUA'S LIFE AFTER THE DEATH OF MOSES.

CHAPTER I.

1 ¶ And it came to pass after the death of Moses, the servant of the LORD, that the LORD spoke unto Joshua[a] the son of Nun, the minister of Moses, saying,

2 Moses my servant is dead; now therefore arise, pass over this Jordan, thou, and all this people, unto the land which I do give to them, to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From[b] the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your boundary.

5 No man shall be able to stand up before thee all the days of thy life; as I was with Moses, so will I be with thee: I will not let thee fail, nor forsake thee.

6 Be strong and of a good courage; for thou shalt divide for an inheritance unto this people the land, which I swore unto their fathers to give to them.

7 Only be thou strong and very courageous, to observe to do according to all the law, which Moses my servant hath commanded thee: turn not from it to the right hand or to the left; in order that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, in order that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then shalt thou have good success.

9 Behold,[d] I have commanded thee, Be strong and of good courage; be not dismayed, neither be thou discouraged; for the LORD thy God is with thee withersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the midst of the camp, and command the people, saying, Prepare yourselves provisions; for after only three days more ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you, to possess it.

12 ¶ And to the Reübenites, and to the Gadites, and to half the tribe of Menasseh, spoke Joshua, saying,

13 Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath granted you rest, and hath given you this land;

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side of the Jordan; but ye shall pass over armed before your brethren, all the mighty men of valour, and help them;

15 Until the LORD shall have granted your brethren rest, as he hath done to you, and they also have taken possession of the land which the LORD your God giveth them: then shall ye return unto the land of your possession, and possess it, which Moses the servant of the LORD gave you on this side of the Jordan, toward the rising of the sun.

16 ¶ And they answered Joshua, saying, All that thou hast commanded us will we do, and whithersoever thou wilt send us will we go.

[a] Properly, *Yehoshua'*.

[b] That is, their utmost limits should be from the Desert of Arabia Petræa on the south, to Lebanon on the north; and from the Euphrates on the east, to the great sea, or the Mediterranean, on the west. The Israelites did not possess the full extent of this grant till the time of David

[c] "Territory."—SACHS, *i. e.* that within the boundaries

[d] Lit. "Have I not commanded thee?"

17 Entirely so as we have hearkened unto Moses, thus will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

18 Every man that doth rebel against thy order, and will not hearken unto thy words in all that thou mayest command him, shall be put to death: only be strong and of a good courage.

CHAPTER II.

1 ¶ And Joshua, the son of Nun, had sent[a] out from Shittim two men as spies, secretly, saying, Go ye, view the land and especially Jericho; and they went, and came unto the house of a woman, a harlot, whose name was Rachab, and they lodged[b] there.

2 And it was told unto the king of Jericho, saying, Behold, men came in hither this night, of the children of Israel, to search out the country.

3 And the king of Jericho sent to Rachab, saying, Bring forth the men who are come to thee, who came to thy house; for, to search out all the country are they come.

4 But the woman had taken the two men, and hidden them; and she said, It is true, the men came unto me, but I knew not whence they were.

5 And it came to pass, about the time of shutting the gate, when it was dark, that the men went out; I know not whither the men are gone: pursue quickly after them, for ye can overtake them.

6 But she had brought them up to the roof, and had hidden them among the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them, by the way to the Jordan unto the fords; and the gate was closed, as soon as those who pursued after them were gone out.

8 But they had not yet laid themselves down, when she came up unto them upon the roof.

9 And she said unto the men, I know that the LORD hath given you the land, and that the terror of you hath fallen upon us, and that all the inhabitants of the land are become faint-hearted, because of you.

10 For we have heard, how that the LORD dried up the waters of the Red Sea before you, when ye went forth out of Egypt; and what ye have done unto the two kings of the Emorites, who were on the other side of the Jordan, unto Sichon and Og, whom ye have utterly destroyed.

11 And when we heard this, our heart melted, and there remained not any more courage in any man, because of you; for the LORD your God[c] is alone God in the heavens above, and upon the earth beneath.

12 And now swear, I pray you, unto me by the LORD, because I have shown you kindness, that ye will also, for your part, show kindness, unto my father's house; and give me a sure token,

13 That ye will preserve the life of my father, and my mother, and my brothers, and my sisters, and all that they have, and deliver our lives from death.

14 And the men said unto her, Our life shall be (doomed) to death instead of yours, if ye tell not this our business; and it shall be, when the LORD giveth us the land, that we will show thee kindness and truth.

15 Then she let them down by a cord through the window; for her house was within the town wall, and within the wall she dwelt.

16 And she said unto them, Get you to the mountain, lest the pursuers meet with you; and hide yourselves there three days, until the pursuers be returned; and afterward ye may go your way.

17 And the men said unto her, We will be blameless[d] of this thy oath which thou hast caused us to swear.

18 Behold, when we come into the land, this line of scarlet thread shalt thou bind in the window by which thou hast let us down; and thy father, and thy mother, and thy

[a] Rashi comments that Joshua sent out the spies during the time the people mourned for Moses; these men returned then before Joshua gave the command contained above, i. 11; wherefore the word "had" is supplied, to indicate that this account properly belongs before the conversation given in the concluding verses of the preceding chapter.

[b] Lit "They lay down."

[c] This expression, among others found in the Bible, proves that the heathen nations around Palestine had become familiar with the omnipotence of the LORD, and were convinced of the powerlessness of their idols.

[d] *i. e.* If the conditions subsequently stated should not be complied with

brothers, and all thy father's household, thou must bring together unto thee into the house.

19 And it shall be, that whosoever will go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless; and whosoever will remain with thee in the house, his blood shall be on our head, if a hand be laid upon him.

20 And if thou tell this our business, then will we be free of thy oath which thou hast caused us to swear.

21 And she said, According unto your words, so be it; and she dismissed them, and they departed; and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and they remained there three days, until the pursuers were returned; and the pursuers sought throughout all the way, but found nothing.

23 And the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and related to him all the things that had befallen them.

24 And they said unto Joshua, Truly[a] the LORD hath given up into our hand all the country; for all the inhabitants of the country are already become faint-hearted because of us.

CHAPTER III.

1 ¶ And Joshua rose early in the morning; and they broke up from Shittim, and came close to the Jordan, he and all the children of Israel; and they lodged there before they passed over.

2 And it came to pass at the end of three days, that the officers passed through the midst of the camp.

3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then shall ye break up from your place, and go after it.

4 Nevertheless there shall be a space between you and it, of about two thousand cubits by measure: come not near unto it, in order that ye may know the way by which ye must go; for ye have not passed this way heretofore.[b]

5 ¶ And Joshua said unto the people, Sanctify yourselves;[c] for to-morrow will the LORD do wonders in the midst of you.

6 And Joshua said unto the priests, as followeth, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to make thee great in the eyes of all Israel, that they may know that, as I was with Moses, so will I be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the waters of the Jordan, ye shall stand still in the Jordan.

9 ¶ And Joshua said unto the children of Israel, Approach hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby shall ye know that the living God is in the midst of you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Emorites, and the Jebusites.

11 Behold, the ark of the covenant of the LORD of all the earth passeth over before you into the Jordan.

12 And now take yourselves twelve men out of the tribes of Israel, one man each out of every tribe.

13 And it shall come to pass, that as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of the Jordan, the waters of the Jordan shall be cut off, namely, the waters that come down from above; and they shall stand up as a wall.

14 ¶ And it came to pass, when the people broke up from their tents, to pass over the Jordan, and the priests the bearers of the ark of the covenant were before the people;

15 And as they that bore the ark were come up to the Jordan, and the feet of the

[a] Philippson translates כי with "because," in accordance with many commentators who regard this verse as the end of the report which the spies brought to Joshua, which properly concludes with their reason for supposing that the conquest would be easy, both from natural causes and the divine aid.

[b] Heb. "Since yesterday and the day before yesterday."

[c] "Be ready."—SACHS.

priests that bore the ark were dipped in the edge of the water, (the Jordan, however, had overflowed all its banks all the time of harvest,)

16 That the waters which came down from above stood still and rose up as a wall, very far[a] from the city Adam, which is beside Zarethan; and those that ran down toward the sea of the plain, the salt sea, failed,[b] were cut off; and the people passed over opposite to Jericho.

17 And the priests that bore the ark of the covenant of the LORD stood firm[c] on dry ground in the midst of the Jordan, and all the Israelites passed over on dry ground, until all the people had finished passing over the Jordan.

CHAPTER IV.

1 And it came to pass, when all the people had finished passing over the Jordan,

¶ That the LORD said unto Joshua, as followeth,

2 Take yourselves twelve men out of the people, one man each out of every tribe,

3 And command ye them, saying, Take yourselves hence out of the midst of the Jordan, out of the place where the priests' feet stood firmly, twelve stones, and ye shall carry them over with you, and leave them in the lodging-place, where ye will lodge this night.

4 ¶ Then did Joshua call the twelve men, whom he had appointed out of the children of Israel, one man each out of every tribe:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of the Jordan, and take yourselves up every man one stone upon his shoulder, according unto the number of the tribes of the children of Israel;

6 In order that this may be a sign among you, when your children ask in time to come, saying, What mean ye by these stones?

7 That ye shall answer them, That the waters of the Jordan were cut off before the ark of the covenant of the LORD; when it passed over the Jordan, the waters of the Jordan were cut off; and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua had commanded; and they took up twelve stones out of the midst of the Jordan, as the LORD had spoken unto Joshua, according to the number of the tribes of the children of Israel; and they carried them over with them unto the place where they lodged, and laid them down there.

9 Twelve stones also did Joshua set up in the midst of the Jordan, on the spot where the feet of the priests who bore the ark of the covenant had stood: and they have remained there unto this day.

10 But the priests who bore the ark stood in the midst of the Jordan, until every thing was finished that the LORD had commanded Joshua to speak unto the people, according to all that Moses had commanded Joshua; and the people hastened and passed over.

11 And it came to pass, when all the people had finished passing over, that the ark of the LORD passed over with the priests in the presence of the people.[d]

12 And the children of Reüben, and the children of Gad, and the half tribe of Menasseh, passed over armed before the children of Israel, as Moses had spoken unto them:

13 About forty thousand ready armed for war,[e] did they pass over before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD made Joshua great in the eyes of all Israel; and they feared him, as they had feared Moses, all the days of his life.

15 ¶ And the LORD said unto Joshua, as followeth,

16 Command the priests that bear the ark of the testimony, that they come up out of the Jordan.

17 And Joshua commanded the priests, saying, Come ye up out of the Jordan.

18 And it came to pass, when the priests that bore the ark of the covenant of the LORD were come up out of the midst of the Jordan, the soles of the feet of the priests were lifted

[a] *i. e.* Very far from the point of transit.

[b] "Disappeared entirely."—SACHS. Whichever way we render תמו נגרתו it means that the water, having ceased to flow from above, left the bed below the spot indicated entirely dry.

[c] "In good order."—JONATHAN and RASHI.

[d] Rashi; Redak and others, "Before the people," which means that these waited on the shore till the priests came up, and passed on before them.

[e] Lit. "Armed for the army."

up unto the dry land, that the waters of the Jordan returned unto their place, and flowed over all its banks, as on the preceding days.

19 And the people came up out of the Jordan on the tenth day of the first month, and encamped in Gilgal, on the extreme eastern border of Jericho.

20 And those twelve stones, which they had taken out of the Jordan, did Joshua set up in Gilgal.

21 And he said unto the children of Israel, thus, When your children shall ask in time to come their fathers, saying, What mean these stones?

22 Then shall ye let your children know, saying, On dry land did Israel pass over this Jordan;

23 That the LORD your God dried up the waters of the Jordan from before you, until ye were passed over, as the LORD your God did to the Red Sea, which he dried up from before us, until we were gone over;

24 In order that all the nations of the earth may know the hand of the LORD, that it is mighty; in order that ye may fear the LORD your God all the days.

CHAPTER V.

1 ¶ And it came to pass, when all the kings of the Emorites, who were on the side of the Jordan westward, and all the kings of the Canaanites, who were by the sea, heard that the LORD had dried up the waters of the Jordan from before the children of Israel, until they were passed over, that their heart melted, and there remained no more any courage in them, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee sharp knives,[a] and circumcise again[b] the children of Israel the second time.

3 And Joshua made himself sharp knives, and circumcised the children of Israel at the hill of 'Araloth.

4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt, the males, all the men of war, died in the wilderness on the way, after their going forth out of Egypt.

5 For all the people that came out were circumcised; but all the people that were born in the wilderness on the way at their going forth out of Egypt, they had not circumcised.

6 For during forty years the children of Israel wandered in the wilderness, till there was an end of all the people, the men of war, who were come out of Egypt, who had not obeyed the voice of the LORD; unto whom the LORD had sworn that he would not let them see the land, which the LORD had sworn unto their fathers that he would give unto us, a land flowing with milk and honey.

7 But their children he raised up in their stead: these did Joshua circumcise; for they were uncircumcised, because they had not circumcised them on the way.

8 And it came to pass, when the whole people had all been circumcised, that they abode in their places in the camp till they were healed.

9 ¶ And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. And he called the name of the place Gilgal[c] unto this day.

10 And the children of Israel encamped in Gilgal, and they prepared the passover-offering on the fourteenth day of the month at evening in the plains of Jericho.

11 And they ate of the corn of the land on the morrow after the passover-offering, unleavened cakes and parched corn, on the self-same day.

12 And the manna ceased on the morrow after they had eaten of the corn of the land; and the children of Israel had not any more manna; but they did eat of the product of the land of Canaan during that year.

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, a man was standing over against him with his sword drawn in his hand; and Joshua went unto him, and said to him, Art thou for us, or for our adversaries?

14 And he said, No; for I am a captain of the host of the LORD: now am I come. And Joshua fell on his face to the earth, and bowed himself, and said to him, What doth my lord speak unto his servant?

---

[a] Others, "knives of sharp stones."

[b] *i. e.* Restore circumcision, which had been omitted for some time.

[c] From גלל *galal*, "to roll." The meaning of the verse is probably, that now, as they had entered Palestine, the reproach that they would not do so was removed.

15 And the captain of the LORD's host said unto Joshua, Put off thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

CHAPTER VI.

1 Now Jericho was shut up, and barred up, because of the children of Israel: no one went out, and no one came in.

2 ¶ And the LORD said unto Joshua, See, I have given into thy hand Jericho and its king, even the mighty men of valour.

3 And ye shall compass the city, all the men of war, going round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven cornets of rams' horns; and on the seventh day shall ye compass the city seven times, and the priests shall blow with the cornets.

5 And it shall come to pass, that, when they blow a long blast with the ram's horn, when ye hear the sound of the cornet all the people shall utter a great shout; and the wall of the city shall fall down flat,[a] and the people shall ascend up every man straight before him.

6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven cornets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let the armed men pass on before the ark of the LORD.

8 And it came to pass, when Joshua had spoken unto the people, that the seven priests, bearing the seven cornets of rams' horns before the LORD, passed on and blew with the cornets; and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the cornets, and the rereward came after the ark, going on, and blowing[b] with the cornets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth, until the day I bid you, Shout; and then shall ye shout.

11 So the ark of the LORD compassed the city, going round it once; and they came into the camp, and lodged in the camp.

12 ¶ And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And the seven priests bearing seven cornets of rams' horns before the ark of the LORD went on continually, and blew with the cornets; and the armed men went before them; and the rereward came after the ark of the LORD, going on, and blowing with the cornets.

14 And they compassed the city on the second day once, and returned into the camp: so did they six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after this manner seven times; only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priest blew with the cornets, that Joshua' said unto the people, Shout; for the LORD hath given you the city.

17 And the city shall be devoted, it, and all that is therein, to the LORD: only Rachab the harlot shall live, she and all that are with her in the house; because she did hide the messengers that we sent.

18 But ye, keep yourselves from the devoted things, lest ye devote and yet take of the devoted things, and make the camp of Israel a curse, and trouble it.

19 And all the silver, and gold, and vessels of copper and iron, shall be holy unto the LORD: into the treasury of the LORD shall they come.

20 So the people shouted, when they blew with the cornets; and it came to pass, when the people heard the sound of the cornet, that the people uttered a great shout, and the wall fell down flat, and the people went up into the city, every man straight before him, and they captured the city.

21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and lamb, and ass, with the edge of the sword.

22 But unto the two men that had spied

[a] Lit. "Under itself."

[b] *i. e.* The priests; "and the priests went on and blew,"

JONATHAN; and it then means that the whole army moved on amid the sound of the cornets blown by the priests.

out the country, Joshua said, Go into the house of the woman, the harlot, and bring out thence the woman, and all belonging to her, as ye have sworn unto her.

23 And the young men, the spies, went in, and brought out Rachab, and her father, and her mother, and her brothers, and all belonging to her; and they brought out all her kindred,[a] and they left them without[b] the camp of Israel.

24 And the city they burnt with fire, and all that was therein: only the silver, and the gold, and the vessels of copper and of iron, they put into the treasury of the house of the LORD.

25 And Rachab the harlot did Joshua save alive, and her father's household, and all belonging to her; and she dwelt in the midst of Israel even unto this day; because she had hidden the messengers, whom Joshua had sent to spy out Jericho.

26 ¶ And Joshua adjured (the people) at that time, saying, Cursed be the man before the LORD, that will rise up and build this city Jericho: with[c] his first-born shall he lay its foundation, and with his youngest shall he set up its gates.

27 ¶ And the LORD was with Joshua; and his fame was spread throughout all the country.

CHAPTER VII.

1 But the children of Israel committed a trespass on the devoted things; for 'Achan, the son of Carmi, the son of Zabdi, the son of Zerach, of the tribe of Judah, took of the devoted things: and the anger of the LORD was kindled against the children of Israel.

2 ¶ And Joshua sent men from Jericho to 'Ai, which is beside Beth-aven, on the east side of Beth-el, and said unto them, thus, Go up and spy out the country. And the men went up and spied out 'Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite 'Ai: do not fatigue all the people (to go) thither; for they are but few.

4 So there went up thither of the people about three thousand men; and they fled before the men of 'Ai.

5 And the men of 'Ai smote of them about thirty and six men; and they chased them from before the gate unto the stone-quarries, and smote them on the declivity (of the hill); wherefore the heart of the people melted, and became as water.

6 And Joshua rent his clothes, and fell upon his face to the earth before the ark of the LORD until the evening, he with the elders of Israel, and they put dust upon their head.

7 And Joshua said, Alas, O Lord Eternal, wherefore hast thou caused this people to pass over the Jordan, to deliver us into the hand of the Emorites, to destroy us? and oh! that we had been content, and dwelt on the other side of the Jordan!

8 I pray thee, O Lord, what shall I say, since Israel have turned their back before their enemies?

9 And when the Canaanites and all the inhabitants of the land will hear of it, they will environ us round, and cut off our name from the earth; and what wilt thou do for thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore liest thou upon thy face.

11 Israel hath sinned, and they have also transgressed my covenant which I have commanded them; and they have also taken of the devoted things, and have also stolen, and have also dissembled, and they have also put it into their own vessels.

12 Therefore will the children of Israel not be able to stand up before their enemies; their back will they turn before their enemies, because they have become accursed: I will not be any more with you, except ye destroy the accursed from among you.

13 Rise up, sanctify the people, and say, Sanctify yourselves against to-morrow; for thus hath said the LORD the God of Israel, An accursed thing is in the midst of thee, O Israel: thou shalt not be able to stand up before thy enemies, until ye have removed the accursed from among you.

14 And ye shall be brought near[d] in the

---

[a] Heb. "families."

[b] Because she had not yet renounced idols.—KIMCHI.

[c] Meaning that the first-born shall die when he lays the foundation, and when the gates are hung the whole family shall cease with the death of the youngest.

[d] *i. e.* Be brought to the entrance of the tabernacles.

morning according to your tribes: and it shall be, that the tribe which the LORD will seize[a] shall come near according to its families; and the family which the LORD will seize shall come near by households; and the household which the LORD shall seize will come near by its men.

15 And it shall be, that he that is seized with the accursed thing shall be burnt with fire, he and all that he hath; because he hath transgressed the covenant of the LORD, and because he hath wrought wickedness in Israel.

16 ¶ So Joshua rose up early in the morning, and brought Israel near by their tribes, and the tribe of Judah was seized;

17 And he brought near the family of Judah, and he seized the family of the Zarchites; and he brought near the family of the Zarchites by its men, and Zabdi was seized;

18 And he brought near his household by its men, and 'Achan, the son of Carmi, the son of Zabdi, the son of Zerach, of the tribe of Judah, was seized.

19 And Joshua said unto 'Achan, My son, give, I pray thee, glory to the LORD, the God of Israel, and make confession unto him; and tell me, I pray thee, what thou hast done: hide nothing from me.

20 And 'Achan answered Joshua, and said, Truly! I have indeed sinned against the LORD the God of Israel, and thus and thus have I done:

21 I saw among the spoil a handsome Babylonish[b] mantle, and two hundred shekels of silver, and a wedge of gold of fifty shekels in weight, and I coveted them, and took them; and, behold, they are hidden in the earth in the midst of my tent, with the silver beneath the same.

22 Joshua thereupon sent messengers, and they ran unto the tent; and, behold, it was hidden in his tent, and the silver beneath it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and they laid[c] them out before the LORD.

24 And Joshua took 'Achan the son of Zerach, and the silver, and the mantle, and the wedge of gold, and his sons, and his daughters, and his ox, and his ass, and his sheep, and his tent, and all that he had, and all Israel were with him, and they brought them up[d] unto the valley of 'Achor.

25 And Joshua said, How hast thou troubled us! so shall the LORD trouble thee this day. And all Israel stoned him with stones, and burnt them with fire, after they had stoned[e] them with stones.

26 And they raised over him a great heap of stones (which is) unto this day; and the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of 'Achor,[f] unto this day.

CHAPTER VIII.

1 ¶ And the LORD said unto Joshua, Fear not, neither be thou discouraged: take with thee all the people of war, and arise, go up to 'Ai; see, I have given into thy hand the king of 'Ai, and his people, and his city, and his land.

2 And thou shalt do to 'Ai and to its king as thou hast done unto Jericho and its king; only its spoil and its cattle shall ye take for booty unto yourselves; but lay thee an ambush for the city in its rear.

3 So Joshua arose, and all the people of war, to go up against 'Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, in the rear of the city; go not very far from the city; and be ye all ready;

5 And I, and all the people that are with me, will approach unto the city; and it shall come to pass that, when they come out against us, as at the first time, we will flee before them;

6 And they will come out after us, till we have drawn them from the city; for they will say, They flee before us as at the first time: and we will flee before them.

7 And then shall ye rise up from the ambush, and take possession of the city; and the LORD your God will deliver it in into your hand.

[a] By the lot.

[b] אדרת שנער "a splendid or costly robe of Shinar," the plain in which Babylon stood. Bochart and Calmet have shown at large that Babylonish robes were very splendid, and in high reputation.

[c] Heb. "poured."

[d] Probably it was necessary to go up a hill before they could approach the valley.

[e] The cattle belonging to him, and all his effects, were burnt; both children and friends were no doubt mercifully brought out to see the punishment.

[f] That is, *trouble*.

8 And it shall be, that as soon as ye have seized the city, ye shall set the city on fire; according to the word of the LORD shall ye do: see, I have commanded you.

9 And Joshua sent them off: and they went to lie in ambush, and remained between Beth-el and 'Ai, on the west side of 'Ai; but Joshua lodged that night among the people.

10 ¶ And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people, toward 'Ai.

11 And all the people[a] of war that were with him went up, and drew nigh, and came opposite the city, and encamped on the north side of 'Ai; and the valley was between them and 'Ai.

12 And he took about five thousand men,[b] and set them as an ambush between Beth-el and 'Ai, on the west side of 'Ai.

13 And the people, all the camp that was on the north of the city, and its ambush on the west of the city got ready;[c] and Joshua went that night into the midst of the valley.

14 And it came to pass, when the king of 'Ai saw this, the men of the city hastened and rose up early, and went out against Israel to battle, he and all his people, at the time appointed, before the plain; but he knew not that there was an ambush against him in the rear of the city.

15 And Joshua and all Israel feigned themselves beaten before them, and fled by the way of the wilderness.

16 And all the people that were in 'Ai were called together to pursue after them; and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in 'Ai or Beth-el, that went not out after Israel; and they left the city open, and pursued after Israel.

18 ¶ And the LORD said unto Joshua, Stretch out the spear[d] that is in thy hand toward 'Ai; for into thy hand will I give it. And Joshua stretched out the spear which was in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he stretched out his hand; and they entered into the city, and took possession of it, and hastened and set the city on fire.

20 And the men of 'Ai turned (and looked) behind them, and they saw, and, behold, the smoke of the city ascended up to heaven; and they had no power to flee this way or that way; and the people that had fled to the wilderness turned back upon the pursuers.

21 For when Joshua and all Israel saw that the ambush had seized the city, and that the smoke of the city ascended: they turned back, and smote the men of 'Ai.

22 And the others issued out of the city against them; so that the Israelites had them in the middle, some on this side, and some on that side; and they smote them, until there was not left of them one that remained or escaped.

23 And the king of 'Ai they caught alive, and brought him to Joshua.

24 And it came to pass, that, when Israel had made an end of slaying all the inhabitants of 'Ai in the field, in the wilderness wherein they had pursued them, and when they were all fallen by the edge of the sword, until they were consumed,

¶ All the Israelites returned unto 'Ai, and smote it with the edge of the sword.

25 And (the number of) all that fell in that day, both of men and women, was twelve thousand, all the people of 'Ai.

26 And Joshua drew not back his hand, wherewith he had stretched out the spear, until he had utterly destroyed all the inhabitants of 'Ai.

27 Only the cattle and the spoil of that city Israel took as booty unto themselves, according to the word of the LORD which he had commanded Joshua.

28 And Joshua burnt 'Ai, and made it a ruinous heap of desolation for ever, even unto this day,

29 And the king of 'Ai he hanged on a tree until eventide; and at the going down of the sun, Joshua commanded, and they took his carcass down from the tree and cast it at the entrance of the city gate, and they raised

[a] העם המלחמה stands for "the people, who were עם the people of war;" our text gives the sense merely.

[b] Rashi thinks that this means a second ambush nearer the city than the first; else it should be "had taken."

[c] וישימו העם. This means preparing for an attack near the wall to fight.—RASHI.

[d] This means the spear on which was the banner.—MICHLOL YOPHI. But Philippson gives "javelin."

over him a great heap of stones, (which is) even unto this day.

30 ¶ Then did Joshua build an altar unto the LORD, the God of Israel on mount 'Ebal,

31 As Moses the servant of the LORD had commanded the children of Israel, as it is written in the book of the law of Moses,[a] an altar of whole stones, over which no one had lifted up any iron tool; and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 And he wrote there upon the stones a copy of the law of Moses, which he[b] wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and the officers, and their judges, stood on this side and on that side of the ark, opposite the priests the Levites, who bore the ark of the covenant of the LORD, the stranger no less than the native born: half of them turned toward mount Gerizzim, and the other half of them turned toward mount 'Ebal; as Moses the servant of the LORD had commanded, to bless the people of Israel at first.[c]

34 And afterward he read all the words of the law, the blessing and the curse, all, just as it is written in the book of the law.

35 There was not a word of all that Moses had commanded, which Joshua did not read before all the congregation of Israel, with the women, and the little ones, and the stranger that walked in the midst of them.

CHAPTER IX.

1 ¶ And it came to pass, when all the kings that were on this side of the Jordan, in the mountain, and in the lowlands, and in all the coast of the great sea opposite Lebanon, the Hittites, and the Emorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, heard this,

2 That they assembled themselves all together, to fight with Joshua and with Israel, with one accord.

3 ¶ And when the inhabitants of Gib'on heard what Joshua had done unto Jericho and unto 'Ai,

4 They also[d] did work wilily, and went and feigned to be messengers, and took old sacks for their asses, and wine-bottles, old, and rent, and bound up;

5 And (put) old and patched-up shoes upon their feet, and old garments upon themselves; and all the bread of their provision was dry and mouldy.

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We are come from a far-off country; and now make ye a covenant with us.

7 And the men[e] of Israel said unto the Hivites, Peradventure ye dwell in the midst of us; and how can we make a covenant with you?

8 And they said unto Joshua. We are thy servants. And Joshua said unto them, Who are ye? and whence come ye?

9 And they said unto him, From a very far-off country are thy servants come, because of the name of the LORD thy God: for we have heard his fame, and all that he hath done in Egypt;

10 And all that he hath done to the two kings of the Emorites, that were beyond the Jordan, to Sichon the king of Cheshbon, and to 'Og the king of Bashan, who was at 'Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country said to us, as followeth, Take provisions with you[f] for the journey, and go to meet them, and say unto them, Your servants are we: and now make ye with us a covenant.

12 This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; and now, behold, it is dry, and it is become mouldy:

13 And these wine-bottles, which we filled, when new,—but behold, they are now become rent; and these our garments and our shoes are become worn out by reason of the very long journey.

---

[a] Deut. xxvii. 5, 6.

[b] "Which he (Moses) had prescribed to the," &c.—SACHS.

[c] Some explain, "first to bless, and then to pronounce the curse." (Deut. xxviii.) Others, "the first time."

[d] The word "also" Herxheimer refers to the manner in which 'Ai was taken, by stratagem. ויצטירו rendered here in accordance with Rashi, is given by Philippson and Herxheimer with "and commenced their journeying," from the Arabic צאר "to go."—The wine-bottles in the East are made of skins, which naturally crack from age.

[e] Lit. "The man of Israel;" and so "me," "I," no doubt referring to Joshua as speaking for Israel.

[f] Heb. "In your hand."

14 And the men took of their provisions, but the decision of the LORD they did not ask.

15 And Joshua made peace with them, and made a covenant with them, to let them live; and the princes of the congregation swore unto them.

16 And it came to pass at the end of three days after they had made a covenant with them, that they heard that they were their neighbours, and that they dwelt in the midst of them.

17 And the children of Israel broke up, and came unto their cities on the third day; and their cities were Gib'on, and Kephirah, and Bĕëroth, and Kiryath-ye'arim.

18 And the children of Israel smote them not; because the princes of the congregation had sworn unto them by the LORD, the God of Israel; but all the congregation murmured against the princes.

19 And all the princes said unto all the congregation, We have sworn unto them by the LORD the God of Israel; and now we cannot touch them.

20 This[a] will we do to them, and we will let them live, that there be no wrath upon us, on account of the oath which we have sworn unto them.

21 And the princes said unto them, Let them live: and they became hewers of wood and drawers of water unto all the congregation. as the princes had spoken unto them.

22 ¶ And Joshua called for them, and he spoke unto them, saying, Wherefore have ye deceived us, saying, We are very far from you: whereas ye dwell in the midst of us?

23 And now be ye cursed, and there shall not cease to be[b] of you servants and hewers of wood and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God had commanded his servant Moses to give unto you all the land, and to destroy all the inhabitants of the land from before you; wherefore we were sore afraid for our lives because of you, and we have done this thing.

25 And now, behold, we are in thy hand; as it seemeth good and right in thy eyes to do unto us, so do.

26 And he did unto them thus; and he delivered them out of the hand of the children of Israel, and they slew them not.

27 And Joshua appointed them on that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, for the place which he should choose.

CHAPTER X.

1 ¶ Now it came to pass, when Adonizedek the king of Jerusalem heard that Joshua had captured 'Ai, and had utterly destroyed it; (that) as he had done to Jericho and its king, so had he done to 'Ai and its king; and that the inhabitants of Gib'on had made peace with Israel, and were in the midst of them:

2 That they were greatly afraid; because Gib'on was a great city, like one of the royal cities, and because it was greater than 'Ai, and all the men thereof were mighty.

3 Therefore Adoni-zedek the king of Jerusalem sent unto Hoham the king of Hebron, and unto Piram the king of Yarmuth, and unto Yaphia' the king of Lachish, and unto Debir the king of 'Eglon, saying,

4 Come up unto me, and help me, that we may smite Gib'on; for it hath made peace with Joshua and with the children of Israel.

5 And the five kings of the Emorites, the king of Jerusalem, the king of Hebron, the king of Yarmuth, the king of Lachish, the king of 'Eglon, assembled themselves together, and went up, they and all their camps, and encamped before Gib'on, and made war against it.

6 And the men of Gib'on sent unto Joshua to the camp to Gilgal, saying, Do not withdraw thy hand from thy servants: come up to us quickly, and save us, and help us; for all the kings of the Emorites that dwell in the mountains are assembled together against us.

7 And Joshua went up from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, Be not

---

[a] Referring to next verse. The condition is not expressed, but can easily be inferred, that the employment of the Gib'onites was in accordance therewith.

[b] *i. e.* "You shall be always servants," &c. "Unto all the congregation," of verse 21, would seem therefore to be limited here "for the temple service," in lieu of the people, who should hereafter not perform these peculiar functions.

afraid of them; for into thy hand have I delivered them: there shall not stand a man of them before thee.

9 And Joshua came unto them suddenly; the whole night he went up from Gilgal.

10 And the LORD brought them in confusion before Israel, and they smote[a] them with a great slaughter at Gib'on, and pursued them by the way of the ascent to Beth-choron, and smote them up to 'Azekah, and up to Makkedah.

11 And it came to pass, as they fled from before Israel, while they were in the declivity of Beth-choron, that the LORD cast down upon them great stones from heaven, up to 'Azekah, and they died: there were more who died by means of the hailstones than those whom the children of Israel had slain with the sword.

12 ¶ Then spoke Joshua to the LORD on the day when the LORD delivered up the Emorites before the children of Israel, and he said before the eyes of Israel, Sun, stand[b] thou still upon Gib'on; and thou, Moon, in the valley of Ayalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Yashar? And[c] the sun stood still in the midst of the heavens, and hastened not to go down about a whole day.

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man; for the LORD fought for Israel.

15 ¶ And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and hid themselves in the cave at Makkedah.

17 And it was told to Joshua, saying, The five kings have been found hidden in the cave at Makkedah.

18 And Joshua said, Roll great stones to the mouth of the cave, and set men over it to guard them;

19 But you, do ye not stay, pursue after your enemies, and smite the hindmost of them:[d] suffer them not to enter into their cities; for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of smiting them with a very great defeat, till they were all spent, and those that escaped had fled from them and entered into the fortified cities,

21 That all the people returned to the camp to Joshua at Makkedah in peace: no one pointed against any[e] man of the children of Israel his tongue.

22 Then said Joshua, Open the mouth of the cave, and bring out unto me those five kings out of the cave.

23 And they did so, and brought forth unto him those five kings out of the cave, the king of Jerusalem, the king of Hebron, the king of Yarmuth, the king of Lachish, the king of 'Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the chiefs of the men of war who had gone with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon their necks.

25 And Joshua said unto them, Fear not, nor be disheartened, be strong and of good courage; for thus will the LORD do unto all your enemies against whom ye fight.

26 And Joshua smote them afterward, and slew them, and hanged them on five trees; and they remained hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down from the trees, and cast them into the cave wherein they had been hidden; and they placed great stones upon the mouth of the cave, (which remain) even until this very day.

28 ¶ And Joshua captured Makkedah on

---

[a] *i. e.* Israel.

[b] A living writer in the English Jewish paper explains this passage, that Joshua commanded the sun *not* to shed his light, but to be obscured, דם "silent," so that the moon appeared; and only when the darkness was cleared up, which was at midday, the sun reappeared, as natural, in the midst of heaven, and then set at the close of day. If this exposition be correct, the only miracle was that the sun was obscured at the moment it was needed for Israel to pursue their enemies in the *dark*. Ingenious as it is, it is not in consonance with the received opinion.

[c] Some suppose that these words are literally quoted from the book of Yashar.

[d] "Assail them in the rear."—SACHS.

[e] This has been rendered as though the text read לאיש מבני ישראל. (See also Exod. xi. 7.)

that day, and smote it with the edge of the sword, and its king he devoted, them, and all the souls that were therein; he left none that escaped; and he did to the king of Makkedah as he had done unto the king of Jericho.

29 ¶ Then did Joshua, and all Israel with him, pass from Makkedah unto Libnah; and he fought against Libnah;

30 And the LORD delivered it also into the hand of Israel, with its king; and he smote it with the edge of the sword, and all the souls that were therein; he left none in it that escaped; and he did unto its king as he had done unto the king of Jericho.

31 ¶ And Joshua, and all Israel with him, passed from Libnah unto Lachish, and encamped against it, and fought against it;

32 And the LORD delivered Lachish into the hand of Israel; and he captured it on the second day, and smote it with the edge of the sword, and all the souls that were therein: just as he had done to Libnah.

33 ¶ Then came up Horam the king of Gezer to help Lachish; and Joshua smote him and his people, until he had left him none that escaped.

34 ¶ And Joshua and all Israel with him passed from Lachish unto 'Eglon; and they encamped against it, and fought against it;

35 And they captured it on that day, and smote it with the edge of the sword; and all the souls that were therein he devoted on that day: just as he had done to Lachish.

36 ¶ And Joshua and all Israel with him went up from 'Eglon unto Hebron; and they fought against it;

37 And they captured it, and smote it with the edge of the sword, and its king, and all its cities, and all the souls that were therein; he left none that escaped, just as he had done to 'Eglon; and he devoted it, and all the souls that were therein.

38 ¶ And Joshua and all Israel with him returned to Debir; and fought against it;

39 And he captured it, and its king, and all its cities; and they smote them with the edge of the sword, and devoted all the souls that were therein; he left none that escaped: as he had done to Hebron, so did he to Debir and to its king; and as he had done to Libnah and to its king.

40 ¶ And Joshua smote all the country, the mountain, and the south, and the lowlands, and the declivities, and all their kings; he left none that escaped; and all that breathed he utterly destroyed, as the LORD, the God of Israel had commanded.

41 And Joshua smote them from Kadesh-barnea' even unto Gazzah, and all the country of Goshen,[a] even up to Gib'on.

42 And all these kings and their land did Joshua capture at one time; because the LORD, the God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

CHAPTER XI.

1 ¶ And it came to pass, that, when Yabin the king of Chazor heard these things, he sent to Yobab the king of Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that were at the north, on the mountains, and in the plains, south of Kinneroth, and in the lowlands, and in the district of Dor on the west,

3 To the Canaanites on the east and on the west, and to the Emorites, and the Hittites, and the Perizzites, and the Jebusites in the mountains, and to the Hivites under Chermon in the land of Mizpah.

4 And they went out, they and all their camps with them, much people, even as the sand that is upon the sea-shore in multitude, and with very many horses and chariots.

5 And all these kings assembled themselves together, and they came and encamped together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, Be not afraid because of them; for to-morrow about this time will I give all of them up slain before Israel: their horses shalt thou hamstring and their chariots shalt thou burn with fire.

7 And Joshua and all the people of war with him came upon them by the waters of Merom suddenly; and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and pursued them unto great Zidon, and unto Misrephoth-mayim,[b] and unto the valley of Mizpeh east-

[a] A district in the mountain of Judah.

[b] This is rendered by the Targum "sea-water ditches," which Rashi supposes were made to draw off the sea-water, which evaporating, was converted into salt. Others

ward; and they smote them, until they left them none that escaped.

9 And Joshua did unto them as the LORD had said unto him: their horses he hamstringed and their chariots he burnt with fire.

10 ¶ And Joshua at that time turned back, and captured Chazor, and its kings he smote with the sword; for Chazor aforetimes was the head of all these kingdoms.

11 And they smote all the souls that were therein with the edge of the sword, and devoted them; there was not left any one having breath; and Chazor he burnt with fire.

12 And all the cities of these kings, and all their kings, did Joshua capture, and he smote them with the edge of the sword, and he devoted them, as Moses the servant of the LORD had commanded.

13 But as for the cities that had been left standing in their strength,[a] these did Israel not burn: save Chazor only did Joshua burn.

14 And all the spoil of these cities, and the cattle, did the children of Israel take as booty unto themselves; but all the men they smote with the edge of the sword, until they had destroyed them: they left not any one having breath.

15 As the LORD had commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he left nothing undone of all that the LORD had commanded Moses.

16 And Joshua took all that land, the mountain, and all the south country, and all the land of Goshen, and the lowlands, and the plain, and the mountain of Israel, and its lowlands;

17 From the bald mountain that goeth up to Seïr, even unto Baäl-gad in the valley of Lebanon under mount Chermon; and all their kings he captured, and smote them, and slew them.

18 A long time did Joshua make war with all these kings.

19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gib'on: the whole they took by war.

20 For of the LORD it was to harden their heart, that they should come against Israel in battle, in order to destroy them utterly, that they might obtain no favour; but in order that he might exterminate them, as the LORD had commanded Moses.

21 ¶ And Joshua came at that time, and cut off the 'Anakim from the mountains, from Hebron, from Debir, from 'Anab, and from the whole mountain of Judah, and from the whole mountain of Israel: with their cities did Joshua destroy them utterly.

22 There was none of the 'Anakim left in the land of the children of Israel: only in Gazzah, in Gath, and in Ashdod, there remained some.

23 And Joshua' took the whole land, all just as the LORD had spoken unto Moses; and Joshua, gave it for an inheritance unto Israel, according to their divisions by their tribes. And the land rested from war.

CHAPTER XII.

1 ¶ And these are the kings of the land whom the children of Israel smote, and whose land they took possession of on the other side of the Jordan, toward the rising of the sun, from the river Arnon unto mount Chermon, and all the plain on the east:

2 Sichon the king of the Emorites, who dwelt in Cheshbon, and ruled from 'Aro'er, which is upon the bank of the brook Arnon, and over the land in the middle of the brook, and from half Gil'ad, even unto the brook Yabbok, the boundary of the children of 'Ammon;

3 And over the plain up to the sea of Kinneroth on the east, and up to the sea of the plain, the salt sea on the east, on the way to Beth-hayeshimoth; and at the south, under the declivities of Pisgah;

4 And the territory of 'Og the king of Bashan, who was of the remnant of the Rephaïm, that dwelt at 'Ashtaroth and at Edre'i,

5 And reigned over mount Chermon, and over Salchah, and over all Bashan, unto the border of the Geshurites and the Ma'achathites, and half Gil'ad, (to) the boundary of Sichon the king of Cheshbon.

6 These did Moses the servant of the LORD

---

suppose the words to mean "burning springs," as those of Tiberias; others again, that it was merely a name, as in our text.

[a] תל elsewhere "heap," is given by Jonathan here "in their strength," meaning that they had not been destroyed during the conquest. Others render, "on their hills," *i. e.* the mountain-towns, which were naturally easily defended.

and the children of Israel smite; and Moses the servant of the LORD gave it for a possession unto the Reübenites, and the Gadites, and the half tribe of Menasseh.

7 ¶ And these are the kings of the country whom Joshua and the children of Israel smote on this side of the Jordan on the west, from Baäl-gad in the valley of Lebanon as far as the bald mountain, that goeth up to Seïr; and Joshua gave it unto the tribes of Israel for a possession, according to their divisions;

8 In the mountains, and in the lowlands, and in the plain, and in the declivities, and in the wilderness, and in the south country: the Hittites, the Emorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites.

9 ¶ The king of Jericho, one; the king of 'Ai, which was beside Beth-el, one;

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of Yarmuth, one; the king of Lachish, one;

12 The king of 'Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of Chormah, one; the king of 'Arad, one;

15 The king of Libnah, one; the king of 'Adullam, one;

16 The king of Makkedah, one; the king of Beth-el, one;

17 The king of Tappuach, one; the king of Chepher, one;

18 The king of Aphek, one; the king of Lasharon, one;

19 The king of Madon, one; the king of Chazor, one;

20 The king of Shimron-meron, one; the king of Achshaph, one;

21 The king of Ta'anach, one; the king of Megiddo, one;

22 The king of Kedesh, one; the king of Yokne'am on Carmel, one;

23 The king of Dor in the district of Dor, one; the king of Goyim in Gilgal, one;

24 The king of Tirzah, one: in all thirty and one kings.

CHAPTER XIII.

1 ¶ Now Joshua was old, well stricken in years; and the LORD said unto him, Thou art old, stricken in years, and of the land there remaineth yet very much to be taken possession of.

2 This is the land that yet remaineth: All the circles of the Philistines, and all (the land of the) Geshurites,

3 From the Shichor, which runneth before Egypt, even unto the boundary of 'Ekron northward, is counted to the Canaanites; the five lords of the Philistines; the Gazzathites, and the Ashdodites, the Eshkelonites, the Gittites, and the 'Ekronites; also the 'Avvim;

4 On the south, all the land of the Canaanites, and Me'arah[a] that belongeth to the Zidonians, up to Aphek, up to the border of the Emorites;

5 And the land of the Giblites, and all Lebanon, toward the rising of the sun, from Ba'al-gad under mount Chermon up to the entrance of Chamath.

6 All the inhabitants of the mountain from Lebanon unto Missrephoth-mayim, all the Zidonians: these will I drive out from before the children of Israel; only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 And now divide this land for an inheritance unto the nine tribes, and the half tribe of Menasseh.

8 With him the Reübenites and the Gadites have received their inheritance, which Moses gave unto them, beyond the Jordan eastward, as Moses the servant of the LORD hath given them;

9 From 'Aro'er, that is upon the bank of the brook Arnon, and the city that is in the midst of the brook, and all the plain of Medeba up to Dibon;

10 And all the cities of Sichon the king of the Emorites, who reigned over Cheshbon, up to the border of the children of 'Ammon;

11 And Gil'ad, and the territory of the Geshurites and Ma'achathites, and all mount Chermon, and all Bashan up to Salchah;

12 All the kingdom of 'Og in Bashan, who reigned in 'Ashtaroth and in Edre'i; who had been left of the remnant of the Rephaïm; and Moses smote them, and cast them out.

13 Nevertheless the children of Israel ex-

[a] Others, "the cave," and is said to be the one between Zidon and Zarepta, in which the crusaders defended themselves a long time against the Saracens.

pelled not the Geshurites and the Ma'achathites; but the Geshurites and the Ma'achathites continued to dwell in the midst of the Israelites until this day.

14 Only unto the tribe of Levi he gave no inheritance: the fire-offerings of the LORD, the God of Israel, are their inheritance, as he hath spoken unto them.

15 ¶ And Moses gave unto the tribe of the children of Reüben according to their families;

16 And their territory was from 'Aro'er, that is on the bank of the brook Arnon, and the city that is in the midst of the brook, and all the plain by Medeba;

17 Cheshbon, and all its cities that are in the plain; Dibon, and Bamoth-ba'al, and Beth-ba'al-me'on,

18 And Yahzah, and Kedemoth, and Mepha'ath,

19 And Kiryathayim, and Sibmah, and Zereth-hashachar on the mount of the valley,

20 And Beth-pe'or, and the declivities of Pisgah, and Beth-hayeshimoth,

21 And all the cities of the plain, and all the kingdom of Sichon the king of the Emorites, who reigned in Cheshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Chur, and Reba', the dukes of Sichon, the dwellers of the country.

22 And Bil'am the son of Be'or, the soothsayer, did the children of Israel slay with the sword among their slain.

23 And the boundary of the children of Reüben was the Jordan, and its bordering territory. This was the inheritance of the children of Reüben after their families, the cities and their villages.

24 ¶ And Moses gave unto the tribe of Gad, unto the children of Gad according to their families;

25 And their territory was Ya'zer, and all the cities of Gil'ad, and half the land of the children of 'Ammon, up to 'Aro'er that is before Rabbah;

26 And from Cheshbon unto Ramath-mizpeh, and Betonim; and from Machanayim up to the border of Debir;

27 And in the valley, Beth-haram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sichon the king of Cheshbon, the Jordan and its bordering territory, up to the edge of the sea of Kinnereth on the other side the Jordan eastward.

28 This is the inheritance of the children of Gad after their families, the cities and their villages.

29 ¶ And Moses gave unto the half tribe of Menasseh; and it belonged to the half tribe of the children of Menasseh after their families;

30 And their territory was from Machanayim, all Bashan, all the kingdom of 'Og the king of Bashan, and all the villages of Ya'ir, which are in Bashan, sixty cities;

31 And half Gil'ad, and 'Ashtaroth, and Edre'i, the cities of the kingdom of 'Og in Bashan, (belonged) unto the children of Machir the son of Menassch, even to the one half of the children of Machir after their families.

32 These are they to whom Moses did distribute an inheritance in the plains of Moäb, on the other side of the Jordan, by Jericho, eastward.

33 But unto the tribe of Levi Moses gave not any inheritance: the LORD the God of Israel is himself their inheritance, as he hath spoken unto them.

CHAPTER XIV.

1 ¶ And these are the countries which the children of Israel obtained as an inheritance in the land of Canaän, which Elazar the priest, and Joshua the son of Nun, and the heads of the divisions of the tribes of the children of Israel, distributed for an inheritance unto them,

2 By the lot as their inheritance: as the LORD had commanded by the hand of Moses, for the nine tribes, and the half tribe.

3 For Moses had given the inheritance of the two tribes and the half tribe on the other side of the Jordan; but unto the Levites he had given no inheritance among them.

4 For the children of Joseph were two tribes, Menasseh and Ephraim; therefore they gave no portion unto the Levites in the land, save cities to dwell in, with their open spaces for their cattle and for their substance.

5 As the LORD had commanded Moses, so did the children of Israel, and so divided they the land.

6 ¶ And the children of Judah came near unto Joshua in Gilgal; and Caleb the son of Yephunneh the Kenizzite said unto him,

Thou well knowest the word which the LORD spoke unto Moses the man of God concerning me and thyself in Kadesh-barnea'.

7 Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea' to spy out the land; and I brought him word again as it was in my heart.

8 But my brethren who had gone up with me caused the heart of the people to be faint; but I wholly followed the LORD my God.

9 And Moses swore on that day, saying, Surely the land whereon thy foot hath trodden shall belong to thee for an inheritance, and to thy children for ever; because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he hath spoken: it is now forty and five years since the LORD spoke this word unto Moses, while Israel wandered in the wilderness; and now, behold, I am this day eighty and five years old.

11 I am yet this day as strong as I was on the day that Moses sent me: as my strength was then, even so is my strength now, for war, and to go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD spoke on that day; for thou didst hear on that day that the 'Anakim were there, and great fortified cities: perhaps the LORD will be with me, and I shall drive them out, as the LORD hath spoken.

13 And Joshua blessed him, and gave Hebron unto Caleb the son of Yephunneh for an inheritance.

14 Therefore did Hebron become the inheritance of Caleb the son of Yephunneh the Kenizzite unto this day; for the cause that he had wholly followed the LORD the God of Israel.

15 And the name of Hebron was aforetimes Kiryath-arba',* who was the greatest man among the 'Anakim. And the land had rest from war.

CHAPTER XV.

1 ¶ And the lot for the tribe of the children of Judah after their families came by the border of Edom, with the wilderness of Zin, southward, as the uttermost southern boundary.

2 And their southern boundary was from the end of the salt sea, from the bay that bendeth southward;

3 And it went out to the south to the heights of 'Akrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea', and passed along to Chezron, and went up to Adar, and fetched a compass to Karka';

4 And it passed on toward 'Azmon, and went out unto the river of Egypt; and the terminations of the boundary were at the sea: this shall be your southern boundary.

5 And the east boundary was the salt sea, unto the end of the Jordan. And the boundary in the north quarter was from the bay of the sea at the end of the Jordan;

6 And the boundary went up to Beth-choglah, and passed along by the north of Beth-'arabah; and the boundary went up to Eben-bohan the son of Reüben;

7 And the boundary went up toward Debir from the valley of 'Achor, and at the north it bent toward Gilgal, that is opposite the heights of Adummim, which is on the south side of the valley; and the boundary passed toward the waters of 'En-shemesh, and its terminations were at 'En-rogel;

8 And the boundary went up to the valley of the son of Hinnom unto the south side of the Jebusite, the same is Jerusalem; and the boundary went up to the top of the mount that lieth before the valley of Hinnom westward, which is at the end of the valley of Rephaïm northward;

9 And the boundary extended from the top of the mount unto the spring of the waters of Nephtoäch, and went out to the cities of mount 'Ephron; and the boundary extended to Ba'alah, which is Kiryath-ye'arim;

10 And the boundary compassed from Ba'alah westward unto mount Seïr, and passed along unto the side of mount Ye'arim, which is Kessalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah;

11 And the boundary went out unto the side of 'Ekron northward; and the boundary extended to Shikron, and passed along to the mount of Ba'alah, and went out unto Yabneël; and the terminations of the boundary were at the sea.

12 And the west boundary was by the great sea, and the coast thereof. This is the

* *i. e.* "The city of Arba', who was," &c.

boundary of the children of Judah round about according to their families.

13 ¶ And unto Caleb the son of Yephunneh he gave as a portion among the children of Judah, according to the order of the LORD to Joshua, Kiryath-arba' the father of 'Anak, which is Hebron.

14 And Caleb drove out from there the three sons of 'Anak, Sheshai, and Achiman, and Talmai, the children of 'Anak.

15 And he went up from there to the inhabitants of Debir; and the name of Debir before was Kiryath-sepher.

16 And Caleb said, He that will smite Kiryath-sepher, and capture it, to him will I give 'Achsah my daughter for wife.

17 And 'Othniel the son of Kenaz, the brother of Caleb, captured it; and he gave him 'Achsah his daughter for wife.

18 And it came to pass, as she came thither, that she persuaded him to ask of her father a field: and she alighted from her ass; and Caleb said unto her, What aileth thee?

19 And she said, Give me a blessing; for a dry land hast thou given me: give me then also springs of water. And he gave her the upper springs and the lower springs.

20 ¶ This is the inheritance of the tribe of the children of Judah according to their families.

21 And the cities on the boundary line of the tribe of the children of Judah toward the border of Edom, on the south, were Kabzeël, and 'Eder, and Yagur,

22 And Kinah, and Dimonah, and 'Adadah,

23 And Kedesh, and Chazor, and Yithnan,

24 Ziph, and Telem, and Be'aloth,

25 And Chazor-chadattah, and Keriyoth-chezron,[a] which is Chazor,

26 Amam, and Shema', and Moladah,

27 And Chazar-gaddah, and Cheshmon, and Beth-palet,

28 And Chazar-shuäl, and Beër-sheba, and Bizyotheyah,

29 Ba'alah, and 'Iyim, and 'Azem,

30 And Eltolad, and Kessil, and Chormah,

31 And Ziklag, and Madmannah, and Sansannah,

32 And Lebaöth, and Shilchim, and 'Ayin, and Rimmon: in all twenty and nine[b] cities, with their villages.

33 ¶ And in the lowlands, Eshtaol, and Zor'ah, and Ashnah,

34 And Zanoach, and 'En-gannim, Tappuach, and 'Enam,

35 Yarmuth, and 'Adullam, Sochoh, and 'Azekah,

36 And Sha'arayim, and 'Adithayim, and Gederah, and Gederothayim: fourteen cities with their villages.

37 ¶ Zenan, and Chadashah, and Migdalgad.

38 And Dil'an, and Mizpeh, and Yoktheël,

39 Lachish, and Bozkath, and 'Eglon,

40 And Cabbon, and Lachmass, and Kithlish,

41 And Gederoth, Beth-dagon, and Na'amah, and Makkedah: sixteen cities with their villages.

42 ¶ Libnah, and 'Ether, and 'Ashan,

43 And Yiphtach, and Ashnah, and Nezib,

44 And Ke'ilah, and Achzib, and Mareshah: nine cities with their villages.

45 ¶ 'Ekron, with its towns and its villages:

46 From 'Ekron even unto the sea, all that lay alongside of Ashdod, with their villages.

47 ¶ Ashdod with its towns and its villages, Gazzah, with its towns and its villages, up to the brook of Egypt, and the great sea, and its territory.

48 ¶ And in the mountains, Shamir, and Yattir, and Sochoh,

49 And Dannah and Kiryath-sannah, which is Debir,

50 And 'Anab, and Eshtemoh, and 'Anim,

51 And Goshen, and Cholon, and Giloh: eleven cities with their villages.

52 ¶ Arab, and Dumah, and Esh'an,

53 And Yanum, and Beth-tappuach, and Aphekah,

54 And Chumtah, and Kiryath-arba', which is Hebron, and Zi'or: nine cities with their villages.

55 ¶ Ma'on, Carmel, and Ziph, and Yutah,

56 And Yizre'el, and Yokde'am, and Zanoäch,

[a] Others, "Chazor, Chadattah, and Keriyoth, Chezron, which," &c.

[b] As the enumerated places exceed twenty-nine, it has been supposed by Abarbanel, that but that number were large places, or cities, the others *villages*.

[c] "The islands therein."—RASHI.

57 Kayin, Gib'ah, and Timnah: ten cities with their villages.

58 ¶ Chalchul, Beth-zur, and Gedor,

59 And Ma'arath, and Beth-'anoth, and Eltekon: six cities with their villages.

60 ¶ Kiryath-baäl, which is Kiryath-ye-'arim, and Rabbah; two cities with their villages.

61 ¶ In the wilderness, Beth-ha'arabah, Middin, and Sechachah,

62 And Nibshan, and 'Ir-hammelach,[a] and 'En-gedi: six cities with their villages.

63 ¶ As for the Jebusites the inhabitants of Jerusalem, these the children of Judah could not drive out; but the Jebusites dwelt with the children of Judah at Jerusalem, even unto this day.

CHAPTER XVI.

1 ¶ And the lot of the children of Joseph fell[b] from the Jordan by Jericho, unto the waters of Jericho on the east, to the wilderness that goeth up from Jericho by the mount Beth-el,

2 And (the boundary) went out from Beth-el to Luz, and passed along unto the boundary of the Arkites to 'Ataroth,

3 And went down westward to the boundary of the Yaphleti, unto the border of Beth-choron the lower, and to Gezer; and its terminations were toward the sea.

4 This did the children of Joseph, Menasseh and Ephraim, take as their inheritance.

5 ¶ And (this) was the boundary of the children of Ephraim according to their families; and the boundary of their inheritance on the east side was 'Atroth-addar, up to Beth-choron the upper;

6 And the boundary went out toward the sea to Michmethath on the north; and the boundary fetched a compass eastward unto Taänath-shiloh, and passed by it on the east to Yanochah;

7 And it went down from Yanochah to 'Ataroth, and to Na'arath, and touched on Jericho, and went out at the Jordan.

8 From Tappuach westward the border went out unto the brook Kanah; and its terminations were toward the sea. This is the inheritance of the tribe of the children of Ephraim after their families;

9 And (in addition to this) the cities which were separated for the children of Ephraim in the midst of the inheritance of the children of Menasseh, all the cities with their villages.

10 And they drove not out the Canaanites that dwelt in Gezer; but the Canaanites dwelt among the Ephraimites until this day, and became tributary servants.

CHAPTER XVII.

1 ¶ And then came the lot for the tribe of Menasseh; for he was the first-born of Joseph: to wit, for Machir the first-born of Menasseh, the father of Gil'ad; because he was a man of war, therefore he obtained Gil'ad and Bashan.

2 There was also a lot for the rest of the children of Menasseh after their families; for the children of Abi'ezer, and for the children of Chelek, and for the children of Assriël, and for the children of Shechem, and for the children of Chepher, and for the children of Shemida': these were the male children of Menasseh the son of Joseph after their families.

3 But Zelophchad, the son of Chepher, the son of Gil'ad, the son of Machir, the son of Menasseh, had no sons, but only daughters; and these are the names of his daughters, Machlah, and No'ah, Choglah, Milcah, and Tirzah.

4 And they came near before Elazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give unto us an inheritance among our brethren. And he gave them, according to the order of the LORD, an inheritance among the brethren of their father.

5 And there fell ten portions of Menasseh, beside the lands of Gil'ad and Bashan, which were on the other side of the Jordan;

6 Because the daughters of Menasseh obtained an inheritance among his sons: and the land of Gil'ad belonged to the rest of the sons of Menasseh.

7 And the boundary of Menasseh was from Asher to Michmethath, that lieth before Shechem; and the boundary went along on the

[a] Others translate the name, "the city of salt;" by some supposed to be Zo'ar.

[b] Heb. "went forth."

right hand unto the inhabitants of 'En-tappuach.

8 To Menasseh belonged the land of Tappuach; but Tappuach on the borders of Menasseh belonged to the children of Ephraim;

9 And the boundary descended unto the brook Kanah, southward of the brook; these cities belonging to Ephraim are in the midst of the cities of Menasseh; and the boundary of Menasseh was on the north side of the river, and its terminations were toward the sea:

10 Southward it was Ephraim's, and northward it was Menasseh's, and the sea was (there) his boundary; and on Asher they touched on the north, and on Issachar on the east.

11 And to Menasseh belonged in Issachar and in Asher Beth-sheän and its towns, and Yible'am and its towns, together with the inhabitants of Dor and its towns, and the inhabitants of 'En-dor and its towns, and the inhabitants of Ta'anach and its towns, and the inhabitants of Megiddo and its towns, namely the three districts.[a]

12 Yet the children of Menasseh could not drive out the inhabitants of these cities; but the Canaanites succeeded to dwell in this land;

13 Yet it came to pass, when the children of Israel were become strong, that they put the Canaanites to tribute; but they did not drive them out.

14 ¶ And the children of Joseph spoke unto Joshua, saying, Why hast thou given me but one lot and one portion as an inheritance, seeing I am a numerous people, to which extent the LORD hath hitherto blessed me?

15 And Joshua said unto them, If thou art a numerous people, then get thee up to the wood country, and cut down (a space) for thyself there in the land of the Perizzites and of the Rephaïm, if the mountain of Ephraim be too narrow for thee.

16 And the children of Joseph said, The mountain will not be enough[b] for us; and chariots of iron are belonging to all the Canaanites that dwell in the land of the valley, to those who are at Beth-sheän and its towns, and to those who are in the valley of Yizre'ël.[c]

17 And Joshua said unto the house of Joseph, to Ephraim and to Menasseh, as followeth, Thou art a numerous people, and hast great power; thou shalt not have one lot only;

18 But the mountain shall be thine; it is indeed a wood, yet thou canst cut it down; and the terminations[d] of it shall be thine; for thou shalt drive out the Canaanites, though they have iron chariots, though they be strong.

CHAPTER XVIII.

1 ¶ And the whole congregation of the children of Israel assembled together at Shiloh, and set up there the tabernacle of the congregation. And the land was subdued before them.[e]

2 ¶ And there remained among the children of Israel, that had not yet received their inheritance, seven tribes.

3 And Joshua said unto the children of Israel, How long will ye show yourselves slack to go to take possession of the land, which the LORD the God of your fathers hath given to you?

4 Furnish for yourselves three men for each tribe; and I will send them out, and they shall arise, and walk through the land, and describe[f] it according to their inheritance, and come again to me.

5 And they shall divide it into seven parts: Judah shall remain on his boundary at the south, and the house of Joseph shall remain on their boundary at the north.

6 But you shall make a description of the land in seven parts, and bring it hither to me; and I will cast the lot for you here, before the LORD our God.

7 For to the Levites there is no portion among you; for the priesthood of the LORD is their inheritance; and Gad, and Reüben, and half the tribe of Menasseh have already received their inheritance beyond the Jordan,

[a] Probably, 'Endor, Ta'anach and Megiddo.

[b] "We cannot reach the mountain."—PHILIPPSON.

[c] Generally called Jezreël.

[d] When the woods are cut down, the way to the plain below will be open; hence the driving out of the Canaanites of verse 17 will be accomplished, notwithstanding their strength.

[e] Although in point of fact single districts were not conquered, still the country as a whole was in possession of the Israelites at the time spoken of in the text.

[f] Sachs and others, "Write it down." Probably they made a map, and marked down on it the various divisions which they deemed most suitable for the respective tribes; still the lot was to settle all doubts.

at the east, which Moses the servant of the LORD gave to them.

8 And the men arose, and went away; and Joshua charged those that went to describe the land, saying, Go and walk through the land, and describe it, and return again to me; and here will I cast the lot for you before the LORD, in Shiloh.

9 And the men went and passed through the land, and described it according to the cities in seven parts in a book; and they came again to Joshua to the camp at Shiloh.

10 And Joshua cast the lot for them in Shiloh before the LORD; and Joshua divided there the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families; and the boundary of their lot came forth between the children of Judah and the children of Joseph.

12 And their boundary was on the north side (starting) from the Jordan; and the boundary went up to the side of Jericho on the north, and went up through the mountains westward; and its terminations were at the wilderness of Beth-aven.

13 And the boundary went over from there toward Luz, to the south side of Luz, which is Beth-el; and the boundary descended to 'Atroth-addar, upon the mount that is on the south side of the lower Beth-choron.

14 And the border extended (thence), and fetched a compass to the west side, to the south of the mount that is before Beth-choron at the south; and its terminations were at Kiryath-ba'al, which is Kiryath-ye'arim, a city of the children of Judah: this was the west side.

15 And the south side commenced from the end of Kiryath-ye'arim, and the boundary went out on the west, and went out to the spring of the waters of Nephtoäch;

16 And the boundary went down to the end of the mountain that is before the valley of the son of Himnom, and which is in the valley of Rephaïm at the north, and descended to the valley of Himnom, to the side of the Jebusi on the south, and descended to 'En-rogel,

17 And extended northwardly, and went forth to 'En-shemesh, and went forth toward Geliloth, which is opposite to the ascent of Adummim, and descended to Eben-bohan the son of Reüben,

18 And passed along on this side opposite to 'Arabah northward; and went down unto 'Arabah;

19 And the boundary passed along to the side of Beth-choglah northward; and the terminations of the border were at the north bay of the Salt Sea at the south end of the Jordan: this was the south boundary.

20 And the Jordan bounded it on the east side. This was the inheritance of the children of Benjamin, by its boundaries round about, according to their families.

21 Now these were the cities of the tribe of the children of Benjamin according to their families, Jericho, and Beth-choglah, and 'Emek-keziz,

22 And Beth-ha'arabah, and Zemarayim and Beth-el,

23 And Avvim, and Parah, and 'Ophrah,

24 And Kephar-ha'ammonah, and 'Ophni, and Geba': twelve cities with their villages.

25 Gib'on, and Ramah, and Beëroth,

26 And Mizpeh, and Kephirah, and Mozah,

27 And Rekem, and Yirpeël, and Tara-lah,

28 And Zela', Eleph, and Jebusi, which is Jerusalem, Gib'ath, and Kiryath: fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

CHAPTER XIX.

1 ¶ And then came forth the second lot for Simeon, for the tribe of the children of Simeon according to their families; and their inheritance was within the inheritance of the children of Judah.

2 And they obtained in their inheritance Beër-sheba', (or) Sheba', and Moladah,

3 And Chazar-shu'al, and Balah, and 'Ezem,

4 And Eltolad, and Bethul, and Chormah,

5 And Ziklag, and Beth-hamarcaboth, and Chazar-sussah,

6 And Beth-lebaöth, and Sharuchen: thirteen cities and their villages.

7 'Ayin, Rimmon, and 'Ether, and 'Ashan; four cities and their villages.

8 And all the villages that were round about these cities up to Ba'alath-beër, South

Ramah.[a] This is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah was the inheritance of the children of Simeon; for the portion of the children of Judah was too much for them; therefore the children of Simeon obtained their inheritance within their inheritance.

10 ¶ And then came up the third lot for the children of Zebulun according to their families; and the boundary of their inheritance extended up to Sarid;

11 And their boundary went up toward the sea, and Mar'alah, and touched on Dabbesheth, and touched on the brook that is before Yokne'am;

12 And turned from Sarid eastward toward the rising of the sun unto the border of Kisloth-tabor, and then went out to Daberath, and went up to Yaphia';

13 And from there it passed on in front to the east unto Gath-Chepher, to 'Eth-kazin, and went out to Rimmon, whence it extended to Ne'ah;[b]

14 And this boundary turned[c] about on the north side to Channathon; and its terminations were in the valley of Yiphthach-el;

15 And Kattath, and Nahallal, and Shimron, and Yidalah, and Beth-lechem: twelve cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ For Issachar came out the fourth lot, for the children of Issachar according to their families.

18 And their boundary went to Yizre'el, and Kessulloth, and Shunem,

19 And Chapharayim, and Shiön, and Anacharath,

20 And Rabbith, and Kishyon, and Abez,

21 And Remeth, and 'En-gannim, and 'Enchaddah, and Beth-pazzez;

22 And the boundary touched on Tabor, and Shachazimah, and Beth-shemesh; and the terminations of their boundaries were at the Jordan: sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And then came out the fifth lot for the tribe of the children of Asher according to their families.

25 And their boundary was Chelkath, and Chali, and Beten, and Achshaph,

26 And Allammelech, and 'Am'ad, and Mishal; and it touched on Carmel at the sea, and on Shichor-libnath;

27 And it turned toward the rising of the sun to Beth-dagon, and touched on Zebulun, and on the valley of Yiphthach-el at the north, on Beth-ha'emek, and Ne'iël, and went out to Cabul on the left,

28 And 'Ebron, and Rechob, and Chammon, and Kanah, up to Zidon the great city,[d]

29 And then the boundary turned back to Ramah, and to the city of Mibzar-zor;[e] and then the boundary turned back to Chossah; and the terminations were by the sea in the district toward Achzib;

30 And 'Ummah and Aphek, and Rechob: twenty and two cities with their villages.

31 This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ Unto the children of Naphtali came out the sixth lot, for the children of Naphtali according to their families.

33 And their boundary was from Cheleph, from Allon-beza'anannim, and Adami-hanekeb, and Yabneël, as far as Lakkum; and its terminations were at the Jordan;

34 And then the boundary turned westward to Aznoth-tabor, and went out from there to Chukkok, and touched on Zebulun on the south, and touched on Asher on the west, and on Judah upon the Jordan[f] toward the rising of the sun.

[a] No doubt it means that Ba'alath-beër is the same with South Ramah.

[b] After Jonathan and Rashi; others, to "Rimmon-methoar, to Neah," as though it were a proper name of the place.

[c] Others, "and the boundary turned around this," &c.

[d] Eng. version, "Great Zidon."

[e] *i. e.* The fortified Rock; no doubt, an ancient Tyre, not the afterward famous city of Tyre, (from *tzur*, "rock.")

[f] As Judah proper did not touch Naphtali at all, various conjectures have been hazarded; one, the most ingenious, is broached by Rabbi Joseph Schwarz, in accordance with Aben Ezra to Numb. xxxii. 42, that Yaïr, who possessed the territory in Menasseh opposite Naphtali on the east side of the Jordan, was by the father's side from Judah, and, by the mother's, of Menasseh. (See 1. Chron. ii. 21, 22.)

35 And fortified cities, Ziddim, Zer, and Hammath, Rakkath, and Kinnereth,
36 And Adamah, and Ramah, and Chazor,
37 And Kedesh, and Edre'i, and 'En-chazor,
38 And Yiron, and Migdal-el, Chorem, and Beth-'anath, and Beth-shemesh: nineteen cities with their villages.
39 This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.
40 ¶ For the tribe of the children of Dan according to their families came out the seventh lot.
41 And the boundary of their inheritance was Zor'ah, and Eshtaol, and 'Ir-shemesh,
42 And Sha'alabbin, and Ayalon, and Yithlah,
43 And Elon, and Thimnathah, and 'Ekron,
44 And Eltekeh, and Gibbethon, and Ba'alath,
45 And Yehud, and Bené-berak, and Gath-rimmon,
46 And Me-hayarkon, and Rakkon, with the boundary before Yapho.[a]
47 And the territory of the children of Dan went out beyond these; for the children of Dan went up and fought against Leshem, and captured it, and smote it with the edge of the sword, and took possession of it, and dwelt therein, and they called Leshem, Dan, after the name of Dan their father.
48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.
49 ¶ And they made an end of dividing the land for inheritance after its boundaries; and the children of Israel gave an inheritance to Joshua the son of Nun among them;
50 By the order of the LORD did they give him the city which he had asked, Timnath-serach[b] on the mountain of Ephraim: and he built the city, and dwelt therein.
51 ¶ These are the inheritances, which Elazar the priest, and Joshua the son of Nun, and the heads of the divisions of the tribes of the children of Israel, divided for an inheritance by lot, at Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

[a] Afterward Joppa, now the town of Jaffa
[b] Elsewhere called Timnath-cheres.

CHAPTER XX.

1 ¶ And the LORD spoke unto Joshua, saying,
2 Speak to the children of Israel, saying, Appoint for yourselves the cities of refuge, whereof I have spoken unto you by the hand of Moses;
3 That thither may flee the manslayer that killeth any person unawares, without knowledge; and they shall be unto you for a refuge from the avenger of the blood.
4 And he shall flee unto one of those cities, and he shall stand at the entrance of the gate of the city, and speak in the ears of the elders of that city his words; and they shall take him into the city unto them, and give him a place, that he may dwell among them.
5 And if the avenger of the blood should pursue after him, then shall they not deliver the manslayer up into his hand; because without knowledge did he smite his neighbour, and he was not an enemy to him in time past.
6 And he shall dwell in that city, until he shall have stood before the congregation for judgment, (and) until the death of the high-priest that may be in those days: then shall the manslayer return, and come unto his own house, unto the city whence he hath fled.
7 And they appointed[c] Kedesh in Galilee[d] in the mountain of Naphtali, and Shechem in the mountain of Ephraim, and Kiryath-arba', which is Hebron, in the mountain of Judah.
8 And on the other side of the Jordan by Jericho eastward, they appointed Bezer in the wilderness in the plain from the tribe of Reüben, and Ramoth in Gil'ad from the tribe of Gad, and Golan in Bashan from the tribe of Menasseh.
9 These were the cities assigned for all the children of Israel, and for the stranger that sojourneth among them, that thither might flee whosoever killeth any person at unawares, and that he should not die by the hand of the avenger of the blood, until he have stood before the congregation.

CHAPTER XXI.

1 ¶ Then came near the heads of the divisions of the Levites unto Elazar the priest,

[c] Heb. "sanctified."
[d] Correctly, "Galil."

and unto Joshua the son of Nun, and unto the heads of the divisions of the tribes of the children of Israel;

2 And they spoke unto them at Shiloh, in the land of Canaan, saying, The LORD commanded by the hand of Moses to give unto us cities to dwell in, with the open spaces thereof for our cattle.

3 And the children of Israel gave unto the Levites from their inheritance, at the order of the LORD, these cities and their open spaces.

4 ¶ And the lot came out for the families of the Kehathites: and the children of Aaron the priest, who were of the Levites, obtained from the tribe of Judah, and from the tribe of Simeon, and from the tribe of Benjamin, by lot, thirteen cities.

5 ¶ And the rest of the children of Kehath obtained from the families of the tribe of Ephraim, and from the tribe of Dan, and from the half tribe of Menasseh, by lot, ten cities.

6 ¶ And the children of Gershon obtained from the families of the tribe of Issachar, and from the tribe of Asher, and from the tribe of Naphtali, and from the half tribe of Menasseh in Bashan, by lot, thirteen cities.

7 ¶ The children of Merari after their families obtained from the tribe of Reüben, and from the tribe of Gad, and from the tribe of Zebulun, twelve cities.

8 ¶ And the children of Israel gave unto the Levites these cities with their open spaces, as the LORD had commanded by the hand of Moses, by lot.

9 ¶ And they gave from the tribe of the children of Judah, and from the tribe of the children of Simeon, these cities which are called by name.

10 And the children of Aaron, of the families of the Kehathites, of the children of Levi, obtained them;[a]—for they had the first lot.

11 And they gave unto them Kiryath-arba', (the father of 'Anak,) which is Hebron, in the mountain of Judah, with the open spaces thereof round about it;

12 But the fields of the city, and its villages, they gave to Caleb the son of Yephunneh for his possession.

13 ¶ And to the children of Aaron the priest they gave the city of refuge for the manslayer, Hebron with its open spaces, and Libnah with its open spaces,

14 And Yattir with its open spaces, and Eshtemoä' with its open spaces.

15 And Cholon with its open spaces, and Debir with its open spaces,

16 And 'Ayin with its open spaces, and Yuttah with its open spaces, and Beth-shemesh with its open spaces: nine cities from those two tribes.

17 ¶ And from the tribe of Benjamin, Gib'on with its open spaces, Geba' with its open spaces,

18 'Anathoth with its open spaces, and 'Almon with its open spaces: four cities.

19 All the cities of the children of Aaron, the priests, were thirteen cities with their open spaces.

20 ¶ And the families of the children of Kehath, the Levites, who remained of the children of Kehath, obtained the cities of their lot from the tribe of Ephraim.

21 And they gave to them the city of refuge for the manslayer, Shechem with its open spaces in the mountain of Ephraim, and Gezer with its open spaces,

22 And Kibzayim with its open spaces, and Beth-choron with its open spaces: four cities.

23 ¶ And from the tribe of Dan, Elteké with its open spaces, Gibbethon with its open spaces,

24 Ayalon with its open spaces, Gath-rimmon with its open spaces: four cities.

25 ¶ And from the half tribe of Menasseh, Ta'nach with its open spaces, and Gath-rimmon with its open spaces: two cities.

26 All the cities were ten with their open spaces for the families of the children of Kehath that remained.

27 ¶ And unto the children of Gershon, of the families of the Levites, (they gave) from the other half tribe of Menasseh the city of refuge for the manslayer, Golan in Bashan with its open spaces, and Be'eshterah with its open spaces: two cities.

28 ¶ And from the tribe of Issachar, Kishyon with its open spaces, Daberath with its open spaces,

29 Yarmuth with its open spaces, 'En-gannim with its open spaces: four cities.

30 ¶ And from the tribe of Asher, Mishal with its open spaces, Abdon with its open spaces,

[a] *i. e.* The places which are named subsequently.

HAGAR AND HER CHILD IN THE WILDERNESS.

31 Chelkath with its open spaces, and Rechob with its open spaces: four cities.

32 ¶ And from the tribe of Naphtali, the city of refuge for the manslayer, Kedesh in Galilee with its open spaces, and Chammothdor with its open spaces, and Karthan with its open spaces: three cities.

33 All the cities of the Gershunites according to their families were thirteen cities with their open spaces.

34 ¶ And unto the families of the children of Merari, the remainder of the Levites, (they gave) from the tribe of Zebulun, Yokne'am with its open spaces, and Karthah with its open spaces,

35 Dimnah with its open spaces, Nahalal with its open spaces: four cities.[a]

36 And from the tribe of Gad, the city of refuge for the manslayer, Ramoth in Gil'ad with its open spaces, and Machanayim with its open spaces,

37 Cheshbon with its open spaces, Ya'zer with its open spaces: four cities in all.

38 All the cities for the children of Merari after their families, they who were remaining of the families of the Levites,—even their lot was twelve cities.

39 All the cities of the Levites in the midst of the possession of the children of Israel were forty and eight cities with their open spaces.

40 These cities were every one with their open spaces round about them: thus it was with all these cities.

41 ¶ And the LORD gave unto Israel all the land which he had sworn to give unto their fathers; and they possessed it, and dwelt therein.

42 And the LORD gave them rest round about, all just as he had sworn unto their fathers: and there stood not up before them a man of all their enemies; all their enemies the LORD delivered into their hand.

43 There failed[b] not aught of all the good thing which the LORD had spoken unto the house of Israel: it all came to pass.

CHAPTER XXII.

1 ¶ Then did Joshua call the Reübenites, and the Gadites, and the half tribe of Menasseh,

2 And he said unto them, Ye have indeed kept all that Moses the servant of the LORD commanded you, and ye have obeyed my voice in all that I commanded you:

3 Ye have not forsaken your brethren these many days, until this day; but ye have kept the obligation of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them; therefore now turn yourselves, and get you unto your tents, unto the land of your possession, which Moses the servant of the LORD gave unto you on the other side of the Jordan.

5 Only take diligent heed to practise the commandment and the law, which Moses the servant of the LORD hath commanded you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

6 And Joshua blessed them, and sent them away; and they went unto their tents.

7 ¶ Now to the one half of the tribe of Menasseh Moses had given possession in Bashan; but unto the other half thereof gave Joshua with their brethren on this side of the Jordan westward; and when Joshua sent them also away unto their tents, he blessed them;

8 And he said unto them, as followeth, With much riches return unto your tents, and with very much cattle, with silver, and with gold, and with copper, and with iron, and with very many garments: divide the spoil of your enemies with your brethren.

9 ¶ And the children of Reüben and the children of Gad and the half tribe of Menasseh returned, and departed from the children of Israel from Shiloh, which is in the land of Canaan, to go unto the country of Gil'ad, to the land of their possession, whereof they were possessed, according to the order of the LORD by the hand of Moses.

10 And when they came unto the districts of the Jordan, that are in the land of Canaan,

[a] Here follow in some copies the following two verses; but they are not in the Hebrew text:—
"36 And from the tribe of Reüben, Bezer with its open spaces, and Yahzah with its open spaces,
"37 Kedemoth with its open spaces, and Mepha'ath with its open spaces: four cities."
If these verses are included, v. 36 is 38, &c.

[b] Heb. "Fell," viz. "to the ground," or "failed."

the children of Reüben and the children of Gad and the half tribe of Menasseh built there an altar by the Jordan, a great altar for a show.[a]

11 And the children of Israel heard, as followeth, Behold, the children of Reüben and the children of Gad and the half tribe of Menasseh have built an altar in the front of the land of Canaan, in the districts of the Jordan, at the side belonging to the children of Israel.

12 And when the children of Israel heard it, the whole congregation of the children of Israel assembled themselves together at Shiloh, to go up against them to war.[b]

13 ¶ And the children of Israel sent unto the children of Reüben, and to the children of Gad, and the half tribe of Menasseh, into the land of Gil'ad, Phinehas the son of Elazar the priest,

14 And ten princes with him, one prince each for every division of all the tribes of Israel; and each one was a head of their family divisions among the thousands[c] of Israel.

15 And they came unto the children of Reüben, and to the children of Gad, and to the half tribe of Menasseh, unto the land of Gil'ad, and they spoke with them, saying,

16 Thus have said the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel to turn away this day from following the LORD, in that ye have built yourselves an altar, that ye might rebel this day against the LORD?

17 Have we had too little in the iniquity of Peör,—from which we are not yet cleansed until this day,—when there was a plague in the congregation of the LORD?

18 And will ye turn away this day from following the LORD? and it will be, that when ye will rebel this day against the LORD, tomorrow he will be wroth with the whole congregation of Israel.

19 But, notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein dwelleth the tabernacle of the LORD, and take possession in the midst of us; but rebel not against the LORD, and against us do not rebel, in building yourselves an altar, beside the altar of the LORD our God.

20 Did not 'Achan the son of Zerach commit a trespass on the devoted things, and wrath fell on all the congregation of Israel? and he, though but one man, perished not alone in his iniquity.

21 ¶ But the children of Reüben and the children of Gad and the half tribe of Menasseh answered, and they spoke unto the heads of the thousands of Israel,

22 The God of gods, the Eternal,[d] the God of gods, the Eternal, he knoweth, and Israel also shall know: if it be in rebellion, or if in transgression against the LORD, (aid[e] us not this day,)

23 That we have built us an altar to turn away from following the LORD; or if to offer thereon burnt-offering or meat-offering, or if to offer thereon peace-offerings, may the LORD himself require it;[f]

24 Or whether we have not done it for fear of this thing, saying, In time to come your children might say unto our children, as followeth, What have ye to do with the LORD, the God of Israel?

25 For the LORD hath made a boundary between us and you, ye children of Reüben and children of Gad,—the Jordan; ye have no part in the LORD: thus might your children make our children cease so as not to fear the LORD.

26 Wherefore we said, Let us now act for ourselves to build this altar, not for burnt-offering, nor for sacrifice;

27 But it shall be a witness between us, and you, and our generations after us, that we may perform the service of the LORD before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; and that your children may not say in time to come to our children, Ye have no portion in the LORD.

28 And we said, that it shall be when they should say this to us and to our generations in time to come, that we may say, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offering, nor for

[a] *i. e.* Not to sacrifice thereon, but merely as a monument, to be looked on, or, as in our text, "for a show."
[b] Lit. "To the army."
[c] Philippson renders, "families."
[d] "The Mighty One, God the Eternal."—PHILIPPSON. This construction agrees with the Massorah.
[e] This is merely an ejaculatory address to God.
[f] *i. e.* Punish it, after inquiring.

sacrifice; but it is a witness between us and you.

29 Far be it from us that we should rebel against the LORD, and turn away this day from following the LORD, to build an altar for burnt-offering, for meat-offering, or for sacrifice, beside the altar of the LORD our God that is before his dwelling.

30 ¶ And when Phinehas the priest, and the princes of the congregation and the heads of the thousands of Israel who were with him, heard the words which the children of Reüben and the children of Gad and the children of Menasseh had spoken, it was pleasing in their eyes.

31 And Phinehas the son of Elazar the priest said unto the children of Reüben, and to the children of Gad, and to the children of Menasseh, This day do we know that the LORD is in our midst, because ye have not committed this trespass against the LORD: now have ye delivered[a] the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Elazar the priest, and the princes, returned from the children of Reüben, and from the children of Gad, out of the land of Gil'ad, unto the land of Canaan, to the children of Israel, and they brought them word again.

33 And the thing was pleasing in the eyes of the children of Israel; and the children of Israel blessed God; and they did not speak any more to go up against them to battle, to destroy the land wherein the children of Reüben and Gad dwelt.

34 And the children of Reüben and the children of Gad called the altar ("'Ed");[b] for (they said) it is a witness between us that the Eternal is God.

CHAPTER XXIII.

1 ¶ And it came to pass after many days, after the LORD had given rest unto Israel from all their enemies round about, and Joshua had grown old and was well stricken in age,

2 That Joshua called for all Israel, for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am become old and well stricken in age;

3 And ye have yourselves seen all that the LORD your God hath done unto all these nations, because of you; for the LORD your God it is that hath fought for you.

4 Behold, I have divided[c] unto you by lot those nations that yet remain, to be an inheritance according to your tribes, from the Jordan, with all the nations that I have cut off, as far as the great sea, toward the setting of the sun.

5 And the LORD your God will indeed expel them from before you, and drive them out from before you; and ye shall possess their land, as the LORD your God hath spoken unto you.

6 But be ye very steadfast to keep and to do all that is written in the book of the law of Moses, so as not to turn aside therefrom to the right or to the leît;

7 So as not to come among these nations, those that are left remaining near you; and of the name of their gods shall ye not make mention, nor cause any to swear thereby, neither shall ye serve them, nor bow yourselves down unto them;

8 But unto the LORD your God shall ye cleave, as ye have done unto this day.

9 And the LORD drove out from before you great and mighty nations; but as for you, no man hath been able to stand up before you unto this day.

10 One man of you can chase a thousand; for the LORD your God it is that fighteth for you, as he hath spoken unto you.

11 Take good heed therefore for your souls' sake, to love the LORD your God.

12 For if ye do in any wise turn back, and cleave unto the remnant of these nations, those that are left remaining near you, and make marriages with them, and come in among them, and they among you:

13 Know for a certainty that the LORD your God will no more drive out these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and stings in your eyes, until ye perish from

[a] *i. e.* Averted the dreaded punishment, by not committing the imputed rebellion.

[b] *'Ed* signifies "witness;" it is not in the Hebrew, but supplied by the context. The passage might be rendered, "And the children of Reüben and the children of Gad, gave the altar a name; for," &c.

[c] הפלתי Lit. "I have caused to fall," viz. בגורל "by lot;" hence the phrase, "I have divided by lot."

off this good land which the LORD your God hath given you.

14 And, behold, I am going this day the way of all the earth; and ye know with all your heart and with all your soul, that not one thing hath failed of all the good things[a] which the LORD your God spoke concerning you: all are come to pass unto you, not one thing thereof hath failed.

15 But it shall come to pass, that as every good thing is come upon you, which the LORD your God spoke unto you: so will the LORD bring upon you every evil thing, until he have destroyed you from off this good land which the LORD your God hath given unto you.

16 When ye transgress the covenant of the LORD your God, which he hath commanded you, and go and serve other gods, and bow yourselves down to them: then will the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

CHAPTER XXIV.

1 ¶ And Joshua assembled all the tribes of Israel to Shechem; and he called for the elders of Israel, and for their heads, and for their judges, and for their officers, and they presented themselves[b] before God.

2 And Joshua said unto all the people, Thus hath said the LORD the God of Israel, On the other side of the river[c] did your fathers dwell in old time, even Terach, the father of Abraham, and the father of Nachor; and they served other gods.

3 And I took your father Abraham from the other side of the river, and I led him throughout all the land of Canaan; and I multiplied his seed, and gave him Isaac.

4 And I gave unto Isaac, Jacob and Esau: and I gave unto Esau mount Seïr, to possess it; but Jacob and his children went down into Egypt.

5 And I sent Moses and Aaron, and I plagued Egypt in the manner as I have done among them; and after that I brought you out.

6 And I brought your fathers out of Egypt; and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red Sea.

7 And they cried unto the LORD, and he put darkness between you and the Egyptians, and he brought the sea over them, and covered them; and your eyes saw what I had done on Egypt; and ye dwelt in the wilderness many days.

8 And I brought you into the land of the Emorites, that dwelt on the other side of the Jordan; and they fought with you: and I gave them into your hand, and ye took possession of their land; and I destroyed them from before you.

9 Then Balak the son of Zippor, the king of Moäb, arose and warred[d] against Israel; and he sent and called Bil'am the son of Beör to curse you;

10 And I would not hearken unto Bil'am; but he had to bless you instead: and I delivered you out of his hand.

11 And ye passed over the Jordan, and came unto Jericho; and then fought the men of Jericho against you, the Emorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites: and I gave them up into your hand.

12 And I sent before you the hornet which drove them out from before you, even the two kings of the Emorites: not with thy sword, and not with thy bow.

13 And I gave you a land for which ye had not toiled, and cities which ye had not built, and ye dwell in them: of vineyards and oliveyards which ye planted not do ye eat.

14 Now therefore fear the LORD, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the river and in Egypt, and serve the LORD.

15 And if it be displeasing in your eyes to serve the LORD, choose for yourselves this day whom ye will serve: whether the gods which your fathers that were on the other side of the river served, or the gods of the Emorites, in whose land ye dwell; but as for me and my house, we will serve the LORD.

[a] Philippson, "Not one word," "good words."
[b] Lit. "Placed themselves standing."
[c] The Euphrates.
[d] Balak did not make actual war, but his intention to do so (Num. xxii. 6) was accounted as though he had done so.—After REDAK.

16 ¶ And the people answered and said, Far be it from us to forsake the LORD, to serve other gods;

17 For the LORD our God it is that hath brought us and our fathers up out of the land of Egypt, from the house of slavery, and who hath done those great signs before our eyes, and preserved us upon all the way whereon we have gone, and among all the people through the midst of whom we have passed:

18 And the LORD hath driven out all the nations, and the Emorites who dwelt in the land, from before us; therefore also will we serve the LORD; for he is our God.

19 And Joshua said unto the people, Ye will not be able[a] to serve the LORD; for he is a holy God; he is a watchful God; he will not have any indulgence for your transgressions and for your sins;

20 If ye forsake the LORD, and serve strange gods, then will he again do you evil,[b] and consume you, after that he hath done you good.

21 And the people said unto Joshua. No; nevertheless the LORD will we serve.

22 And Joshua said unto the people, Ye are witnesses against yourselves that ye yourselves have chosen for you the LORD, to serve him. And they said, We are witnesses.

23 And[c] now put away the strange gods which are in the midst of you, and incline your heart unto the LORD the God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 And Joshua made a covenant with the people on that day, and set them a statute[d] and an ordinance in Shechem.

26 And Joshua wrote these words in the book of the law of God; and he took a great stone, and set it up there under the oak, that was by the sanctuary of the LORD.

27 ¶ And Joshua said unto all the people, Behold, this stone shall be among us as a witness; for it hath heard all the words of the LORD which he spoke unto us: it shall be therefore as a witness against you, that ye may not deny your God.

28 And Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, one hundred and ten years old.

30 And they buried him on the border of his inheritance at Timnath-serach, which is on the mountain of Ephraim, on the north side of mount Ga'ash.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders who lived many days after Joshua, and who had known all the deeds of the LORD, that he had done for Israel.

32 And the bones of Joseph, which the children of Israel had brought up out of Egypt, they buried in Shechem, in a parcel of the field which Jacob had bought of the sons of Chamor the father of Shechem for one hundred kessitah: and it remained the inheritance of the children of Joseph.

33 And Elazar the son of Aaron died; and they buried him on the hill of Phinehas his son, which was given him in the mountain of Ephraim.

[a] Meaning, it is not an easy thing to comply with the demands of religion; hence the repeated warning, that with choosing to be Israelites, our fathers also accepted the responsibility and punishment for sin.

[b] Lit. "He will return and do," &c.

[c] This is the farther speech of Joshua.

[d] "He laid there before them the statutes in the laws, and they accepted them."—RASHI.

THE BOOK OF JUDGES,

ספר שופטים.

CONTAINING THE HISTORY OF ISRAEL FROM THE DEATH OF JOSHUA TO THE BIRTH OF SAMUEL.

CHAPTER I.

1 ¶ And it came to pass after the death of Joshua, that the children of Israel asked the Lord, saying, Who shall go up for us against the Canaanites at the first, to fight against them?

2 And the Lord said, Judah shall go up; behold, I have delivered[a] the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, and we will fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.[b]

4 And Judah went up; and the Lord delivered the Canaanites and the Perizzites into their hand; and they smote (of) them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek; and they fought against him, and they smote the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Seventy kings,[c] having their thumbs and their great toes cut off, gathered food under my table: as I have done, so hath God requited me. And they brought him to Jerusalem, and he died there.

8 ¶ And the children of Judah fought against Jerusalem,[d] and captured it, and they smote it with the edge of the sword, and the city they set on fire.

9 And afterward did the children of Judah go down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the lowlands.

10 And Judah went against the Canaanites that dwelt in Hebron; (now the name of Hebron was formerly Kiryath-arba';) and they smote Sheshai, and Achiman, and Talmai.

11 And he went from there against the inhabitants of Debir; and the name of Debir was formerly Kiryath-sepher:

12 And Caleb said, He that will smite Kiryath-sepher, and capture it, to him will I give 'Achsah my daughter for wife.

13 And 'Othniel the son of Kenaz, Caleb's younger brother, captured it: and he gave him 'Achsah his daughter for wife.

14 And it came to pass, when she came to him, that she persuaded him to ask of her father a field: and she alighted from off her ass; and Caleb said unto her, What aileth thee?

15 And she said unto him, Give me a blessing; for thou hast given me a dry land: give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 ¶ And the children of the Kenite, the father-in-law of Moses, went up out of the city of palm-trees with the children of Judah into the wilderness of Judah, which is at the south of 'Arad; and they went and dwelt with the people.

17 And Judah went with Simeon his brother, and they smote the Canaanites that inhabited Zephath, and devoted it. And the name of the city was called Chormah.

18 And Judah captured Gazzah with its terri-

[a] Lit. "Given."

[b] As the country of Simeon was embraced within the territory of Judah, it was to be expected that the final conquest should be undertaken by both tribes combined.

[c] "Kings" means no doubt all independent chiefs or sheiks of villages, as they exist yet in the East. So also seventy may be an indefinite number, signifying many.

[d] Correctly, *Yerushalayim*

tory, and Ashkelon with its territory, and 'Ekron with its territory.

19 And the LORD was with Judah; and he took possession of the mountain; but[a] could not drive out the inhabitants of the valley, because they had chariots of iron.

20 And they gave Hebron unto Caleb, as Moses had spoken; and he drove out thence the three sons of 'Anak.

21 And the Jebusites that inhabited Jerusalem, the children of Benjamin did not drive out; but the Jebusites dwelt with the children of Benjamin in Jerusalem until this day.

22 ¶ And the house of Joseph, these also, went up against Beth-el; and the LORD was with them.

23 And the house of Joseph sent to spy out Beth-el: now the name of the city formerly was Luz.

24 And the watchers saw a man coming forth out of the city, and they said unto him, Show us, we pray thee, the entrance into the city, and we will show thee kindness.

25 And he showed them the entrance into the city, and they smote the city with the edge of the sword; but the man and all his family they let go free.

26 And the man went into the land of the Hittites, and built a city, and called its name Luz: this is its name unto this day.

27 ¶ Neither did Menasseh drive out (the inhabitants of) Beth-sheän and its towns, nor Ta'anach and its towns, nor the inhabitants of Dor and its towns, nor the inhabitants of Yible'am and its towns, nor the inhabitants of Megiddo and its towns; but the Canaanites succeeded[b] to remain in this land.

28 And it came to pass, when Israel became strong, that they put the Canaanites to tribute; but they did not drive them out entirely.

29 ¶ Neither did Ephraim drive out the Canaanites that dwelt in Gezer; and the Canaanites dwelt in the midst of them at Gezer.

30 ¶ Zebulun did not drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; and the Canaanites dwelt in the midst of them, and became tributary.

31 ¶ Asher did not drive out the inhabitants of 'Akko, nor the inhabitants of Zidon, nor of Achlab, nor of Achzib, nor of Chelbah, nor of Aphik, nor of Rechob;

32 And the Asherites dwelt in the midst of the Canaanites, the inhabitants of the land; for they did not drive them out.

33 ¶ Naphtali did not drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-'anath; and he dwelt in the midst of the Canaanites, the inhabitants of the land; nevertheless the inhabitants of Beth-shemesh and of Beth-'anath became tributary unto them.

34 And the Emorites forced the children of Dan into the mountain; for they would not suffer them to come down into the valley;

35 And the Emorites succeeded to remain on mount Cheres, in Ayalon, and in Sha'albim; but when the hand of the house of Joseph prevailed,[c] they became tributary.

36 And the territory of the Emorites was from the ascent of 'Akrabbim, from the Rock[d] upward.

CHAPTER II.

1 ¶ And a messenger of the LORD came up from Gilgal to Bochim.

¶ And he said, I caused you to go up out of Egypt, and I brought you unto the land which I had sworn unto your fathers; and I said, I will not break my covenant with you for ever.

2 But ye for your part shall make no covenant with the inhabitants of this land; their altars shall ye throw down; but ye have not obeyed my voice: what is this ye have done?

3 And I also have said, I will not drive them out from before you; but they shall be evil neighbours to you,[e] and their gods shall become a snare unto you.

[a] Sachs and others, "For the inhabitants of the valley were not to be driven out." Jonathan, "But after that, as they sinned, they could not expel the inhabitants of the plain."

[b] After Sachs; others, "They were content," meaning, "not to encroach elsewhere;" Philippson, "they began;" Herxheimer, "undertook."

[c] Lit. "As the hand of the house of Joseph grew heavy," which means that the Emorites who resisted the Danites were at length overcome by the tribe of Ephraim.

[d] Sela'; no doubt, Petra, in Edom, the capital of Arabia Petræa, which was called after it. "And upward" means farther to the southern mountain range.

[e] In Num. xxxiii. 55, לְצִדִּים has been given with "as thorns;" it might be rendered here again so, "they shall be to you as thorns;" but as the word stands unconnected, Rashi has been followed, who gives, "that they shall attack your sides with troops and armies to rob and plunder." Jonathan translates לְמִיעָקִין "as terrors." Our version embraces all the ideas.

4 And it came to pass, when the messenger of the LORD spoke these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place, Bochim;[a] and they sacrificed there unto the LORD.

6 ¶ And when[b] Joshua had let the people go, the children of Israel went every man unto his inheritance to take possession of the land.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that lived many days after Joshua, who had seen all the great deeds of the LORD, which he had done for Israel.

8 Then died Joshua the son of NUN, the servant of the LORD, being one hundred and ten years old.

9 And they buried him on the border of his inheritance in Timnath-cheres, in the mountain of Ephraim, on the north side of mount Ga'ash.

10 And also all that generation were gathered unto their fathers; and there arose another generation after them, who knew not the LORD, and likewise not the deeds which he had done for Israel.

11 ¶ And the children of Israel did the evil in the eyes of the LORD, and served the Be'alim:

12 And they forsook the LORD the God of their fathers, who had brought them out of the land of Egypt, and they went after other gods, of the gods of the nations that were round about them, and they bowed themselves unto them, and incensed the LORD.

13 And they forsook the LORD, and served Baäl and 'Ashtaroth.

14 And the anger of the LORD was kindled against Israel, and he delivered them into the hand of spoilers who spoiled them, and he sold them into the hand of their enemies round about, and they were not able any longer to stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had spoken, and as the LORD had sworn unto them: and they were greatly distressed.

16 And the LORD raised up judges, and they delivered them out of the hand of those that spoiled them.

17 But also unto their judges they did not hearken; but they went astray after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers had walked in, to obey the commandments of the LORD; they did not so.

18 And when the LORD raised them up judges, then was the LORD with the judge, and he delivered them out of the hand of their enemies all the days of the judge; for the LORD bethought himself because of their groaning by reason of those that oppressed them and ill-treated them.

19 And it came to pass, when the judge died, that they returned, and became more corrupt than their fathers, in going after other gods to serve them, and to bow down unto them: they omitted nothing from their doings, and from their stubborn way.

20 And the anger of the LORD was kindled against Israel; and he said, For the cause that this people have transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice:

21 So will I also for my part not drive out henceforth any man from before them out of the nations which Joshua left when he died;

22 In order to prove through them the Israelites, whether they will keep the way of the LORD, to walk therein, as their fathers did keep it, or not.

23 And thus did the LORD leave these nations, so as not to drive them out speedily; and he delivered them not into the hand of Joshua.

CHAPTER III.

1 ¶ Now these are the nations that the LORD left, to prove by them the Israelites, namely, all those who had not experienced all the wars of Canaan;

2 Only in order that the future generations of the children of Israel might obtain knowledge, to teach them war; but only such as before had learned nothing thereof;[c]

[a] That is, "weepers."

[b] This passage (6 to 10) refers back to the narrative at the end of the book of Joshua, which has been interrupted by the account of the conquest of the land.

[c] Namely, the wars of Canaan mentioned in verse 1. Rashi comments: "Only for this purpose did God leave them, that the future generations of Israel might know and understand the effects of sinning, since they would be compelled to learn war; while, however, (רק) before, when they were ready to serve the LORD, they had no knowledge of these wars and their pomps, and had no need of them."

3 Namely, the five lords of the Philistines, and all the Canaanites, and the Zidonians, and the Hivites that dwelt on mount Lebanon, from mount Ba'al-chermon unto the entrance[a] of Chamath.

4 And they were left to prove by them the Israelites, to know whether they would hearken unto the commandments of the LORD, which he had commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt in the midst of the Canaanites, the Hittites, and the Emorites, and the Perizzites, and the Hivites, and the Jebusites;

6 And they took their daughters to themselves for wives, and their daughters they gave to their sons; and they served their gods.

7 ¶ And the children of Israel did (thus) the evil in the eyes of the LORD, and forgot the LORD their God, and served the Be'alim and the groves.[b]

8 Wherefore the anger of the LORD was kindled against Israel, and he sold them into the hand of Cushan-rish'athayim the king of Mesopotamia; and the children of Israel served Cushan-rish'athayim eight years.

9 And the children of Israel cried then unto the LORD, and the LORD raised up a deliverer to the children of Israel, who delivered them, namely, 'Othniel the son of Kenaz, the younger brother of Caleb.

10 And the spirit of the LORD came over him, and he judged Israel, and went out to battle: and the LORD delivered Cushan-rish-'athayim the king of Mesopotamia into his hand; and his hand prevailed over Cushan-rish'athayim.

11 And the land had rest forty years; and then died 'Othniel the son of Kenaz.

12 ¶ And the children of Israel did again the evil in the eyes of the LORD; and the LORD strengthened 'Eglon the king of Moäb against Israel, because they had done the evil in the eyes of the LORD.

13 And he gathered unto him the children of 'Ammon and 'Amalek, and they went and smote Israel, and took possession of the city of palm-trees.

14 And the children of Israel served 'Eglon the king of Moäb eighteen years.

15 But the children of Israel cried then unto the LORD; and the LORD raised up unto them a deliverer, Ehud the son of Gera a Benjamite, a man who was lamed in his right hand;[c] and the children of Israel sent by him a present unto 'Eglon the king of Moäb.

16 But Ehud made himself a sword which had two edges, of a cubit length; and he girded it under his garments upon his right thigh.[d]

17 And he brought the present near unto 'Eglon the king of Moäb; now 'Eglon was a very fat man.

18 And it came to pass when he had made an end to offer the present, that he sent away the people who had borne the present.

19 But he himself returned again from the quarries that were by Gilgal, and said, I have a secret word unto thee, O king. And he said, Keep silence. And thereupon went out from his presence all that stood by him.

20 And Ehud came in unto him; and he was sitting in the summer upper chamber,[e] which was for himself alone. And Ehud said, I have a word of God unto thee. And he arose out of his chair.

21 And Ehud stretched forth his left hand, and took the sword from his right thigh, and thrust it into his body.

22 And the haft also went in after the blade; and the fat closed upon the blade; for he did not draw the sword out of his body, and it passed into the fundament.

23 And Ehud went forth into the anteroom, and shut[f] the doors of the upper chamber after him, and locked them.

24 He was just gone out, when his servants came; and they saw, behold, the doors of the upper chamber were locked; and they said, Surely he covereth his feet in the summer chamber.

---

[a] Called at a later period "Cœlesyria."

[b] Sachs leaves אשרות untranslated, "Asheroth." Philippson, "the Astartés," as though it were 'Ashtaroth, and says, that the Phœnicians placed the statue of this idol, "the goddess of fortune," in groves.

[c] After Rashi and Jonathan; others, "left-handed," and others again, "using both hands alike."

[d] To have it ready for grasping with his left hand.

[e] Lit. "a cooling upper-room," or the chamber under the roof of the house, which was open to the cooling winds; often used for private conversation (1 Sam. ix. 26,) or prayer (2 Kings xxiii. 12).

[f] Sachs and others, "locked the doors—and bolted them."

25 And they tarried till they were ashamed; and behold, he opened not the doors of the upper chamber; wherefore they took the key and opened them: and, behold, their lord was lying dead on the floor.

26 And Ehud had escaped while they were tarrying, and passed beyond the quarries, and escaped unto Se'irah.[a]

27 And it came to pass, when he was come, that he blew the cornet on the mountain of Ephraim, and the children of Israel went down with him from the mountain, and he before them.

28 And he said unto them, Pursue after me; for the LORD hath delivered your enemies, the Moäbites, into your hand. And they went down after him, and seized on the fords of the Jordan toward Moäb, and suffered not a man to pass over.

29 And they smote of Moäb at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man.

30 And Moäb was humbled that day under the hand of Israel. And the land had rest eighty years.

31 ¶ And after him was Shamgar the son of 'Anath, who smote of the Philistines six hundred men with an ox-goad;[b] and he also delivered Israel.

CHAPTER IV.

1 ¶ And the children of Israel again did the evil in the eyes of the LORD, when Ehud was dead.

2 And the LORD sold them into the hand of Yabin the king of Canaan, that reigned in Chazor; and the captain of his army was Sissera, who dwelt in Charosheth-hagoyim.

3 And the children of Israel cried unto the LORD; for he had nine hundred chariots of iron; and he oppressed the children of Israel with might twenty years.

4 And Deborah, a prophetess, the wife of Lapidoth,—she judged Israel at that time.

5 And she held her sitting under the palm-tree of Deborah between Ramah and Beth-el on the mountain of Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called Barak the son of Abino'am out of Kedesh-naphtali; and she said unto him, Behold, the LORD the God of Israel hath commanded, Go and lead on toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun.

7 And I will draw unto thee, to the brook Kishon, Sissera, the captain of Yabin's army, and his chariots and his multitude; and I will give him up into thy hand.

8 And Barak said unto her, If thou wilt go with me, then will I go; but if thou wilt not go with me, I will not go.

9 And she said, I will indeed go with thee; nevertheless it will not be for thy honour, on the way which thou goest; for into the hand of a woman will the LORD deliver[c] Sissera; and Deborah arose, and went with Barak to Kedesh.

10 And Barak called Zebulun and Naphtali together to Kedesh; and there went up in his train ten thousand men; also Deborah went up with him.

11 Now Cheber the Kenite had severed himself from the Kenites, from the children of Chobab the father-in-law of Moses; and he had pitched his tent as far as[d] Elon-beza'anannim, which is near Kedesh.

12 And they told Sissera that Barak the son of Abino'am was gone up to mount Tabor.

13 And Sissera called together all his chariots, nine hundred chariots of iron, and all the people that were with him, from Charosheth-hagoyim unto the brook Kishon.

14 And Deborah said unto Barak, Up! for this is the day on which the LORD hath given Sissera into thy hand; behold, the LORD is gone out before thee: so Barak went down from mount Tabor, with ten thousand men after him.

15 And the LORD confounded Sissera, and all his chariots, and all his army,[e] with the edge of the sword before Barak; and Sissera alighted from his chariot, and fled away on foot.

16 And Barak pursued after the chariots,

[a] "Brush-wood."—RASHI.

[b] A long stick, armed at the end with a sharp point, for driving oxen; a powerful instrument in the hand of a strong man.

[c] Heb. "sell."

[d] Meaning that, in moving about with his herds, he had extended his pasture-ground to the place indicated. (See also Gen. xiii. 12.) *Elon* is translated by others, "the grove of Za'anannim."

[e] Lit "camp;" or, "those who make up the camp"

and after the army, unto Charosheth-hagoyim: and all the army of Sissera fell by the edge of the sword; there was not left even one.

17 But Sissera[a] had fled away on foot to the tent of Ja'el the wife of Cheber the Kenite; for there was peace between Yabin the king of Chazor and the house of Cheber the Kenite.

18 And Ja'el went out to meet Sissera, and said unto him, Turn in, my lord, turn in unto me, fear not: and he turned in unto her into the tent, and she covered him with a blanket.

19 And he said unto her, Give me to drink, I pray thee, a little water; for I am thirsty: and she opened a bottle of milk, and gave him to drink, and covered him up.

20 And he said unto her, Stand at the door of the tent; and it shall be, that, when any man should come and ask of thee, and say, Is there any man here? thou shalt say, No.

21 And Ja'el the wife of Cheber took thereupon the nail of the tent, and placed a hammer in her hand, and went softly unto him, and struck the nail into his temple, and it became fastened in the ground;[b] but he was fast asleep and weary; so he died.

22 And, behold, Barak came in pursuit of Sissera, and Ja'el came out to meet him, and said unto him, Come, and I will show thee the man whom thou art seeking: and he came to her, and behold, Sissera was lying dead, with the nail in his temple.

23 So did God humble on that day Yabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel became constantly heavier upon Yabin the king of Canaan, until they had destroyed Yabin the king of Canaan.

CHAPTER V.

1 ¶ Then sang Deborah with Barak the son of Abino'am on that day, saying,

2 When depravity[c] had broken out in Israel, then did the people offer themselves willingly; (therefore) praise ye the LORD.

3 Hear, O kings; give ear, O princes; I—unto the LORD will I sing; I will sing praise to the LORD, the God of Israel.

4 LORD, at thy going forth out of Seïr, at thy marching along out of the field of Edom, the earth trembled, also the heavens dropped, also the clouds dropped water.

5 The mountains melted away because of the presence of the LORD, yonder Sinai, because of the presence of the LORD, the God of Israel.

6 In the days of Shamgar the son of 'Anath, in the days of Ja'el, the highways were unoccupied, and those who travelled on roads walked through crooked by-paths.

7 Desolate were the open towns[d] in Israel, they were desolate, until that I arose, Deborah, that I arose a mother in Israel.

8 They chose new gods, then was there war in the gates: was there a shield seen or a spear among forty thousand in Israel?[e]

9 My heart (belongeth) to the governors of Israel, that offered themselves willingly among the people:[f] praise ye the LORD.

10 Ye that ride on white asses, ye that sit in judgment,[g] and ye who walk on the way, utter praise!

11 (Urged on)[h] by the voice of those who

[a] This is quite in accordance with the manner of the writers of the Bible; they first give an account in general terms, and next they relate the particulars which resulted to one or more of the persons in the narrative.

[b] Arnheim renders והצנח בארץ "she (Ja'el) cowered down on the ground," viz. for the purpose of striking.

[c] After Rashi, Arnheim, and Sachs. (Exod. xxxii. 25.) Philippson renders פרעות with "princes," and derives it from an Arabic root, signifying "to lead in a matter;" and translates, "that in their might arose the princes in Israel; that the people," &c. Herxheimer, "when deliverance (Num. v. 18) was effected in Israel." According to our version, this verse forms the retrospect upon the past.

[d] Rashi; but Sachs and others, after the Septuagint, make פרז "a chief;" hence פרזון "princes;" "the princes ceased;" but the text requires no such forced construction.

[e] Although they had arms, their sins caused them not to wield them, and to flee ingloriously.

[f] This means, that her goodwill is for those chiefs who volunteered with the people in time of danger.

[g] Ralbag makes "Middin" the name of a place, (Josh. xv. 61,) thus: "Those who had to stop at Middin for fear." Zunz and others, "on carpets," *i. e.* who live at home; first the "riders," next, "the sitters," and next, "the wanderers," are thus called on to thank God.

[h] "Instead of the voice of the archers,"—PHILIPPSON, מחצצים from חץ "arrow." Sachs, "louder than the call of those who divide," from חצץ "to divide;" *i. e.* those who sing praises shall now be able to speak out more freely than the shepherds do when they divide their flocks after watering them, without fearing the enemy. Our text says, that the people, incited by the shepherds, who now are again unmolested, shall sing.

divide (the flocks) between the watering wells, there shall they rehearse the benefits of the LORD, the benefits toward his open towns in Israel; (for) now go down (again) to the gates the people of the LORD.

12 Awake, awake, Deborah! awake, awake, utter a song! up, Barak, and lead away thy captives, son of Abino'am.

13 Then obtained[a] dominion a few that had escaped for the nobles among the people —the LORD gave me dominion over the mighty.

14 They whose root is out of Ephraim were against 'Amalek; after thee, Benjamin, with thy armies; out of Machir came down lawgivers, and out of Zebulun they that handle the pen[b] of the writer.

15 And the princes of Issachar were with Deborah; yea Issachar, the support[c] of Barak; into the valley he hastened down in his train; (but) at the streams[d] of Reüben there were great thoughts[e] of heart.

16 Why didst thou sit among the sheepfolds to hear the bleatings[f] of the flocks? At the streams of Reüben there were great searchings of heart.

17 Gil'ad abode beyond the Jordan; and Dan—why would he tarry in ships? Asher remained on the seashore, and abode near his bays.

18 Zebulun is a people that jeoparded its life unto death, and Naphtali—on the high places of the (battle) field.

19 There came kings, (and) fought, then fought the kings of Canaan, in Ta'anach by the waters of Megiddo: gain[g] of money they took not away.

20 From heaven they fought—the stars in their courses fought against Sissera.

21 The stream of Kishon swept them away, that ancient[h] stream, the stream of Kishon: step along, O my soul, in victorious strength.

22 Then were crushed the hoofs of the horses, through the prancings, the prancings of their mighty ones.

23 Curse ye Meroz, saith the messenger of the LORD, yea, curse ye bitterly its inhabitants; because they came not to the help of the LORD, to the help of the LORD among the mighty.

24 Blessed above (other) women shall be Ja'el the wife of Cheber the Kenite, above (other) women (dwelling) in the tent may she be blessed.

25 Water he asked, milk she gave (him): in a lordly dish she brought him cream.

26 Her hand she put forth to the nail, and her right hand to the laborious workmen's hammer; and she hammered Sissera, she struck his head, and crushed and smote through his temple.

27 Between her feet he bent, he fell, he lay; between her feet he bent, he fell: where he had bent, there he fell down, bereft of life.

28 Out of the window looked and moaned the mother of Sissera, through the lattice, Why tarrieth his chariot so long in coming? why lag the wheels[i] of his chariot?

29 The wise among her ladies answered her, she also returned a reply to herself,

30 Will they not find,—divide booty? one maiden, two maidens for every man, a booty of coloured garments for Sissera, a booty of coloured embroidered garments, coloured, double-worked garments round the necks of the captives?

31 Thus may perish all thy enemies, O LORD; but may those that love him be as the rising of the sun in his might. And the land had rest forty years.

[a] After Sachs. Rashi, "Then obtained a remnant dominion over the nobles of the enemy." PHILIPPSON, "Then went down a handful against a mighty people, the LORD went down with me against the heroes,"—taking ירד *yerad* as equal to *yarad;* whereas the others make it derived from ורד *radah,* "to rule."

[b] After Jonathan. Zunz and others, "the staff of the writer." Philippson and Herxheimer take כפר *sopher,* "leader," referring to Jer. lii. 25, though there it is more likely "secretary or scribe."

[c] After Arnheim; but Rashi has it, "and the other men of Issachar likewise," כן as thus, "were with Barak." In our version כן is in the sense of "base," hence, "support."

[d] Rashi renders "in the divisions of the heart of Reüben." We have given it as "streams," after Ps. lxv. 10.

[e] *i. e.* Very cautious men, who would not venture into the battle.

[f] Philippson, "pipes," in opposition to the "cornet" of the warrior.

[g] Philippson after Thanchum, "a small piece of silver;" but Rashi comments, "they came to help Sissera without object of reward." It may mean, however, that they obtained no booty; and it is then an ironical allusion to the shameful defeat of the Canaanites.

[h] "The battle stream."—SACHS and others.

[i] Lit. "the steps of his chariots." Sachs, "the steps of his teams."

CHAPTER VI.

1 ¶ And the children of Israel did the evil in the eyes of the LORD: and the LORD delivered them into the hand of Midian seven years.

2 And the hand of Midian prevailed over Israel; and because of the Midianites the children of Israel made for themselves the passes which are in the mountains, and the caves, and the strong-holds.

3 And it was, when Israel had sown, that the Midianites came up, and the 'Amalekites, and the children of the east, and they went up against them;

4 And they encamped against them, and destroyed the products of the earth, as far as Gazzah,[a] and they left no sustenance for Israel, neither lamb, nor ox, nor ass.

5 For they came up with their cattle and their tents, and came as locusts in multitude; and both they and their camels were without number; and they came into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

7 ¶ And it came to pass, when the children of Israel had cried unto the LORD because of the Midianites,

8 That the LORD sent a prophet unto the children of Israel, and he said unto them, Thus hath said the LORD the God of Israel, I led you forth out of Egypt, and brought you out of the house of slavery;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and I drove them out from before you, and gave you their land;

10 And I said unto you, I am the LORD your God: ye shall not fear the gods of the Emorites, in whose land ye dwell; but ye have not obeyed my voice.

11 ¶ And there came an angel of the LORD, and sat down under the oak which was in 'Ophrah, that pertained unto Joäsh[b] the Abi'ezrite; and Gid'on[c] his son was beating out wheat in the wine-press,[d] to hide it from the Midianites.

12 And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour.

13 And Gid'on said unto him, Pardon, my lord, if the LORD be indeed with us, why then hath all this befallen us? and where are all his wonders of which our fathers have told us, saying, Did not the LORD bring us up from Egypt? But now the LORD hath forsaken us, and delivered us into the hand of Midian.

14 And the LORD turned toward him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: behold, I have sent thee.

15 And he said unto him, Pardon my Lord,[e] wherewith shall I save Israel? behold, my family is the weakest in Menasseh, and I am the youngest in my father's house.

16 And the LORD said unto him, Because I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy eyes, then give me a sign[f] that thou hast been speaking with me;

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thy return.

19 And Gid'on went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and the broth he put in a pot, and brought it out unto him under the oak, and presented it.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and the broth pour out. And he did so.

21 Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. And the angel of the LORD departed out of his sight.

22 And when Gid'on perceived that it was

[a] Lit. "until thou comest to Gazza."
[b] Correctly Yoäsh.
[c] Commonly spelled "Gideon."
[d] *i. e.* Only a small quantity at a time, so as not to attract the watchful Midianites.
[e] According to the Massorah, Gid'on addressed God, as it is written *Adonay*, not *Adoni*. But our version is after Michlol Yophi.
[f] Gid'on requested a token by which he could be certain that it was no delusion, his having been conversing with a messenger of God, or more yet, that he had received a direct communication from the LORD.

an angel of the LORD, Gid'on said, Alas, O Lord Eternal! because I have surely seen an angel of the LORD face to face.

23 And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die.

24 And Gid'on built there an altar unto the LORD, and called it Adonay-shalom [the Eternal of Peace:] unto this day it is yet in 'Ophrah of the Abi'ezrites.

25 ¶ And it came to pass in the same night, that the LORD said unto him, Take thy father's young bullock, and the second bullock of seven years old, and throw down the altar of Baäl which belongeth to thy father, and the grove that is around it shalt thou cut down.

26 And build an altar unto the LORD thy God upon the top of this rock, on the level place, and take the second bullock, and offer (it as) a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 And Gid'on took ten men of his servants, and did as the LORD had spoken unto him; but it came to pass, because he feared his father's household, and the men of the city, to do it by day, that he did it by night.

28 And when the men of the city arose early in the morning, behold, the altar of Baäl was overthrown, and the grove that was around it was cut down, and the second bullock was offered upon the altar which had been built.

29 And they said one to another, Who hath done this thing? And they inquired and searched, and then said, Gid'on the son of Joäsh hath done this thing.

30 Thereupon said the men of the city unto Joäsh, Bring out thy son, that he may die; because he hath overthrown the altar of Baäl, and because he hath cut down the grove that was around it.

31 But Joäsh said unto all that stood around him, Will ye indeed contend for Baäl? will ye assist him? he that will contend for him, shall be put to death; (wait)[b] until morning: if he be a god, let him contend for himself, because one hath overthrown his altar.

32 And the people called him on that day Yerubba'al,[c] saying, Let Baäl contend against him, because he hath overthrown his altar.

33 ¶ And all the Midianites and 'Amalekites and the children of the east assembled together, and went over[d] and encamped in the valley of Yizre'el.

34 But the Spirit of the LORD endued Gid'on, and he blew the cornet: and Abi'ezer assembled and followed him.

35 And he sent messengers throughout all Menasseh, who also assembled and followed him; and he sent messengers through Asher, and through Zebulun, and through Naphtali, and they came up to meet them.

36 And Gid'on said unto God, If thou wilt save Israel by my hand, as thou hast spoken,

37 Behold, I set up this fleece of wool in the threshing floor: if now there be dew on the fleece alone, and it be dry upon all the ground, then shall I know that thou wilt save Israel by my hand, as thou hast spoken.

38 And it was so; and when he rose up early on the morrow, he squeezed the fleece together, and wrung dew out of the fleece, (making) a bowl full of water.

39 And Gid'on said unto God, Let not thy anger be kindled against me, and I will speak but this once (more); let me have a proof, I pray thee, but this once more with the fleece; let it, I pray, be dry upon the fleece alone, and upon all the ground let there be dew.

40 And God did so that night; and it was dry upon the fleece alone, and on all the ground there was dew.

CHAPTER VII.

1 ¶ Then Yerubba'al, who is Gid'on, and all the people that were with him, rose up early, and encamped beside the spring of Charod; and the camp of the Midianites was on the north side of them, by the hill of Moreh, in the valley.

2 ¶ And the LORD said unto Gid'on, The people that are with thee are too many for me to give the Midianites into their hand: lest Israel should vaunt themselves against me, saying, My own hand hath saved me.

3 Now therefore, do proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early[e]

---

[a] *i. e.* The level part on the top of the rock; this is the view of Jonathan.

[b] After Rashi, who supplies the word "wait."

[c] From *Yarib*, "he shall contend."

[d] The Jordan.

[e] צפר from the Chaldaic צפרא "morning."—RASHI. Redak renders it, "let them take a circuit." (Isaiah xxviii. 5.)

from mount Gil'ad.[a] And there returned of the people twenty and two thousand; and ten thousand remained.

4 ¶ And the LORD said unto Gid'on, The people are yet too many; let them go down unto the water, and I will try them for thee there: and it shall be, that of whom I will say unto thee, This one shall go with thee, the same shall go with thee; and of whomsoever I will say unto thee, This one shall not go with thee, the same shall not go.

5 ¶ So he caused the people to go down unto the water: and the LORD said unto Gid'on, Every one that lappeth of the water with his tongue, as the dog lappeth, him shalt thou set by himself; likewise every one that bendeth down upon his knees to drink.

6 And the number of those that lapped, putting their hand[b] to their mouth, was three hundred men; but all the rest of the people bent down upon their knees to drink water.

7 ¶ And the LORD said unto Gid'on, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the other people go every man unto his place.

8 And they took the provision of the people in their hand, and their cornets; and all the rest of Israel he dismissed, every man unto his tent; but those three hundred men he retained: and the camp of Midian was beneath him in the valley.

9 ¶ And it came to pass, during the same night, that the LORD said unto him, Arise, get thee down into the camp; for I have delivered it into thy hand.

10 And if thou fear to go down, then go thou down with Purah thy servant to the camp.

11 And thou shalt hear what they will say; and after that shall thy hands be strengthened, and thou wilt go down unto the camp. And he went down with Purah his servant unto the outside[c] of the armed men that were in the camp.

12 And the Midianites and the 'Amalekites and all the children of the east lay along in the valley like the locusts for multitude; and their camels were without number, as the sand which is by the seaside for multitude.

13 And when Gid'on was come, behold, a man was telling a dream unto his fellow, and said, Behold, I have dreamed a dream, and, lo, a baked cake of barley bread was rolling round through the camp of Midian, and came unto the tent,[d] and struck against it so that it fell, and it turned it bottom upward, and the tent thus tumbled down.

14 And his fellow answered and said, This is nothing else save the sword of Gid'on the son of Joäsh, a man of Israel; into whose hand God hath delivered Midian, and the whole camp.

15 ¶ And it was, when Gid'on heard the narration of the dream, and its interpretation, that he prostrated himself, and returned unto the camp of Israel, and said, Arise; for the LORD hath delivered into your hand the camp of Midian.

16 And he divided the three hundred men into three companies, and he put cornets in the hand of all of them, with empty pitchers, and torches in the pitchers.

17 And he said unto them, What you see me do, do ye likewise; and, behold, when I am come to the edge of the camp, it shall be that, as I do, so shall ye do.

18 When I blow the cornet, I and all that are with me, then shall ye blow the cornets also on every side of all the camp, and say, For the LORD, and for Gid'on.

19 ¶ And Gid'on, and the hundred men that were with him, came unto the edge of the camp in the beginning of the middle watch; when they had but newly set the sentinels: and they blew the cornets, and broke the pitchers that were in their hand.

20 And the three companies blew the cornets, and broke the pitchers, and seized with their left hand the torches, and with their right hand the cornets to blow; and they cried, The sword for the LORD, and for Gid'on.

21 And they remained standing every man in his place round about the camp; and all (in) the camp ran, and shouted, and fled.

[a] Rabbi Joseph Schwarz, in his Geography, page 164, alleges that there is, about one mile east of Serain, the ancient Yizre'el, a mount called Djebl Djulud, which he deems a corruption from Djilead, or the Gil'ad of this verse. Others explain that they might go back to mount Gil'ad proper, on the east side of the Jordan.

[b] These put their hand into the spring and lapped the water out their hand; the others kneeled down in form and drank from the spring direct, or fetched it in buckets or their helmets.

[c] Perhaps equal to the modern "outposts."

[d] No doubt that of the sheik.

22 And as the three hundred cornets sounded, the LORD set every man's sword against his fellow, even throughout all the camp;[a] and (those in) the camp fled as far as Beth-hashittah to Zererah, up to the border of Abelmecholah, near Tabbath.

23 And the men of Israel were called together out of Naphtali, and out of Asher, and out of all Menasseh, and they pursued after the Midianites.

24 And Gid'on sent messengers throughout all the mountain of Ephraim, saying, Come down against the Midianites, and seize from them the waters as far as Beth-barah and the Jordan. And all the men of Ephraim assembled themselves, and seized on the waters as far as Beth-barah and the Jordan.

25 And they captured two princes of the Midianites, 'Oreb and Zeëb; and they slew 'Oreb upon the rock 'Oreb, and Zeëb they slew at the winepress of Zeëb, and pursued the Midianites; and the heads of 'Oreb and Zeëb they brought to Gid'on from[b] the other side of the Jordan.

CHAPTER VIII.

1 And the men of Ephraim said unto him, What is this thing that thou hast done unto us, not to call for us, when thou wentest to fight with the Midianites? And they quarrelled with him vehemently.

2 And he said unto them, What have I done now in comparison with you? Is not the gleaning of Ephraim better than the vintage of Abi'ezer?

3 Into your hand God delivered the princes of Midian, 'Oreb and Zeëb: and what have I been able to do in comparison with you? Then was their anger[c] abated from him, when he had spoken this speech.

4 And Gid'on came to the Jordan, and passed over, he, and the three hundred men that were with him, faint, and in pursuit.

5 And he said unto the men of Succoth, Give, I pray you, a few loaves of bread unto the people that are in my train; for they are faint, and I am pursuing after Zebach and Zalmunna,' the kings of Midian.

6 And the princes of Succoth said, Is the sole[d] of the foot of Zebach and Zalmunna' now already in thy hand, that we should give unto thy army bread?

7 And Gid'on said, Therefore when the LORD hath delivered Zebach and Zalmunna' into my hand, then will I thresh your flesh with the thorns of the wilderness and with briers.

8 And he went up thence to Penuël, and spoke unto them in the same manner: and the men of Penuël answered him as the men of Succoth had answered.[e]

9 And he said also unto the men of Penuël thus, When I return again in peace, I will break down this tower.

10 ¶ Now Zebach and Zalmunna' were in Karkor, and their camps with them, about fifteen thousand men, all that had been left of all the camp of the children of the east; but those who had fallen were one hundred and twenty thousand men that drew the sword.

11 And Gid'on went up by the way of those that dwelt in tents,[f] to the east of Nobach and Yogbehah, and smote the camp; but the camp thought itself secure.

12 And Zebach and Zalmunna' fled; but he pursued after them, and captured the two kings of Midian, Zebach and Zalmunna', and all the camp he discomfited.[g]

13 And Gid'on the son of Joäsh returned from the battle before the rising of the sun,

14 And he caught a young man of the people of Succoth, and inquired of him: and he wrote down for him the princes of Succoth, and the elders thereof, seventy and seven men.

15 And he came unto the men of Succoth, and said, Behold here are Zebach and Zalmunna', with whom ye derided me, saying, Is the sole of the foot of Zebach and Zalmunna' now already in thy hand, that we should give unto thy weary men bread?

---

[a] Sachs, "and against all the camp."

[b] *i. e.* These chiefs were slain on the east side of the Jordan, and their heads were brought to Gid'on before he passed the river.

[c] Heb. "spirit."

[d] After Sachs, as though it were כף רגל. Jonathan, however, leaves it untranslated, "are Zebach and Zalmunna."

[e] The people of Succoth and Penuël were evidently afraid of the vengeance of the Midianites in case they were to supply Gid'on with food, deeming him too feeble to overcome the formidable army still in their neighbourhood.

[f] *i. e.* The Nomadic tribes east of Palestine.

[g] Heb. "terrified."

16 And he took the elders of the city, and the thorns of the wilderness and briers, and chastised with them the men of Succoth.

17 And the tower of Penuël he beat down, and slew the men of the city.

18 And he said unto Zebach and Zalmunna', What kind of men were those whom ye slew at Tabor? And they answered, As thou art, so were they; one[a] was in form like that of the children of a king.

19 And he said, They were my brothers, the sons of my mother; as the LORD liveth, if ye had spared them alive, I would not slay you.

20 And he said unto Yether his first-born, Rise up, and slay them. But the youth drew not his sword; for he was afraid, because he was yet a youth.

21 Then said Zebach and Zalmunna', Rise thou, and fall upon us; for as the man is, so is his strength. And Gid'on arose, and slew Zebach and Zalmunna'; and he took away the crescent ornaments that were on the necks of their camels.

22 ¶ And the men of Israel said unto Gid'on, Rule thou over us, both thou and thy son, and thy son's son also; for thou hast delivered us out of the hand of Midian.

23 And Gid'on said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

24 And Gid'on said unto them, I would ask one request of you, that ye should give me every man the ear-ring of his booty; for they[b] had had golden ear-rings, because they were Ishmaelites.

25 And they answered, We will willingly give. And they spread out a garment, and they cast therein every man the ear-ring of his booty.

26 And the weight of the golden ear-rings that he had requested was a thousand and seven hundred shekels of gold; besides the crescent ornaments, and ear-drops, and purple garments that were on the kings of Midian, and besides the chains that were about their camels' necks.

27 And Gid'on made thereof an ephod, and set it up in his city, in 'Ophrah: and all Israel went astray after it thither; and it became a snare unto Gid'on, and to his house.

28 And Midian was humbled before the children of Israel, so that they lifted not up their head any more. And the country was quiet forty years in the days of Gid'on.

29 ¶ And Yerubba'al the son of Joäsh went and dwelt in his own house.

30 And Gid'on had seventy sons begotten of his body; for he had many wives.

31 And his concubine that was in Shechem, she also bore him a son, and he gave him the name, Abimelech.

32 And Gid'on the son of Joäsh died in a good old age, and was buried in the sepulchre of Joäsh his father, in 'Ophrah of the Abi'ezrites.

33 ¶ And it came to pass, when Gid'on was dead, that the children of Israel turned again, and went astray after the Be'alim, and made themselves Ba'al-berith for a god.

34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hand of all their enemies on every side:

35 Neither showed they kindness to the house of Yerubba'al, namely, Gid'on, in accordance with all the good which he had done unto Israel.

CHAPTER IX.

1 ¶ And Abimelech the son of Yerubba'al went to Shechem unto his mother's brothers, and spoke unto them, and unto all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men[c] of Shechem, What is better for you, either that there should rule over you seventy men, all the sons of Yerubba'al, or that there reign over you one man? and remember that I am your bone and your flesh.

3 And his mother's brothers spoke concerning him in the ears of all the men of Shechem all these words; and their heart became inclined after Abimelech; for they said, He is our brother.

4 And they gave him seventy pieces of silver out of the house of Ba'al-berith; and Abimelech hired therewith idle and heedless persons, who followed him.

5 And he came unto his father's house at

[a] Others, "every one was," &c.
[b] *i. e.* The Midianites.

[c] Sachs renders בעלי שכם uniformly with "lords of Shechem."

'Ophrah, and slew his brothers the sons of Yerubba'al, seventy persons, upon one stone; and there was yet left Yotham the youngest son of Yerubba'al; for he had hidden himself.

6 ¶ And all the men of Shechem and all Beth-millo assembled together, and went, and made Abimelech king, by the oak of the pillar[a] that was by Shechem.

7 And they told it to Yotham; and he went and stood on the top of mount Gerizzim, and he lifted up his voice, and cried; and he said unto them, Hearken unto me, ye men of Shechem, so that God may hearken unto you.

8 The trees went once forth to anoint a king over them; and they said unto the olive-tree, Reign thou over us.

9 But the olive-tree said unto them, Should I give up my fatness, wherewith through me they honour God and men, and shall I go to be promoted[b] over the trees?

10 And the trees said to the fig-tree, Come thou, reign over us.

11 But the fig-tree said unto them, Should I give up my sweetness, and my good productiveness, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, reign over us.

13 But the vine said unto them, Should I give up my fresh wine, which rejoiceth God and men, and go to be promoted over the trees?

14 Then said all the trees unto the bramble, Come thou, reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me as king over you, then come seek protection in my shadow; and if not, then let fire come out of the bramble, and devour the cedars of the Lebanon.

16 And now, if ye have acted in truth and sincerity, when ye made Abimelech king, and if ye have dealt well with Yerubba'al and his house, and have done unto him according to the merit of his hands;

17 (In that my father fought for you, and cast his life far away,[c] and delivered you out of the hand of Midian;

18 While ye are risen up against my father's house this day, and have slain his sons, seventy men, upon one stone, and have made Abimelech, the son of his maid-servant, king over the men of Shechem, because he is your brother;)

19 If ye have thus acted in truth and sincerity with Yerubba'al and with his house this day: then rejoice ye in Abimelech, and let him also rejoice in you.

20 But if not, let fire come out from Abimelech, and devour the men of Shechem and Beth-millo; and let fire come out from the men of Shechem, and from Beth-millo, and devour Abimelech.

21 And Yotham ran away, and fled, and went to Beër, and dwelt there, for fear of Abimelech his brother.

22 ¶ And Abimelech ruled over Israel three years;

23 And then did God send an evil spirit between Abimelech and the men of Shechem; and the men of Shechem became unfaithful toward Abimelech;

24 So that the violence (done) to the seventy sons of Yerubba'al might come, and their blood be laid upon Abimelech their brother, who had slain them; and upon the men of Shechem, who had strengthened his hands to slay his brothers.

25 And the men of Shechem set persons to lie in wait for him on the tops of the mountains, and they robbed all that passed by them on that way: and it was told unto Abimelech.

26 ¶ And there came Ga'al the son of 'Ebed with his brothers, and passed through Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the field, and gathered their vineyards, and trod (the grapes), and made joyful feasts, and went into the house of their god, and ate and drank, and cursed Abimelech.

28 And Ga'al the son of 'Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Yerubba'al? and Zebul his superintendent? serve[d] the men of Chamor the father of Shechem; for why indeed should we serve him?

29 And O that some one would put this

[a] Probably the pillar erected by Joshua. HERXHEIMER.

[b] Or, "to trouble myself about the trees." Literally, "to move over the trees."

[c] *i. e.* Jeopardized his life in an unequal contest.

[d] *i. e.* Sooner serve the ancient owners of the land (see Gen. xxxiii. 19) than such a creature. Perhaps Ga'al himself may have been a Hivite, and claimed descent from the ancient lords.

people into my power! and I would remove Abimelech. And he let it be said to Abimelech, Increase thy army, and come out.

30 And when Zebul the ruler of the city heard the words of Ga'al the son of 'Ebed, his anger was kindled.

31 And he sent messengers unto Abimelech privately,[a] saying, Behold, Ga'al the son of 'Ebed and his brothers are come to Shechem; and, behold, they incite[b] the city to enmity against thee.

32 And now rise up by night, thou and the people that are with thee, and lie in wait in the field:

33 And it shall be, in the morning, the moment the sun shineth, that thou shalt rise early, and set[c] upon the city; and, behold, when he and the people that are with him come out against thee, then mayest thou do to him as thy means[d] may let thee.

34 ¶ And Abimelech rose up, and all the people that were with him, by night, and they lay in wait against Shechem in four companies.

35 And Ga'al the son of 'Ebed went out, and stood in the entrance of the city-gate: and Abimelech rose up, and the people that were with him, from the ambush.

36 And when Ga'al saw the people, he said to Zebul, Behold, people are coming down from the tops of the mountains. And Zebul said unto him, Thou regardest the shadow of the mountains as men.

37 And Ga'al spoke again and said, See people are coming down from the highest point of the land, and one company is coming along by the way of the grove of Me'onenim.[e]

38 Then said Zebul unto him, Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out now, I pray, and fight with them.

39 And Ga'al went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech pursued him, and he fled before him, and many fell slain, even as far as the entrance of the gate.

41 And Abimelech remained at Arumah: and Zebul banished Ga'al and his brothers, that they should not remain in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and it was told to Abimelech.

43 And he took the people, and divided them into three companies, and lay in wait in the field; and as he saw, and, behold, that the people were coming forth out of the city, he rose up against them, and smote them.

44 And Abimelech, and the companies that were with him, spread forward, and took position in the entrance of the city-gate: and the two other companies spread over all that were in the fields, and smote them.

45 And Abimelech fought against the city all that day; and he captured the city, and the people that were therein he slew; and he beat down the city, and sowed it with salt.

46 ¶ And when all the men of the tower of Shechem heard this, they entered into the strong-hold of the house of the god Berith.

47 And it was told unto Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech went thereupon up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from a tree, and bore it, and laid it on his shoulder; and he said unto the people that were with him, What ye have seen that I have done, make haste, and do like me.

49 And all the people also cut down every man his bough, and followed Abimelech, and put the same to the stronghold, and set the stronghold over them[f] on fire: and thus died also all the people of the tower of Shechem, about a thousand men and women.

50 ¶ And Abimelech went then to Thebez, and encamped against Thebez, and captured it.

51 But there was a strong tower within the city, and thither fled all the men and the women, and all the chief persons of the city, and shut the doors behind them, and went up to the roof of the tower.

52 And Abimelech came up to the tower,

[a] Others, "craftily," or, "to Tormah," as though it were a name of a place, the same as Arumah, verse 41.

[b] Redak, after whom Sachs, "they close the city against thee."

[c] Lit. "spread abroad," to wit, deploy the troops.

[d] Lit. "As thy hand may find," *i. e.* the means.

[e] "The wizards' oak."—Philippson.

[f] *i. e.* The persons locked up in the stronghold.

and fought against it, and approached as far as the door of the tower to burn it with fire.

53 But a certain woman cast a piece of an upper millstone upon Abimelech's head, and crushed his skull.

54 Then called he hastily unto the young man that bore his armour, and said unto him, Draw thy sword, and slay me, that people may not say of me, A woman hath slain him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man to his place.

56 Thus did God compensate the evil of Abimelech, which he had done unto his father, in slaying his seventy brothers:

57 And all the evil of the men of Shechem did God bring back upon their own head; and there came upon them the curse of Yotham the son of Yerubba'al.

CHAPTER X.

1 ¶ And there arose after Abimelech to deliver Israel Tola' the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in the mountain of Ephraim.

2 And he judged Israel twenty and three years, and then died, and was buried in Shamir.

3 ¶ And after him arose Yaïr, the Gil'adite, and judged Israel twenty and two years;

4 And he had thirty sons that rode on thirty ass-colts,[a] and they had thirty cities, which are called Chavvoth-yaïr unto this day, which are in the land of Gil'ad.

5 And Yaïr died, and was buried in Kamon.

6 ¶ And the children of Israel repeated to do the evil in the eyes of the LORD, and they served the Be'alim, and 'Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moäb, and the gods of the children of 'Ammon, and the gods of the Philistines, and they forsook the LORD, and served not him.

7 And the anger of the LORD was kindled against Israel, and he sold them into the hand of the Philistines, and into the hand of the children of 'Ammon.

8 And they afflicted and oppressed the children of Israel that[b] year; (and) for eighteen years all the children of Israel that were on the other side of the Jordan in the land of the Emorites, which is in Gil'ad.

9 And the children of 'Ammon passed over the Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sorely distressed.

10 And the children of Israel cried unto the LORD, saying, We have sinned against thee, because we have forsaken our God, and have served the Be'alim.

11 ¶ And the LORD said unto the children of Israel, Behold (I delivered you) from the Egyptians, and from the Emorites, from the children of 'Ammon, and from the Philistines.

12 And when the Zidonians, and the 'Amalekites, and the Ma'onites did oppress you, and ye cried to me, I delivered you also out of their hand.

13 And yet ye have forsaken me, and served other gods; wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let these deliver you in the time of your tribulation.

15 And the children of Israel said unto the LORD, We have sinned: do thou unto us entirely as it seemeth good in thy eyes; only deliver us, we pray thee, this time.[c]

16 And they put away the strange gods from their midst, and served the LORD: and his soul was grieved[d] for the trouble of Israel.

17 ¶ And the children of 'Ammon were called together, and they encamped in Gil'ad. And the children of Israel also assembled themselves together, and encamped in Mizpah.

18 And the people, the princes of Gil'ad, said one to another, Whatever man it be that will begin to fight against the children of 'Ammon, shall become the head over all the inhabitants of Gil'ad.

---

[a] No doubt that riding on an animal was a token of distinction in the simplicity of ancient manners.

[b] Meaning, in the very first year of their defection from God they were oppressed and crushed, for that is the signification of the word וירצצו; whereas before, they had nothing to fear; and this state of affliction lasted eighteen years.

[c] Lit. "day."

[d] Lit. "was short;" *i. e* "he could no longer endure the," &c.

CHAPTER XI.

1 ¶ Now Yiphthach[a] the Gil'adite was a mighty man of valour, but he was the son of a harlot; and Gil'ad had begotten Yiphthach.

2 And the wife of Gil'ad also bore him sons; and when the sons of the wife were grown up, they drove away Yiphthach, and said unto him, Thou shalt not inherit in the house of our father; for the son of another[b] woman art thou.

3 And Yiphthach fled away from his brothers, and dwelt in the land of 'Tob; and there gathered themselves to Yiphthach idle men, and they went out with him.

4 ¶ And it came to pass after some time, that the children of 'Ammon made war against Israel.

5 And it was so, when the children of 'Ammon made war against Israel, that the elders of Gil'ad went to fetch Yiphthach out of the land of Tob.

6 And they said unto Yiphthach, Come, and become a leader unto us, that we may fight with the children of 'Ammon.

7 And Yiphthach said unto the elders of Gil'ad, Did ye not hate me, and drive me away out of my father's house? and why are ye come unto me now, when ye are in distress?

8 And the elders of Gil'ad said unto Yiphthach, Therefore are we now come back to thee, that thou mayest go with us, and fight against the children of 'Ammon; and thou shalt become unto us a head, unto all the inhabitants of Gil'ad.

9 And Yiphthach said unto the elders of Gil'ad, If ye bring me home again to fight against the children of 'Ammon, and the LORD give them up before me, shall[c] I remain your head?

10 And the elders of Gil'ad said unto Yiphthach, The LORD shall be a hearer[d] between us, if we do not so according to thy word.

11 Then went Yiphthach with the elders of Gil'ad, and the people appointed him over them as head and as leader; and Yiphthach spoke all his words before the LORD in Mitzpah.

12 ¶ And Yiphthach sent messengers unto the king of the children of 'Ammon, saying, What have I to do with thee, that thou art come unto me to fight against my land?

13 And the king of the children of 'Ammon said unto the messengers of Yiphthach, Because Israel took away my land, when they came up out of Egypt, from the Arnon even unto the Yabbok, and unto the Jordan: and now restore these (lands) again in peace.

14 And Yiphthach again sent messengers unto the king of the children of 'Ammon;

15 And he said unto him, Thus hath said Yiphthach, Israel did not take away the land of Moäb, nor the land of the children of 'Ammon;

16 For when they came up out of Egypt, Israel walked through the wilderness unto the Red Sea, and came to Kadesh;

17 And Israel then sent messengers unto the king of Edom, saying, Let me pass, I pray thee, through thy land; but the king of Edom would not hearken; and also to the king of Moäb they sent; but he would not consent: and Israel remained in Kadesh.

18 Then they wandered through the wilderness, and travelled round the land of Edom, and the land of Moäb, and came from the rising of the sun to the land of Moäb, and encamped on the other side of the Arnon; but they came not within the border of Moäb; for the Arnon is the boundary of Moäb.

19 And Israel sent messengers unto Sichon the king of the Emorites, the king of Cheshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my[e] place.

20 But Sichon trusted not Israel to (let them) pass through his territory; and Sichon assembled all his people, and encamped in Yahaz, and fought against Israel.

21 And the LORD the God of Israel delivered Sichon and all his people into the hand of

---

[a] Improperly termed in the English version *Jephthah*.

[b] Others, "a strange woman." It was, no doubt, illegal to banish Yiphthach, as the children of a concubine, (which according to Jewish opinion is meant here,) could inherit.

[c] Arnheim renders this affirmatively, "then will I remain your head." Either way it is a contract which he made with the elders, that it should not be merely for the war that he was to be the leader, but even after the deliverance of the people had been achieved: the elders assented to this proposition also in verse 10.

[d] Eng. version, "witness," viz. through means of hearing.

[e] The chief speaking in the singular in the name of the people.

Israel, and they smote them; and Israel took possession of all the land of the Emorites, the inhabitants of that country.

22 And they took possession of all the territory of the Emorites, from the Arnon even unto the Yabbok, and from the wilderness even unto the Jordan.

23 So now the LORD the God of Israel hath dispossessed the Emorites from before his people Israel, and shouldst thou possess[a] it?

24 Truly! that which Kemosh thy god may give thee to possess, even that canst thou possess; but whatsoever the LORD our God hath driven out from before us, even that will we possess.

25 And now art thou then any better than Balak the son of Zippor, the king of Moäb? did he ever strive against Israel, or did he ever fight against them?

26 (And) while Israel hath dwelt in Cheshbon and in its towns, and in 'Ar'or and in its towns, and in all the cities that are along the margins of the Arnon, three hundred years: why did ye not recover them within that time?

27 Whereas I myself have not sinned against thee, and thou doest me wrong to war against me: may the LORD, the Judge, decide this day between the children of Israel and the children of 'Ammon.

28 Nevertheless the king of the children of 'Ammon hearkened not unto the words of Yiphthach which he had sent to him.

29 ¶ Then came upon Yiphthach the spirit of the LORD, and he passed through Gil'ad and Menasseh, and passed through Mitzpeh of Gil'ad, and from Mitzpeh of Gil'ad he passed over unto the children of 'Ammon.

30 And Yiphthach made a vow unto the LORD, and said, If thou wilt indeed deliver the children of 'Ammon into my hand,

31 Then shall it be, that whatsoever cometh[b] forth out of the doors of my house to meet me, when I return in peace from the children of 'Ammon, shall belong to the LORD, and I will offer it up for a burnt-offering.

32 ¶ So Yiphthach passed over unto the children of 'Ammon to fight against them: and the LORD delivered them into his hand.

33 And he smote them from 'Aro'er, even till thou comest to Minnith, twenty cities, and unto Abel-keramin, with a very great defeat; and the children of 'Ammon were humbled before the children of Israel.

34 ¶ And Yiphthach came to Mizpah unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she[c] was his sole child; he had beside her neither son nor daughter.

35 And it came to pass, when he saw her, that he rent his garments, and said, Alas, my daughter! thou hast bent me down very low, and thou art one of those that trouble me; for I have opened my mouth unto the LORD, and I cannot go back.

36 And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me in accordance with what hath proceeded out of thy mouth; since the LORD hath taken vengeance for thee on thy enemies, on the children of 'Ammon.

37 And she said unto her father, Let this thing be done for me: Let me alone two months, that I may descend[d] to the mountains, and bewail my virginity, I with my companions.

38 And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity on the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, and he fulfilled[e] on her his vow which he had vowed; and she knew no man; and it became a custom in Israel,

40 That the daughters of Israel went from year to year to lament[f] for the daughter of Yiphthach the Gil'adite four days in the year.

---

[a] Others render, "and thou wouldst drive them out?"

[b] Heb. "the forthcomer that cometh forth."

[c] וק is not translatable in this passage: it means, "and only;" and is used to qualify intensively the adjective יחידה, thus, "absolutely his sole child."

[d] "The term 'descend to the mountains' is used, because Mizpah was situated on higher ground."—HERXHEIMER. "Descending is here used as indicating to go into the caves of the same."—PHILIPPSON. Rashi renders, וירדתי "I will mourn on the mountains."

[e] Some suppose that Yiphthach actually slew his daughter, though of course not in the sanctuary; others, among them Redak, that he built a house beyond the precincts of the city, where she, his only child, lived secluded and unmarried all her life. To those who know how much Israelites regarded children as a blessing, it will be easy to conceive that such a seclusion must have been extremely painful to Yiphthach no less than to his daughter, without assuming that he actually sacrificed her.

[f] Sachs and others, "to sing the praise of," &c.

CHAPTER XII.

1 ¶ And the men of Ephraim were called together, and went northward, and said unto Yiphthach, Wherefore didst thou pass over to fight against the children of 'Ammon, and didst not call for us to go with thee? thy house will we burn over thee with fire.

2 And Yiphthach said unto them, I and my people were greatly engaged in strife with the children of 'Ammon; and I called you, but ye helped me not out of their hand.

3 And when I saw that ye helped me not, I put my life[a] in my hand, and passed over to the children of 'Ammon, and the LORD delivered them into my hand; and why then are ye come up unto me this day, to fight against me?

4 Then Yiphthach gathered together all the men of Gil'ad, and fought with Ephraim; and the men of Gil'ad smote Ephraim, because they said, Ye are fugitives of Ephraim: Gil'ad is in the midst, between Ephraim and Menasseh.[b]

5 And the Gil'adites seized on the passages of the Jordan before the Ephraimites: and it came to pass, when the Ephraimites who had escaped said, Let me pass over; that the men of Gil'ad said unto him, Art thou an Ephrathite? and if he said, No;

6 Then said they unto him, Do say, Shibboleth; but when he said, Sibboleth, and was not able to pronounce it correctly, they laid hold of him and slew him on the passages of the Jordan; and there fell at that time of the Ephraimites forty and two thousand.

7 And Yiphthach judged Israel six years; and then died Yiphthach the Gil'adite, and was buried in (one of) the cities of Gil'ad.

8 ¶ And after him there judged Israel Ibzan of Beth-lechem.

9 And he had thirty sons; and thirty daughters he sent abroad,[c] and thirty daughters he brought in for his sons from abroad; and he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lechem.

11 ¶ And after him there judged Israel Elon the Zebulonite: and he judged Israel ten years.

12 Then died Elon the Zebulonite, and was buried in Ayalon in the country of Zebulun.

13 ¶ And after him there judged Israel 'Abdon the son of Hillel the Pir'athonite.

14 And he had forty sons and thirty grandsons, that rode on seventy ass-colts: and he judged Israel eight years.

15 Then died 'Abdon the son of Hillel the Pir'athonite, and was buried in Pir'athon in the land of Ephraim, in the mountain of the 'Amalekites.

CHAPTER XIII.

1 ¶ And the children of Israel did again the evil in the eyes of the LORD; and the LORD delivered them into the hand of the Philistines forty years.

2 ¶ And there was a certain man of Zor'ah, of the family of the Danites, whose name was Manoäch; and his wife was barren, and did not bear.

3 And there appeared an angel of the LORD unto the woman, and he said unto her, Behold, thou art barren, and hast not born; but thou wilt conceive, and bear a son.

4 And now do beware, and drink neither wine nor strong drink, and eat not any thing unclean.

5 For, lo, thou wilt conceive, and bear a son; and no razor shall come on his head; for a Nazarite of God shall the lad be from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

6 And the woman came and told her husband, saying, A man of God came unto me, and his appearance was like the appearance of an angel of God, very terrible; but I asked him not whence he might be, and his name he did not tell me.

7 And he said unto me, Behold, thou wilt conceive, and bear a son; and now thou must drink neither wine nor strong drink, and not

[a] Figuratively for "perilling life."

[b] After Philippson, who considers these the words of the Gil'adites, reproaching the men of Ephraim, who, endeavouring to fly, were taunted when taken with their presumptuous invasion of the east side of the Jordan. The meaning is, "Now ye Ephraimites have to fly, and we Gil'adites will prevent you, as our country, bordering on the river, is situated between the two tribes." Rashi, after Jonathan, translates, "For the meanest of the Ephraimites had, despising the Gil'adites, said, What are you valued at in the midst of Ephraim and the midst of Menasseh?" The slaughter of the fugitives is in this way assigned to motives of revenge for past ill-usage. There are other versions of this difficult verse, but we cannot give them all.

[c] *i. e.* He gave in marriage

eat any thing unclean; for the child shall be a Nazarite of God from the womb until the day of his death.

8 ¶ And Manoäch entreated the LORD, and said, Hear me, O Lord, let the man of God, whom thou didst send, come again unto us, and instruct us what we shall do unto the child that is to be born.

9 And God hearkened to the voice of Manoäch; and the angel of God came again unto the woman, as she was sitting in the field; and Manoäch her husband was not with her.

10 And the woman made haste, and ran, and informed her husband; and she said unto him, Behold, there hath appeared unto me the man, that came unto me the other[a] day.

11 And Manoäch arose, and went after his wife; and he came to the man, and said unto him, Art thou the man that spokest unto the woman? and he said, I am.

12 And Manoäch said, If now[b] thy words come to pass, what shall be (our) proceeding with the child, and what shall be done unto him?

13 And the angel of the LORD said unto Manoäch, Of all that I have said unto the woman must she beware.

14 Of any thing that cometh of the grape-vine she may not eat, and wine or strong drink she may not drink, and any thing unclean she may not eat: all that I commanded her must she observe.

15 And Manoäch said unto the angel of the LORD, Let us, I pray thee, detain thee, and we will make a kid ready for[c] thee.

16 And the angel of the LORD said unto Manoäch, Though thou detain me, I will not eat of thy bread; but if thou wilt offer a burnt-offering, thou must offer it unto the LORD; for Manoäch knew not that he was an angel of the LORD.

17 And Manoäch said unto the angel of the LORD, What is thy name, that, when thy word cometh to pass, we may do thee honour?

18 And the angel of the LORD said unto him, Why is it that thou wilt ask after my name, seeing it is secret?

19 And Manoäch took the kid and the meat-offering, and offered it upon the[d] rock unto the LORD: and he did wondrously; and Manoäch and his wife looked on.

20 And it came to pass, when the flame went up from off the altar toward heaven, that the angel of the LORD ascended in the flame of the altar; and Manoäch and his wife looked on, and they fell on their faces to the ground.

21 And the angel of the LORD was no longer visible to Manoäch and to his wife: then knew Manoäch that he was an angel of the LORD.

22 And Manoäch said unto his wife, We shall surely die, because a divine being have we seen.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received from our hand a burnt-offering and a meat-offering, nor would he have let us see all these things, and at this time he would not have let us hear (such a thing) as this.

24 And the woman bore a son, and called his name Samson;[e] and the child grew up, and the LORD blessed him.

25 And the Spirit of the LORD began to move him in Machaneh-dan[f] between Zor'ah and Eshtaöl.

CHAPTER XIV.

1 ¶ And Samson went down to Timnathah, and saw a woman in Timnathah of the daughters of the Philistines.

2 And he went up, and told his father and his mother, and said, I have seen a woman in Timnathah of the daughters of the Philistines; and now take her to me for wife.

3 Then said unto him his father and his mother, Is there not among the daughters of thy brethren, or among all my people, a woman, that thou art going to take a wife from the Philistines, the uncircumcised? And Samson said unto his father, This one take for me; for she pleaseth me well.[g]

4 But his father and his mother knew not that it was from the LORD, that he sought but

[a] Others, "to-day," conceiving that the angel returned the very same day.

[b] Arnheim views this phrase as a substitute for the expression "Let us now hear thy words," "do tell us," so likewise in verse 17.

[c] Lit. "before thee."

[d] The definite article refers to the rock in the field where this occurrence took place, and was no doubt known at the time the book was written.

[e] Correctly, "Shimshon."

[f] Or, "Camp of Dan," the name of a place.

[g] Heb. "she is right in my eyes."

an occasion against the Philistines; and at that time the Philistines had dominion over Israel.

5 ¶ And Samson thus went down, with his father and his mother, to Timnathah; and when they were come as far as the vineyards of Timnathah, behold, a young lion came roaring toward him.

6 And the Spirit of the LORD came suddenly over him, and he rent him as he would have rent a kid, and he had nothing in his hand; but he told not his father or his mother what he had done.

7 And he went down, and spoke unto the woman; and she pleased Samson well.

8 And when he returned after a time to take her, he turned aside to see the carcass of the lion: and, behold, there was a swarm of bees in the carcass of the lion and honey likewise.

9 And he took it out in his hands, and went on, eating as he was going, and came to his father and mother, and he gave unto them, and they did eat; but he told them not that out of the carcass of the lion he had taken the honey.

10 And his father went down unto the woman; and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions, and they remained with him.

12 And Samson said unto them, I will now propound unto you a riddle: if ye can in anywise tell it me within the seven days of the feast, and find it out, then will I give you thirty shirts and thirty changes of garments;

13 But if ye will not be able to tell it to me, then shall ye give me thirty shirts and thirty changes of garments. And they said unto him, Propound thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth food, and out of the strong came forth sweetness. And they could not solve[a] the riddle in three days.

15 And it came to pass on the seventh day, that they said unto Samson's wife, Persuade thy husband, that he may solve unto us the riddle, lest we burn thee and thy father's house with fire: have ye invited us to impoverish us? is it not so?

16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: that riddle hast thou propounded unto the children of my people, and me hast thou not told (the solution). And he said unto her, Behold, I have not told it to my father and to my mother, and thee shall I tell it?

17 And she wept before him the seven days,[b] while their feast lasted; and it came to pass on the seventh day, that he told her, because she had worried him: and she told (the solution of) the riddle to the children of her people.

18 Then said unto him the men of the city on the seventh day before the sun was yet gone down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle.

19 And the Spirit of the LORD came suddenly over him, and he went down to Ashkelon, and slew of them thirty men, and he took their apparel, and gave the changes of garments unto the expounders of the riddle; but his anger was kindled, and he went up to his father's house.

20 And Samson's wife was given to his companion who had been given him as his associate.

CHAPTER XV.

1 ¶ And it came to pass after some time, in the time of wheat-harvest, that Samson visited his wife with a kid; and he said, Let me go in to my wife into the chamber; but her father would not suffer him to go in.

2 And her father said, I verily thought that thou didst utterly hate her; therefore I gave her to thy companion: is not her younger sister fairer than she? Let her be thine, I pray thee, instead of her.

3 And Samson said to them, Now shall I be more[c] blameless than the Philistines, though I do them evil.

4 And Samson went and caught three hundred foxes,[d] and took torches, and turned tail

[a] Lit. "tell."

[b] *i. e.* Whatever time was left after she first urged him with her tears to betray his secret

[c] Or, "Now shall I be blameless regarding the Philistines, though," &c.

[d] Others, "jackals."

to tail, and put one torch between two tails in the midst;

5 And he set the torches on fire, and let them go into the standing corn of the Philistines, and burnt up both shocks and standing corn, as also olive-yards.

6 Then said the Philistines, Who hath done this? And they answered, Samson, the son-in-law of the Thimnite, because he hath taken his wife, and given her to his companion. And the Philistines went up, and burnt her and her father with fire.

7 And Samson said unto them, Since ye will do the like of this, I will surely be avenged on you, and after that will I cease.

8 And he smote them hip[c] and thigh with a great slaughter; and he went down and tarried in the cleft of the rock 'Etam.

9 ¶ And the Philistines went up, and encamped in Judah, and spread themselves in Lechi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Thereupon went three thousand men of Judah down to the cleft of the rock 'Etam, and said to Samson, Knowest thou not that the Philistines rule over us? and what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, To bind thee are we come down, to deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not assail me yourselves.

13 And they said unto him, thus, No; for we will (only) bind thee fast, and deliver thee into their hand; but we will in nowise kill thee. And they bound him with two new cords, and brought him up from the rock.

14 When he was come unto Lechi, the Philistines shouted against him; but the Spirit of the LORD came suddenly over him, and the cords that were upon his arms became as flax threads that are burnt with fire, and his bands melted from off his hands.

15 And he found a fresh jaw-bone of an ass, and put forth his hand, and took it, and smote therewith a thousand men.

16 And Samson said, With a jaw-bone of an ass, heaps upon heaps, with the jaw-bone of an ass have I smitten a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place Ramath-lechi.[b]

18 And he became very thirsty, and he called on the LORD, and said, Thou hast granted through the hand of thy servant this great deliverance;[c] and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave a hollow place that was at Lechi, and there came forth water out of it; and he drank, and his spirit came again, and he revived; wherefore he called the name thereof 'En-hakkoré,[d] which is in Lechi unto this day.

20 And he judged Israel in the days of the Philistines[e] twenty years.

CHAPTER XVI.

1 ¶ Then went Samson to Gazzah, and saw there a harlot, and went in unto her.

2 And it was told to the Gazzites, saying, Samson is come hither: and they compassed him in, and lay in wait for him all the night in the gate of the city, and held themselves quiet all the night, saying, By the time it is light in the morning will we kill him.

3 And Samson lay till midnight; but he arose at midnight, and took hold of the doors of the city-gate, and the two door-posts, and tore them away with the bolt, and put them upon his shoulders, and carried them up to the top of the mount that is before Hebron.

4 ¶ And it came to pass after this, that he loved a woman in the valley of Sorek, whose name was Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, Persuade him, and see wherein his great strength lieth, and by what means we may prevail over him, that we may bind him to subdue him: and we will give thee every one of us eleven hundred pieces of silver.

6 And Delilah said to Samson, Tell me, I

[a] A proverbial phrase, meaning "in every direction."

[b] *i. e.* The lifting up of the jaw-bone, or, the casting away of the jaw-bone.

[c] Zunz and others, "victory."

[d] "The spring of him that called."

[e] Who still retained the supremacy.—REDAK.

pray thee, wherein thy great strength lieth, and wherewith thou canst be bound to subdue thee.

7 And Samson said unto her, If they bind me with seven moist cords which have not yet been dried, then shall I become weak, and be like any other of mankind.

8 And the lords of the Philistines brought up to her seven moist cords which had not yet been dried, and she bound him with them.

9 And she had men lying in wait, sitting near her in the chamber. And she said unto him, The Philistines are upon thee, Samson. And he tore the cords, as a thread of tow is torn when it toucheth[a] the fire; and his strength was not perceived.[b]

10 And Delilah said unto Samson, Behold, thou hast deceived me, and told me lies; now do tell me, I pray thee, wherewith thou canst be bound.

11 And he said unto her, If they bind me fast with new ropes that have never been used in work, then shall I become weak, and be like any other of mankind.

12 And Delilah took new ropes, and bound him therewith, and said unto him, The Philistines are upon thee, Samson. And the liers in wait were sitting in the chamber. But he tore them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast deceived me, and told me lies; do tell me wherewith thou canst be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened[c] it with the pin, and said unto him, The Philistines are upon thee, Samson. And he awakened out of his sleep, and tore away the pin of the loom, with the web.

15 And she said unto him, How canst thou say, I love thee, when thy heart is not with me? these three times hast thou deceived me, and hast not told me wherein thy great strength lieth.

16 And it came to pass, when she worried him daily with her words, and urged him, that his soul became impatient to die;[d]

17 And he told her all his heart, and said unto her, A razor hath not passed over my head; for a Nazarite of God have I been from my mother's womb; if I were shaved, my strength would depart from me, and I should become weak, and be like all other men.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once; for he hath told me all his heart. Then came the lords of the Philistines up unto her, and brought the money in their hand.

19 And she made him sleep upon her knees; and she called a man, and caused him to shave off the seven locks of his head; and she began to subdue him, and his strength departed from him.

20 And she said, The Philistines are upon thee, Samson. And he awoke out of his sleep, and thought, I will go out as at other times before, and shake myself free. But he knew not that the LORD had departed from him.

21 And the Philistines seized him, and put out his eyes, and brought him down to Gazzah, and bound him with fetters of copper; and he had to grind in the prison-house.

22 But the hair of his head began to grow again after it was shaved off.

23 ¶ And the lords of the Philistines gathered themselves together to offer a great sacrifice unto Dagon their god, and to rejoice; and they said, Our god hath delivered into our hand Samson our enemy.

24 And when the people saw him, they praised their god; for they said, Our god hath delivered into our hand our enemy, and the destroyer of our country, and him who hath slain so many of us.[e]

25 And it came to pass, when their heart was merry, that they said, Call for Samson, that he may make sport for us. And they called for Samson out of the prison-house; and he made sport before them; and they placed him between the pillars.

26 And Samson said unto the lad that held him by the hand, Suffer me (to go) and let me feel the pillars whereupon the house is supported, that I may lean upon them.

27 Now the house was full of men and women; and there were all the lords of the

[a] Heb. "smelleth."

[b] *i. e.* It seemed to require no strength in him to do this great feat.

[c] *i. e.* She wove the locks and fastened the web.

[d] Heb. "shortened."

[e] Heb. "and who multiplied our slain."

Philistines; and upon the roof were about three thousand men and women, that looked on while Samson made sport.

28 And Samson called unto the LORD, and said, O Lord Eternal, remember me, I pray thee, and do thou strengthen me only this once, O God, that I may be avenged for one[a] of my two eyes on the Philistines.

29 And Samson threw his arms around the two middle pillars upon which the house was supported, and he leaned on them, (on) one with his right hand, and (on) the other with his left.

30 And Samson said, Let me[b] die with the Philistines. And he bent (them) with might, and the house fell upon the lords, and upon all the people that were therein. So the dead whom he slew at his death were more than those whom he had slain in his life.

31 Then came[c] down his brothers and all the house of his father, and they took him up, and carried him up, and buried him between Zor'ah and Eshtaöl, in the burying-place of Manoäch his father. And he had judged Israel twenty years.

CHAPTER XVII.

1 ¶ And there was[e] a man of the mountain of Ephraim, whose name was Michayhu.

2 And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedst,[d] and spokest of also in my ears,—behold, the silver is with me; I took it. And his mother said, Blessed be my son unto the LORD.

3 And he restored the eleven hundred shekels of silver to his mother; and his mother said, I had wholly dedicated the silver unto the LORD from my hand, for my son, to make a graven and molten image; and now I will give it back unto thee.

4 Yet he gave the money[e] back unto his mother; and his mother took two hundred shekels of silver, and gave them to the silver-smith, who made thereof a graven and molten image; and it was in the house of Micah.[f]

5 And the man Micah had a house of god, and he made an ephod, and teraphim, and consecrated[g] one of his sons, who became his priest.

6 In those days there was no king in Israel: every man did what seemed right in his own eyes.

7 ¶ And there was a young man out of Beth-lechem-judah of the family of Judah,[h] but he was a Levite, and sojourned there.

8 And the man departed from the city, from Beth-lechem-judah, to sojourn where he could find (a place); and he came to the mountain of Ephraim to the house of Micah, as he was pursuing his journey.

9 And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite from Beth-lechem-judah, and I go to sojourn where I may find (a place).

10 And Micah said unto him, Remain with me, and become unto me a father and a priest, and I will give thee ten shekels of silver for the year, and suitable apparel, and thy victuals. And the Levite went in.

11 And the Levite consented to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and remained in the house of Micah.

13 Then said Micah, Now I know that the LORD will do me good, seeing I have obtained a Levite for priest.

CHAPTER XVIII.

1 In those days there was no king in Israel; and in those days the tribe of the Danites were seeking for themselves an inheritance to

---

[a] Rashi; others, "that I may execute one vengeance for my two eyes on the Philistines."

[b] Heb. "my soul."

[c] Commentators suppose that the history of chapters xvii. and xviii. occurred during the oppression of Cushan Rish'atayim, hence before the time of 'Othniël, the first judge; and that the events of xix., xx., and xxi. occurred perhaps immediately after Joshua's death. But as they have no reference to the relation of the Israelites with other nations, they have been placed at the end of the Book of Judges, so as not to interrupt the narrative.—After RASHI and PHILIPPSON

[d] *i. e.* The thief, whoever he might be.

[e] Probably he declined supplying the money himself; whereupon his mother took it herself to the silversmith.

[f] Michah, abbreviated from Michayhu.—The image was both molten and chiselled out with the graver—not two images, as the English version has it. The whole shows confused idea of religion, that people who believed in the LORD should make an image to honour him; and the entire transaction proves the bad influence of Canaanitish example on the people.

[g] Heb. "filled the hand."

[h] *i. e.* The place belonged to Judah.

dwell in: for there had not fallen to their share up to that day among the tribes of Israel a (sufficient) inheritance.

2 ¶ And the children of Dan sent from their family five men from among themselves, men of valour, from Zor'ah, and from Eshtaöl, to spy out the land, and to search it; and they said unto them, Go, search the land. And they came to the mountain of Ephraim, as far as the house of Micah, and lodged there.

3 They were just by the house of Micah, when they recognised the voice of the young man the Levite; and they turned in thither, and said unto him, Who brought thee hither? and what doest thou in this place? and what hast thou here?

4 And he said unto them, Thus and thus hath Micah done unto me; and he hired me, and I became his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way on which we are going shall be prosperous.

6 And the priest said unto them, Go in peace: before the LORD is your way on which ye will go.

7 ¶ And the five men departed, and came to Layish, and saw the people that were therein, dwelling in security, after the manner of the Zidonians, quiet and secure; and no one inflicted any wrong in the land, as hereditary ruler;[a] and they were far from the Zidonians, and had no concern with any man.

8 And they came unto their brethren to Zor'ah and Eshtaöl: and their brethren said unto them, What (news bring) ye?

9 And they said, Arise, and let us go up against them; for we have seen the land, and, behold, it is very good: and you keep still?[b] be not slothful, to go, to enter to take possession of the land.

10 When ye enter, ye will come unto a secure people, and the land is roomy; for God hath given it into your hand; a place where there is no want of any thing that is on the earth.

11 ¶ And there went from there of the family of the Danites, out of Zor'ah and out of Eshtaöl, six hundred men girded with weapons of war.

12 And they went up, and encamped in Kiryath-ye'arim, in Judah; wherefore they called that place Machaneh-dan until this day; behold, it is behind Kiryath-ye'arim.

13 And they passed thence unto the mountain of Ephraim, and came as far as the house of Micah.

14 Then commenced the five men that had gone to spy out the country of Layish, and said unto their brethren, Do ye know that there are in these houses an ephod, and teraphim, and a graven and molten image? and now consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, unto the house of Micah, and asked him after his welfare.[c]

16 And the six hundred men who were of the children of Dan, girded with their weapons of war, remained standing by the entrance of the gate.

17 And the five men that had gone to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image; and the priest stood in the entrance of the gate with the six hundred men that were girded with the weapons of war.

18 And these went into Micah's house, and took the graven image, the ephod, and the teraphim, and the molten image; and the priest said unto them, What are ye doing?

19 And they said unto him, Be still, lay thy hand upon thy mouth, and go with us, and become to us a father and a priest: is it better that thou be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart became glad, and he took the ephod, and the teraphim, and the graven image, and came into the midst of the people.

21 And they turned and went away, and

[a] After Sachs; and means then, that there was no contest and its consequent wrong and injuries arising, as so frequently, from a quarrel about the succession. Philippson comments that no ruler in the vicinity had the power to injure them; whence their security.

[b] Abarbanel, "But you keep still?" *i. e.* keep your expedition a secret. Rashi and others, "And you remain idle?" *i. e.* hesitate to go thither.

[c] Lit. "Asked him concerning (his) peace," *i.e.* "saluted him."

placed the little ones and the cattle and the heavy things before them.

22 When they were at a distance from the house of Micah, the men that were in the houses near to Micah's house were called together, and they overtook the children of Dan.

23 And they called unto the children of Dan, who turned their faces, and said unto Micah, What aileth thee, that thou hast called out thy people?

24 And he said, My god which I made have ye taken away, and the priest, and are gone away; and what have I more? and what is this ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Cause not thy voice to be heard among us, lest men of an imbittered spirit assail thee, and thou lose thy life, with the life of thy household.

26 And the children of Dan went on their way; and when Micah saw that they were too strong for him, he turned and went back unto his house.

27 And they took what Micah had made, and the priest whom he had had, and came over Layish, over a people that were quiet and secure; and they smote them with the edge of the sword, and the city they burnt with fire.

28 And there was no deliverer; because it was far from Zidon, and the people had no business with any man; and it was in the valley that lieth by Beth-rechob. And they rebuilt the city, and dwelt therein.

29 And they called the name of the city, Dan, after the name of Dan their father, who was born unto Israel: nevertheless, Layish was the name of the city at first.

30 And the children of Dan erected for themselves the graven image: and Jonathan, the son of Gershom, the son of Menasseh,[a] he and his sons were priests to the tribe of Dan until the day of the exile of the land.[b]

31 And they set up for themselves Micah's graven image, which he had made, all the time that the house of God was in Shiloh.

CHAPTER XIX.

1 ¶ And it came to pass in those days, when there was no king in Israel,[c] that there was a certain Levite sojourning on the lower edge of the mountain of Ephraim, who took to himself a concubine out of Beth-lechem-judah.

2 And his concubine became faithless unto him, and she went away from him unto her father's house to Beth-lechem-judah, and was there one year[d] and four months.

3 And then her husband arose, and went after her, to speakly friendly unto her, to bring her back; and he had his servant with him, and a couple of asses: and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, detained him; and he abode with him three days: and they ate and drank, and lodged there.

5 And it came to pass on the fourth day, that they arose early in the morning, and he rose up to depart; but the damsel's father said unto his son-in-law, Comfort thy heart with a morsel of bread, and afterward can ye go your way.

6 And they sat down, and both of them ate together and drank; and the damsel's father said unto the man, Do consent, I pray thee, and tarry all night, and let thy heart be merry.

7 Still the man rose up to depart; but his father-in-law urged him, and he turned back and lodged there.

8 And when he arose early in the morning on the fifth day to depart, the damsel's father said, Comfort thy heart, I pray thee, and tarry until the decline of the day: and both of them did eat.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day draweth toward evening, tarry all night, I pray you: behold, it is the resting time of day, lodge here, and let thy heart be merry; and you may get

[a] This is said to stand for Moses, the נ of מנשה being written suspended, indicating that it is superfluous.

[b] Redak refers this to the capture of the ark by the Philistines. (1 Sam. iv. 11.)

[c] The history of the lawless act here described is well introduced in this manner, as it could not have occurred when the law of God was properly administered.

[d] Others, "four whole months."

early to-morrow on your way, and go then to thy tent.

10 But the man would not tarry that night, but he rose up and went away, and came as far as opposite Jebus, which is Jerusalem; and he had with him two saddled asses, and his concubine also was with him.

11 When they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn into one of the cities of the stranger, that are not belonging to the children of Israel; but we will pass on as far as Gib'ah.

13 And he said unto his servant, Come, and let us draw near to one of these places; and let us lodge all night in Gib'ah, or in Ramah.

14 And they passed on and went forward; and the sun went down unto them by Gib'ah, which belongeth to Benjamin.

15 And they turned aside thither, to go in to lodge in Gib'ah; and when he went in, he sat down in the street of the city; for there was no man that brought them into his house to lodge.

16 And, behold, an old man was coming from his work out of the field at evening, and this man was from the mountain of Ephraim, and he sojourned in Gib'ah; but the men of the place were Benjamites.

17 And he lifted up his eyes, and saw the wayfaring man in the street of the city: and then said the old man, Whither goest thou? and whence comest thou?

18 And he said unto him, We are passing from Beth-lechem-judah toward the lower edge of the mountain of Ephraim; from there am I, and I went as far as Beth-lechem-judah; but I am going to the house of the LORD; and there is no man that bringeth me into his house.

19 Yet there is both straw and provender for our asses; and there are also bread and wine for me, and for thy handmaid, and for the young man who is with thy servants; there is no want of any thing.

20 And the old man said, Peace be with thee; only let all thy wants lie upon me; at least lodge not in the street.

21 So he brought him to his house, and gave provender unto the asses: and they washed their feet, and they ate and drank.

22 As they were making their hearts merry, behold, the men of the city, worthless people, beset the house round about, knocking at the door; and they said to the master of the house, the old man, thus, Bring forth the man that is come to thy house, that we may know him.

23 And the man, the master of the house, went out unto them, and said unto them, No, my brethren, I pray you, act not wickedly; since this man is once come into my house, do not this scandalous thing.

24 Behold, here is my daughter a virgin, and his concubine; let me bring them out now, and humble ye them, and do to them what seemeth good in your eyes; but unto this man do not this scandalous thing.

25 But the men would not hearken to him; so the man took hold of his concubine, and brought her forth unto them into the street; and they knew her, and ill-used her all the night until the morning; and they let her go when the day began to dawn.

26 Then came the woman (home) in the early part of the morning, and fell down at the door of the man's house where her lord was, (and lay) till it was light.

27 And when her lord rose up in the morning, and opened the doors of the house, and went out to go on his way: behold, the woman, his concubine, was lying at the door of the house, with her hands upon the threshold.

28 And he said unto her, Rise up, and let us be going; but no one answered. Then he took her upon the ass, and the man rose up, and went unto his place.

29 And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, according to her bones, into twelve pieces, and sent her about in all the territory of Israel.

30 And it happened, that whoever saw it said, There hath no such deed been done or seen from the day that the children of Israel came up out of the land of Egypt until this day: reflect well on it, give advice, and speak.

CHAPTER XX.

1 ¶ Then went out all the children of Israel, and the congregation was assembled

together as one man, from Dan even to Beër-sheba', with the land of Gil'ad, unto the LORD in Mizpah.

2 And there presented themselves the chiefs[a] of all the people, of all the tribes of Israel, in the assembly of the people of God, four hundred thousand men on foot that drew the sword.

3 ¶ (And the children of Benjamin heard that the children of Israel were gone up to Mizpah.) And the children of Israel said, Speak, how did this wickedness take place?

4 And the Levite, the husband of the woman that was murdered, answered and said, I came to Gib'ah that belongeth to Benjamin, I and my concubine, to stay one night,

5 When the men of Gib'ah rose against me, and beset the house round about against me by night; me they intended to slay; and my concubine they humbled, so that she died.

6 And I took hold of my concubine and cut her in pieces, and sent her about throughout all the fields of the inheritance of Israel; for they had committed incest and scandal in Israel.

7 Behold, ye are all here children of Israel: furnish for yourselves here advice and counsel.

8 And all the people then arose as one man, saying, We will not go any of us to his tent, neither will we turn any of us into his house.

9 And now this shall be the thing which we will do to Gib'ah: We will go up against it by lot;

10 And we will take ten men out of every hundred throughout all the tribes of Israel, and a hundred out of every thousand, and a thousand out of every ten thousand, to procure provisions for the people; that they may do, when they come to Gib'ah of Benjamin, in accordance with all the scandalous deed that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, associated together as one man.

12 ¶ And the tribes of Israel sent men through all the divisions[b] of Benjamin, saying, What wickedness is this that hath been done among you?

13 Now therefore deliver up the men, those worthless people, who are in Gib'ah, that we may put them to death, and remove evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel.

14 ¶ And the children of Benjamin gathered themselves together out of the cities unto Gib'ah, to go out to battle with the children of Israel.

15 And at that time there were numbered of the children of Benjamin out of the cities twenty and six thousand men that drew the sword, beside the inhabitants of Gib'ah, who were numbered seven hundred chosen men.

16 Among all this people there were seven hundred chosen men lame[c] in the right hand: every one of these could sling a stone at a hair, and would not miss.

17 ¶ And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew the sword: all these were men of war.

18 And they arose, and went up to Beth-el, and asked counsel of God; and the children of Israel said, Who of us shall go up at first to the battle with the children of Benjamin? And the LORD said, Judah, at first.

19 And the children of Israel rose up in the morning, and encamped against Gib'ah.

20 And the men of Israel went out to battle with Benjamin; and the men of Israel put themselves in battle-array against them by Gib'ah.

21 And the children of Benjamin came forth out of Gib'ah, and struck down[d] to the ground of the Israelites on that day twenty and two thousand men.

22 And the people the men of Israel took courage, and set themselves again in battle-array in the place where they had arrayed themselves on the first day.

23 And the children of Israel went up and wept before the LORD until the evening, and asked counsel of the LORD, saying, Shall I again

[a] After Jonathan. Philippson, after Abarbanel, renders פנות with "army corps," or "military divisions;" and translates, "and the whole people placed themselves in divisions," &c.

[b] Lit. "Tribes."

[c] Others, "Left-handed;" others, "using both hands." (See above, iii. 15.)

[d] Lit. "destroyed."

approach to battle with the children of Benjamin my brother? And the LORD said, Go up against him.

24 ¶ And the children of Israel came near against the children of Benjamin on the second day.

25 And Benjamin went forth against them out of Gib'ah on the second day, and struck down to the ground of the children of Israel again eighteen thousand men: all these were men that drew the sword.

26 Now all the children of Israel, and all the people, went up, and came unto Beth-el, and wept, and sat there before the LORD, and fasted on that day until the evening, and offered burnt-offerings and peace-offerings before the LORD.

27 And the children of Israel inquired of the LORD, (for there was the ark of the covenant of God in those days,

28 And Phinehas, the son of Elazar, the son of Aaron, stood before it in those days,) saying, Shall I yet continue to go out to battle with the children of Benjamin my brother, or shall I forbear? And the LORD said, Go up; for to-morrow will I deliver him into thy hand.

29 And Israel set men to lie in wait round about Gib'ah.

30 ¶ And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gib'ah, as at previous times.

31 And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite some of the people, and kill,[a] as at previous times, in the highways, of which one goeth up to Beth-el, and the other to Gib'ah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They are defeated before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Ba'al-thamar: and those that lay in wait of Israel rushed forth out of their place, out of the meadows of Gib'ah.

34 And there came against Gib'ah ten thousand chosen men out of all Israel, and the battle was severe; but they knew not that the evil was overtaking them.

35 ¶ And the LORD smote Benjamin before Israel; and the children of Israel destroyed of the Benjamites on that day twenty and five thousand and one hundred men: all these were those that drew the sword.

36 And the children of Benjamin saw that they[b] were defeated; for the men of Israel gave place to the Benjamites, because they trusted unto those that lay in wait whom they had set against Gib'ah.

37 And those in ambush hastened, and spread themselves over Gib'ah; and those that lay in wait moved along, and smote all the city with the edge of the sword.

38 Now there was an understanding between the men of Israel and those that lay in wait, that they should make an abundance of columns of smoke rise up out of the city.

39 And when the men of Israel turned round in the battle, and Benjamin began to smite and kill of the men of Israel about thirty persons; for they said, Surely they are entirely defeated before us, as in the first battle:

40 Then began the cloud[c] to arise up out of the city as a pillar of smoke; and when the Benjamites looked behind them, behold, the flames of all the city were ascending up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed; for they saw that the evil had overtaken them.

42 Therefore they turned round before the men of Israel unto the way to the wilderness; but the battle overtook them; and those who came out of the cities destroyed them in the midst of them.

43 They enclosed the Benjamites round about, chased them, they overtook them in their places of rest,[d] as far as opposite to Gib'ah toward the rising of the sun.

---

[a] Lit. "smite of the people slain."

[b] Some refer this "they" to the "men of Israel," meaning, that the Benjamites thought in the beginning of the battle that the others were defeated, as they began to fly.

[c] Redak renders, "The flames to send up."

[d] Rashi. Others, "they trod them down with ease;" others, "they chased them to Menuchah," as though it were the name of a place.

44 And there fell of Benjamin eighteen thousand men: all these were men of valour.

45 And they turned and fled toward the wilderness unto the rock of Rimmon; and they gleaned of them in the highways five thousand men; and they pursued hard after them as far as Gid'om, and slew of them two thousand men.

46 So that all who fell on that day of Benjamin were twenty and five thousand men that drew the sword: all these were men of valour.

47 But six hundred men turned and fled into the wilderness unto the rock Rimmon, and they abode on the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city,[a] as the beasts, and all that was found: also all the cities that they came upon did they set on fire.

CHAPTER XXI.

1 ¶ Now the men of Israel had sworn in Mizpah, saying, Not any one of us shall give his daughter unto Benjamin for wife.

2 And the people came to Beth-el, and abode there till the evening, before God, and they lifted up their voices, and wept with a great lamentation;

3 And they said, Wherefore, O LORD, God of Israel, is this come to pass in Israel, that there should be lacking this day out of Israel one tribe?

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt-offerings and peace-offerings.

5 ¶ And the children of Israel said, Who is there among all the tribes of Israel that came not up with the congregation unto the LORD? For there had been taken the great oath concerning him that came not up to the LORD to Mizpah, saying, He shall surely be put to death.

6 And the children of Israel felt regret for Benjamin their brother, and they said, One tribe hath this day been cut down from Israel.

7 What shall we do as respecteth wives for those that remain, since we have sworn by the LORD that we will give none of our daughters unto them for wives?

8 And they said, What one is there of the tribes of Israel that came not up unto the LORD to Mizpah? And, behold, there had not come to the camp a man from Yabesh-gil'ad to the assembly.

9 For the people were numbered, and, behold, there was not present a man of the inhabitants of Yabesh-gil'ad.

10 And the congregation sent thither twelve thousand persons of the valiant men, and commanded them, saying, Go and smite the inhabitants of Yabesh-gil'ad with the edge of the sword, with the women and the children.

11 And this is the thing that ye shall do, every male, and every woman that hath known (man) by lying with him, shall ye devote.

12 And they found among the inhabitants of Yabesh-gil'ad four hundred young virgins that had not known man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan.

13 ¶ And the whole congregation sent and spoke to the children of Benjamin that were on the rock Rimmon, and[b] offered them peace.

14 And Benjamin returned at that time: and they gave unto them the wives whom they had saved alive out of the women of Yabesh-gil'ad; but they found not sufficient for them in this way.

15 And the people felt regret for Benjamin; because that the LORD had made a breach in the tribes of Israel.

16 ¶ And the elders of the congregation said, What shall we do for those that remain as respecteth wives; because the women have been destroyed out of Benjamin?

17 And they said, Their inheritance[c] must be secured for Benjamin, that not a tribe may be blotted out from Israel.

18 Nevertheless we ourselves are not able to give them wives of our own daughters; for the children of Israel have sworn, saying,

---

[a] Rashi. Sachs and others render כתם not as כתים with "people," but "entirely;" thus, "the entire city, no less than the cattle," &c.

[b] Lit. "and proclaimed to them peace."

[c] Lit. "An inheritance of escape shall be for Benjamin;" *i. e.* care must be taken that the possessions of this tribe shall remain with it, and not be diverted by its extinction.

Cursed be he that giveth a wife to Benjamin.

19 ¶ And they said, Behold, there is a feast of the LORD in Shiloh from year to year[a] (at a place) which is on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 And they commanded the children of Benjamin, saying, Go ye and lie in wait in the vineyards;

21 And look out, and, behold, if the daughters of Shiloh go out to dance in dances: then come ye forth out of the vineyards, and snatch you every man his wife from the daughters of Shiloh, and go then to the land of Benjamin.

22 And it shall be, when their fathers or their brothers come to contend with us, that we will say unto them, Be favourable[b] unto them for our sakes; because we took not for each man his wife in the war; (and) because ye yourselves did not give them unto them, that ye should at this time be guilty.

23 And the children of Benjamin did so, and took themselves wives, according to their number, from the dancers whom they had stolen away; and they went and returned unto their inheritance, and rebuilt the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from there every man to his inheritance.

25 In those days there was no king in Israel: every man did what was right in his own eyes.

THE FIRST BOOK OF SAMUEL,

ספר שמואל א׳.

CONTAINING THE HISTORY OF ISRAEL FROM THE BIRTH OF SAMUEL TO THE DEATH OF SAUL.

CHAPTER I.

1 AND there was a certain man of Ramathayim-zophim, of the mountain of Ephraim, whose name was Elkanah, the son of Yerocham, the son of Elihu, the son of Tochu, the son of Zuph, an Ephrathite.

2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city from year to year to prostrate himself and to sacrifice unto the LORD of hosts in Shiloh. And at that place were the two sons of Eli, Chophni and Phinehas, priests of the LORD.

4 And when the day was come that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions;

5 But unto Hannah he gave a double portion; for Hannah he loved (greatly); but the LORD had shut up her womb.

6 And her rival also provoked her continually, in order to make her fret; because the LORD had shut up her womb.

7 And as he did so[c] year by year, as often as she went up to the house of the LORD, so did she provoke her; wherefore she wept, and did not eat.

8 Then said to her Elkanah her husband, Hannah, why wilt thou weep? and why wilt thou not eat? and why should thy heart be grieved? am not I better to thee than ten sons?

[a] *i. e.* Once every year at a particular period.

[b] Sachs and Philippson translate, "grant them," *i. e.* the young women, "to us; for we have not taken a wife for each in the battle, (*i. e.* against Yabesh,)" &c.—The guilt referred to is the breaking of the oath, which they declared was not incurred, since the maidens were taken by the Benjamites, not given to them voluntarily by their parents

[c] "And so it happened," &c.—PHILIPPSON.

9 And Hannah rose up after they had eaten in Shiloh, and after they had drunk; and 'Eli the priest was sitting upon a chair by the door-post of the temple of the LORD.

10 But she had bitterness of soul,[a] and prayed unto the LORD, and wept greatly.

11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man-child: then will I give him unto the LORD all the days of his life, and no razor shall come upon his head.

12 And it came to pass, as she continued praying long before the LORD, that 'Eli watched her mouth.

13 Now as for Hannah, she spoke in her heart; only her lips moved, but her voice could not be heard;[b] wherefore 'Eli regarded her as a drunken woman.

14 And 'Eli said unto her, How long wilt thou be drunken? put away thy wine from off thee.

15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit; but neither wine nor strong drink have I drunk, and I have poured out my soul before the LORD.

16 Esteem not thy handmaid as a worthless woman; for out of the abundance of my grief and vexation have I spoken hitherto.

17 Then 'Eli answered and said, Go in peace; and may the God of Israel grant thy petition which thou hast asked of him.

18 And she said, Let thy handmaid find grace in thy eyes. The woman then went on her way, and did eat, and her countenance was no longer as before.

19 And they rose up early in the morning, and prostrated themselves before the LORD, and returned, and came to their house at Ramah; and Elkanah knew Hannah his wife; and the LORD remembered her.

20 And it came to pass,[c] after the lapse of some time, that Hannah conceived, and bore a son; and she called his name Samuel,[d] saying, Because from the LORD have I asked him.

21 And the man Elkanah went up, with all his house, to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah did not go up; for she said unto her husband, So soon as the child shall be weaned, then I will bring him, that he may appear before the LORD, and abide there for ever.[e]

23 And Elkanah her husband said unto her, Do what seemeth good in thy eyes; tarry until thou hast weaned him; only may the LORD fulfil his word. So the woman remained behind, and gave her son suck until she weaned him.

24 And she took him up with her, when she had weaned him, with three bullocks, and one ephah of flour, and a bottle of wine, and she brought him unto the house of the LORD at Shiloh; although the child was yet young.

25 And they slew a bullock, and brought the child to 'Eli.

26 And she said, Pardon, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, to pray unto the LORD.

27 For this lad did I pray; and the LORD hath granted me my petition which I asked of him;

28 Therefore also have I lent him, for my part, to the LORD; all the days that have been assigned to him shall he be lent to the LORD. And he bowed himself there before the LORD.

CHAPTER II.

1 ¶ And Hannah prayed, and said, My heart is glad in the LORD, my horn is exalted through the LORD: my mouth is enlarged[f] over my enemies; because I rejoice in thy salvation.

2 There is none holy like the LORD; for there is none beside thee; and there is not any rock like our God.

3 Talk no more so exceeding proudly; let not arrogance come out of your mouth; for a God of knowledge is the LORD, and by him are actions weighed.

4 The bow of the mighty is broken, and those that stumbled are girded with strength.

5 They that were full hire themselves out

[a] *i. e.* Felt deep and corroding grief.

[b] Prayer to be acceptable to God should be the outpouring of sincere feeling, and needs not a loud voice.

[c] Redak; "When the usual time after Hannah had conceived was come about, that," &c.

[d] Properly, Shemuël, from שאול כאל "asked of God;" or, שמע אל "God hath heard," *i. e.* my prayer.

[e] *i. e.* So long as he lives. The עד in the first part of the verse has been given after Philippson.

[f] *i. e.* "I open it wide and boldly."

for bread; and they that were hungry cease (from labour): while the barren hath born seven, she that hath many children fadeth away.

6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD maketh poor and maketh rich: he bringeth low and also lifteth up.

8 He raiseth up out of the dust the poor, from the dunghill he lifteth up the needy, to set them among nobles, and he assigneth them the throne of glory; for the LORD'S are the pillars of the earth, on which he hath set the world.

9 He ever guardeth the feet of his pious ones, and the wicked shall be made silent in darkness; for not by strength can man prevail.

10 The LORD—his adversaries will be crushed; out of heaven will he thunder upon them: the LORD will judge the ends of the earth; and he will give strength unto his king, and lift up the horn of his anointed.

11 ¶ And Elkanah went to Ramah to his house. And the lad was ministering unto the LORD before 'Eli the priest.

12 And the sons of 'Eli were worthless men: they knew not the LORD.

13 And the custom of the priests with the people was, that, when any man offered a sacrifice, the priest's servant came, while (the man) was seething the flesh, with a fork with three teeth in his hand;

14 And he struck it into the pan, or the kettle, or the caldron, or the pot; (and) all that the fork brought up the priest took away with it. So did they unto all the Israelites that came thither, to Shiloh.

15 Even[a] before they had yet burnt the fat, the priest's servant would come, and say to the man that sacrificed, Give flesh to roast for the priest; for he will not take from thee sodden flesh, but raw.

16 And if the man said unto him, They will surely presently burn the fat, and then take whatever thy soul may long for: then would he say, No; but thou shalt give it me now; and if not, I will it take by force.

17 And the sin of the young men was very great before the LORD; for the men[b] despised the offering of the LORD.

18 But Samuel was ministering before the LORD, being a lad, girded with a linen ephod.

19 Moreover his mother used to make him a little overcoat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20 And 'Eli blessed Elkanah and his wife, and said, May the LORD give thee seed from this woman instead of the loan who is lent to the LORD. And they went back unto his place.

21 And truly the LORD visited Hannah, and she conceived, and bore three sons and two daughters. And the lad Samuel grew up before the LORD.

22 ¶ Now 'Eli was very old, and heard all that his sons were in the habit of doing unto all Israel; and how they would lie with the women that assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why will ye do such things? for I hear of your evil dealings from all this people.

24 No, my sons; for the report that I hear is not good, which the LORD'S people spread abroad.[c]

25 If one man sin against another, the judge shall judge him; but if against the LORD a man should sin, who shall pray for him? Nevertheless would they not hearken unto the voice of their father, because the LORD desired to slay them.

26 And the lad Samuel was constantly growing and increasing in favour both with the LORD, and also with men.

27 ¶ And there came a man of God unto 'Eli, and said unto him, Thus hath said the LORD, Did I (not) appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I (not) choose him out of all

[a] The priests had of sacrifices the breast and shoulder, and this was theirs only after the fat was burnt. Hence, their exaction was so odious, especially as they showed such a disrespect for the proper service, that they would be served before they had completed the duties demanded of them.

[b] Some refer this to the people who formerly sacrificed, who obtained a disgust for offerings so shamefully abused by the priests. Others refer "the men" to 'Eli's sons, who acted unworthily with the sacrifices as hypocrites of all ages do, seeking the sanctuary for their worldly advancement.

[c] Others, "that you mislead the LORD'S people to sin." Our version is after Rashi. (See Exod. xxxvi. 6.)

the tribes of Israel to me as a priest, to offer upon my altar, to burn incense, to wear an ephod before me? and did I (not) give unto the house of thy father all the fire-offerings of the children of Israel?

29 Wherefore kick ye at my sacrifice and at my meat-offering, which I have commanded in(my)habitation? and (why) honouredst thou thy sons above me, to fatten yourselves with the first of every offering of Israel my people?

30 Therefore saith the LORD the God of Israel, I had indeed said, Thy house, and the house of thy father, should walk before me for ever; but now, saith the LORD, Be it far from me; for those that honour me will I honour, and those that despise me shall be lightly esteemed.

31 Behold, days are coming, that I will hew off thy arm, and the arm of thy father's house, so that there shall not be an old man in thy house.

32 And thou shalt behold a rival[a] in my habitation, in all that by which he[b] will do good for Israel: and there shall not be an old man in thy house in all times.

33 And yet I will not cut off the men descended from thee[c] from my altar, to consume thy eyes, and to grieve thy soul: and all the increase of thy house shall die as (vigorous) men.

34 And this shall be unto thee the sign, that shall happen on thy two sons, on Chophni and Phinehas: On one day shall they, both of them, die.

35 And I will raise up to me a faithful priest, who shall do in accordance with what is in my heart and in my mind; and I will build for him an enduring house; and he shall walk before my anointed in all times.

36 And it shall come to pass, that whoever is left in thy house shall come to bow down to him for a gera[d] of silver and a loaf of bread, and shall say, Attach me, I pray thee, unto one of the priestly offices, that I may eat a piece of bread.

CHAPTER III.

1 ¶ And the lad Samuel was ministering unto the LORD before 'Eli. And the word of the LORD was scarce in those days: prophecy was not extended.

2 And it came to pass one day, when 'Eli was lying down in his place, and his eyes had begun to grow dim, he could not see;

3 And the lamp of God had not yet gone out, while Samuel was lying down in (the hall of) the temple of the LORD, where the ark of God was;

4 That the LORD called Samuel: and he said, Here am I.

5 And he ran unto 'Eli, and said, Here am I; for thou didst call me. And he said, I did not call: lie down again. And he went and lay down.

6 And the LORD continued to call again, Samuel. And Samuel arose and went to 'Eli, and said, Here am I; for thou didst call me. And he answered, I did not call, my son: lie down again.

7 And Samuel knew not yet the LORD, nor had the word of the LORD been as yet revealed unto him.

8 And the LORD continued to call, Samuel, the third time; and he arose and went to 'Eli, and said, Here am I; for thou didst call me. And 'Eli then perceived that the LORD was calling the lad.

9 And 'Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. And Samuel went and lay down in his place.

10 And the LORD came, and placed himself, and called as at previous times, Samuel, Samuel. And Samuel said, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 On that day will I fulfil on 'Eli all

[a] After Rashi. Others render צר adverbially, "Thou wilt look about thee with envy." But it means simply that 'Eli, or his descendants, should be compelled to see in God's house one who should supersede them.

[b] "He" refers to the rival, and means "the good which he shall be permitted to effect." Rashi renders, "on all, when it shall go well with Israel."

[c] Lit. "I will not cut off a man unto thee;" *i. e.* there shall be descendants from 'Eli, so that there may ever be some of them to serve at the altar under the conditions named.

[d] *i. e.* A small coin. The meaning is, that though 'Eli was both judge and high-priest, his descendants should apply to the new head for means of support.

that I have spoken concerning his house: I will begin and finish."

13 And I tell him that I will judge his house for ever; for the iniquity that he knew that his sons were drawing a curse on themselves,[b] and he restrained them not.

14 And therefore have I sworn unto the house of 'Eli, that the iniquity of 'Eli's house shall not be atoned for with sacrifice or meat-offering for ever.

15 And Samuel lay until the morning, when he opened the doors of the house of the LORD; and Samuel feared to tell the vision unto 'Eli.

16 But 'Eli called Samuel, and said, Samuel, my son. And he said, Here am I.

17 And he said, What is the word which he hath spoken unto thee? do not, I pray thee, conceal it from me: may God do to thee thus, and continue to do so, if thou conceal any thing from me of all the word that he hath spoken unto thee.

18 And Samuel told him all the words, and concealed nothing from him. And he said, He is the LORD: let him do what seemeth good in his eyes.

19 And Samuel grew up, and the LORD was with him, and he did not let fall any one of all his words to the ground.

20 And thus knew all Israel from Dan even to Beër-sheba' that Samuel was accredited as a prophet of the LORD.

21 ¶ And the LORD continued to appear in Shiloh; for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

CHAPTER IV.

1 And the word of Samuel became known to all Israel. Now Israel went out against the Philistines to battle, and encamped beside Eben-ha'ezer;[c] and the Philistines encamped in Aphek.

2 And the Philistines put themselves in battle-array against Israel; and the battle became general,[d] and Israel was smitten before the Philistines: and they slew on the battle-ground[e], in the field, about four thousand men.

3 And when the people were come back into the camp, the elders of Israel said, Wherefore hath the LORD smitten us this day before the Philistines? Let us bring over to us out of Shiloh the ark of the covenant of the LORD, that it may come in the midst of us, and deliver us out of the hand of our enemies.

4 So the people sent to Shiloh, and they brought away from there the ark of the covenant of the LORD of hosts, who dwelleth over the cherubim: and the two sons of 'Eli, Chophni and Phinehas, were there with the ark of the covenant of God.

5 And it happened when the ark of the covenant of the LORD came into the camp, that all Israel set up a great shout, so that the earth trembled.

6 And when the Philistines heard the noise of the shouting, they said, What meaneth the noise of this great shouting in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid; for they said, God is come into the camp. And they said, Wo unto us! for the like of this hath not been, yesterday or the day before.

8 Wo unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with every plague in the wilderness.

9 Be strong, and act like men, O Philistines, so that ye become not servants unto the Hebrews, as they have been servants to you: therefore act like men, and fight.

10 And the Philistines fought, and the Israelites were smitten, and they fled every man unto his tent: and the defeat was very great; and there fell of Israel thirty thousand men on foot.

11 And the ark of God was taken; and the two sons of 'Eli, Chophni and Phinehas, died also.

12 And there ran a man of Benjamin from the battle-field, and came to Shiloh on the same day, with his clothes rent, and earth upon his head.

13 And when he came, lo, 'Eli was sitting upon a chair by the wayside watching; for his heart was anxious for the ark of God.

---

[a] Heb. "beginning and ending." Philippson, "from the beginning to the end."

[b] "Were rendering themselves vile."—RASHI.

[c] *i. e.* The place afterward so called.

[d] Lit. "was spread out."

[e] Sachs; literally, "in the battle-array."

And when the man came to tell it in the city, all the city cried out.

14 And when 'Eli heard the noise of the crying, he said, What meaneth the noise of this multitude? And the man came in hastily, and told it to 'Eli.

15 Now 'Eli was ninety and eight years old; and his eyes were fixed, so that he could not see.

16 And the man said unto 'Eli, I am the person that came from the battle-field, and I myself fled from the battle-field to-day. And he said, What was it that took place, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath also been a great slaughter among the people, and also thy two sons, Chophni and Phinehas, are dead, and the ark of God hath been taken.

18 And it came to pass, when he mentioned the ark of God, that he fell from off the chair backward by the side of the gate, and his neck was broken, and he died; for the man was old, and heavy. And he had judged Israel forty years.

19 And his daughter-in-law, the wife of Phinehas, was with child, near to be delivered: and when she heard the tidings concerning that the ark of God had been taken, and that her father-in-law and her husband were dead, she sank down and gave birth; for her pains came suddenly upon her.

20 And at the moment of her dying, the women that stood around her spoke (unto her), Fear not; for a son hast thou born. But she answered not, nor did she take it to heart.

21 And she named the child I-chabod,[a] saying, Glory is departed from Israel; because of the taking away of the ark of God, and because of her father-in-law and her husband.

22 And she said, Glory is departed from Israel; for the ark of God hath been taken away.

CHAPTER V.

1 ¶ And the Philistines took the ark of God, and brought it from Eben-ha'ezer unto Ashdod.

2 And the Philistines took the ark of God, and brought it into the house of Dagon, and set it by Dagon.

3 And when the people of Ashdod arose early on the morrow, behold, Dagon was lying upon his face on the earth before the ark of the LORD. And they took Dagon, and set him again in his place.

4 And when they arose early on the morning of the following day, behold, Dagon was lying upon his face on the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the fish portion[b] was left on him.

5 Therefore do the priests of Dagon, and all that come into Dagon's house, not step on the threshold of Dagon in Ashdod even until this day.

6 ¶ And the hand of the LORD became heavy upon the people of Ashdod, and he destroyed them, and smote them with hemorrhoids, even Ashdod and its territory.

7 And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not remain with us; for his hand is sore upon us, and upon Dagon our god.

8 And they sent and gathered together all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be removed unto Gath. And they removed the ark of the God of Israel thither.

9 And it happened, after they had removed it, that the hand of the LORD was against the city with a very great confusion; and he smote the men of the city, both small and great, and they had hemorrhoids in their secret parts.

10 And they sent away the ark of God to 'Ekron. And it came to pass, as the ark of God came to 'Ekron, that the 'Ekronites cried out, saying, They have removed to us[c] the ark of the God of Israel, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, that it may return to its own place, so that it may not

[a] This means, "No honour."—RASHI.

[b] No doubt that Dagon was represented as a human figure above, terminating in a fish body.

[c] "Heb. Me, to slay me and my people."—This construction, moreover, occurs frequently to represent nations as individuals; although the plural is meant.

slay us, and our people; for there was a confusion of death throughout all the city; the hand of God was very heavy there.

12 And the people that did not die were smitten with the hemorrhoids; and the lamentation of the city went up to heaven.

CHAPTER VI.

1 ¶ And the ark of the LORD was in the fields of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do with the ark of the LORD? let us know wherewith we shall send off it to its place.

3 And they said, If ye send away the ark of the God of Israel, send it not away empty; but ye must to a certainty return him[a] a trespass-offering: then will ye be healed, and it will be known to you why his hand is not removed from you.

4 And they said, What shall be the trespass-offering that we shall return to him? And they answered, According to the number of the lords of the Philistines, five golden hemorrhoids, and five golden mice;[b] for one plague affected them all, and your lords.

5 Therefore make images of your hemorrhoids, and images of your mice that devastate the land;[c] and give glory unto the God of Israel: perhaps he will lighten his hand from off you, and from off your gods, and from off your land.

6 And why will ye harden your heart, just as the Egyptians and Pharaoh hardened their heart? Did not they, when he had wrought wonderful deeds among them, dismiss them, and they departed?

7 And now make a new wagon, and take two milch-cows, on which there hath come no yoke, and harness the cows to the wagon, and bring their calves home away from them:

8 And take the ark of the LORD, and place it into the wagon; and the articles of gold, which ye return him as a trespass-offering, ye must put in a casket alongside of it; and then send it away, that it may go.

9 And then see, if it go up by the way to its own boundary, to Beth-shemesh, then hath he done us this great evil; but if not, then shall we know that not his hand hath smitten us; it is a chance which hath happened to us.

10 And the men did so; and they took two milch-cows, and harnessed them to the wagon, and their calves they shut up at home:

11 And they placed the ark of the LORD in the wagon, and the casket with the mice of gold and images of their hemorrhoids.

12 And the cows went straight forward on the way on the road to Beth-shemesh: on one high-way they did go along, lowing as they went, and turned not aside to the right or to the left; and the lords of the Philistines went after them as far as the border of Beth-shemesh.

13 And they of Beth-shemesh were reaping their wheat-harvest in the valley; and when they lifted up their eyes, and saw the ark, they rejoiced to see it.

14 And the wagon came to the field of Joshua, the Beth-shemite, and stood still there; and there was a great stone; and they split the wood of the wagon, and the cows they offered as a burnt-offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the casket that was with it, wherein were the articles of gold, and put them on the great stone; and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices on the same day unto the LORD.

16 And when the five lords of the Philistines had seen it, they returned to 'Ekron on the same day.

17 ¶ And these are the golden hemorrhoids which the Philistines returned as a trespass-offering unto the LORD: For Ashdod one, for Gazzah one, for Ashkelon one, for Gath one, for 'Ekron one.

18 ¶ And the golden mice were according to the number of all the cities of the Philistines under the five lords, from the fortified city, down to the open village, even unto the

[a] *i. e.* The God of Israel. Sachs and others, "it," referring to the ark.

[b] Probably this was the plague of field-mice, which destroyed the crops. But Philippson, after Abarbanel, supposes that it means a local disease, called "mouse," as now "cancer," denotes a peculiar malady.

[c] It was customary for the ancient heathen to offer to their gods such monuments of their deliverance as represented the evils from which they had been rescued; and Tavernier (Travels, p. 92) informs us, that among the Indians, when a pilgrim goes to one of the pagodas for a cure, he brings the figure of the member affected, made of gold, silver, or copper, according to his circumstances, which he offers to his god.

great stone[a] whereon they had set down the ark of the LORD, and which is unto this day in the field of Joshua, the Beth-shemite.

19 And he smote among the men of Beth-shemesh, because they had looked into the ark of the LORD, namely, he smote among the people seventy men and fifty thousand men:[b] and the people mourned because the LORD had caused among the people a great slaughter.

20 And the men of Beth-shemesh said, Who is able to stand before the LORD, this holy God? and to whom shall it go up away from us?

21 And they sent messengers to the inhabitants of Kiryath-ye'arim, saying, The Philistines have brought back the ark of the LORD: come ye down, and fetch it up to you.

CHAPTER VII.

1 And the men of Kiryath-ye'arim came, and fetched up the ark of the LORD, and brought it unto the house of Abinadab on the hill, and Elazar his son they sanctified to guard the ark of the LORD.

2 ¶ And it came to pass, from the time the ark remained in Kiryath-ye'arim, and the time was long, and it was twenty years: that all the house of Israel followed anxiously after the LORD.

3 And Samuel said unto all the house of Israel, as followeth, If with all your heart ye do return unto the LORD, then put away the gods of the stranger and the 'Ashtaroth from your midst, and direct your heart unto the LORD, and serve him alone: and then will he deliver you out of the hand of the Philistines.

4 Then did the children of Israel put away the Be'alim and the 'Ashtaroth, and served the LORD alone.

5 ¶ And Samuel said, Assemble all Israel together at Mizpah, and I will pray in your behalf unto the LORD.

6 And they assembled themselves together at Mizpah, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpah.

7 And when the Philistines heard that the children of Israel had assembled themselves at Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Do not abstain,[c] so as not to cry for us unto the LORD our God, that he may help us out of the hand of the Philistines.

9 And Samuel took one sucking lamb, and offered it for an entire burnt-offering unto the LORD: and Samuel cried unto the LORD in behalf of Israel; and the LORD answered him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel; but the LORD thundered with a loud noise on that day over the Philistines, and brought them into confusion, and they were smitten before Israel.

11 And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, as far as below Beth-car.

12 And Samuel took one stone, and set it between Mizpah and Shen, and called its name Eben-ha'ezer,[d] saying, As far as this hath the LORD helped us.

13 So were the Philistines humbled, and they came no more into the territory of Israel; and the hand of the Lord was against the Philistines all the days of Samuel.[e]

14 And the cities which the Philistines had taken from Israel came again to Israel, from 'Ekron even unto Gath, and their territory did Israel deliver out of the hand of the Philistines. And there was peace between Israel and the Emorites.

15 And Samuel judged Israel all the days of his life.

16 And he went from year to year and travelled in circuit to Beth-el, and Gilgal, and Mizpah, and judged Israel in all these places.

17 And his return was to Ramah; for there was his house; and there he judged Israel: and he built there an altar unto the LORD.

[a] After Jonathan, taking אבל *Abel* for אבן *Eben*.

[b] As Beth-Shemesh was a small place, it is supposed that the seventy died of them, and the fifty thousand from all Israel. Perhaps it might be translated, "seventy among fifty thousand," *i. e.* of the crowd of that amount who were present. The last is an hypothesis of Herxheimer, after Josephus.

[c] Heb. "Be not silent from us from crying."

[d] *i. e.* The stone of help.

[e] *i. e.* While he himself held actively the reins of government.

CHAPTER VIII.

1 ¶ And it came to pass, when Samuel was old, that he appointed his sons judges over Israel.

2 And the name of his first-born was Joël;[a] and the name of his second Abiyah: they judged in Beër-sheba'.

3 But his sons walked not in his ways, and they inclined after their own advantage, and took bribes, and perverted justice.

4 ¶ Then did all the elders of Israel assemble themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons have not walked in thy ways: now appoint for us a king to judge us like all the nations.

6 But the thing was displeasing in the eyes of Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 ¶ And the LORD said unto Samuel, Hearken unto the voice of the people in all that they may say unto thee; for not thee have they rejected, but me have they rejected, that I should not reign over them.

8 In accordance with all the deeds which they have done since the day that I brought them up out of Egypt even until this day, when they forsook me, and served other gods: so do they also unto thee.

9 And now hearken unto their voice; nevertheless thou must still solemnly forewarn them, and tell them the manner[b] of the king that will reign over them.

10 ¶ And Samuel said all the words of the LORD unto the people that had asked of him a king.

11 ¶ And he said, This will be the manner of the king that will reign over you: Your sons will he take, and appoint them for himself with his chariots, and among his horsemen; and they will have to run before his chariot;

12 And to appoint for himself captains over thousands, and captains over fifties; and to plough his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots.

13 And your daughters will he take for ointment makers, and for cooks, and for bakers.

14 And your fields, and your vineyards, and your olive-yards, yea the best, will he take, and give them to his servants.

15 And of your seeds, and of your vineyards will he take the tenth, and give (the same) to his officers, and to his servants.

16 And your men-servants, and your maid-servants, and your best young men, and your asses will he take, and employ (them) for his work.

17 Of your flocks will he take the tenth: and ye yourselves will become his servants.

18 And ye will cry out on that day because of your king whom ye will have chosen for yourselves; but the LORD will not answer you on that day.

19 Nevertheless the people refused to listen to the voice of Samuel; and they said, No; but a king shall be over us;

20 That we also may ourselves be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he spoke them before[c] the ears of the LORD.

22 ¶ And the LORD said to Samuel, Hearken unto their voice, and appoint them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAPTER IX.

1 ¶ Now there was a man of Benjamin, whose name was Kish, the son of Abiël, the son of Zeror, the son of Bechorath, the son of Aphiach, the son of a Benjamite, a mighty man of valour.

2 And he had a son whose name was Saül,[d] young[e] and handsome; and there was not a man among the children of Israel handsomer than he: from his shoulders and upward he was taller than any of the people.

3 And there were lost the asses belonging to Kish, Saül's father; and Kish said to Saül his son, Do take with thee one of the servants, and arise, go seek the asses.

4 And he passed through the mountain of Ephraim, and passed through the land of Sha-

[a] Correctly, *Voël.*

[b] "Right," or "privilege."—REDAK.

[c] Lit. "in." But it means, as in verse 8, that Samuel said all this again in prayer.

[d] Correctly, "Shahûl."

[e] Philippson, "Distinguished and amiable,"—"more amiable."

lisha, but they found (them) not; then they passed through the land of Sha'alim, and there was nothing there; and he passed through the land of Benjamin, but they found them not.

5 When they were come in the land of Zuph, Saül said to his servant that was with him, Come, and let us return; lest my father relinquish the care for the asses, and become anxious for us.

6 And the other said unto him, Behold now, a man of God is in this city, and the man is honoured; all that he ever saith will surely come to pass: now let us go thither; perhaps he can tell us our way that we should go.

7 Then said Saül to his servant, But, behold, if we should go, what shall we bring to the man? for the bread is spent out of our vessels, and there is not a present[a] to bring to the man of God: what have we with us?

8 And the servant answered Saül again, and said, Behold, I have[b] here in my hand the fourth part of a shekel of silver; and I will give this to the man of God, that he may tell us our way.

9 In former times it was custom in Israel, that when a man went to inquire of God, he said thus, Come, and let us go as far as the seër; for the Prophet of the present day was in former times called a Seër.

10 Then said Saül to his servant, Thy word is good: come, let us go. So they went unto the city where the man of God was.

11 As they went up the ascent to the city, they found some maidens going out to draw water; and they said unto them, Is the seër here?

12 And they answered them, and said, He is; behold, he is before you: make haste now, for this day came he to the city; because the people have a sacrifice to-day on the high-place;

13 As soon as ye are come into the city, ye will straightway find him, before yet he can go up to the high-place to eat; for the people will not eat until he be come, because he always blesseth the sacrifice; afterward eat those that are invited; and now go you up; for just to-day will ye surely find him.

14 And they went up into the city. They were entering into the city, when, behold, Samuel came out toward them, to go up to the high-place.

15 ¶ And the LORD had revealed to Samuel's ear one day before Saül's coming, saying,

16 About this time to-morrow will I send unto thee a man out of the land of Benjamin, and thou shalt anoint him as chief over my people Israel, that he may save my people out of the hand of the Philistines; for I have beheld my people, because their cry is come unto me.

17 And when Samuel saw Saül, the LORD addressed him, Behold the man of whom I spoke to thee, This one shall rule over my people.

18 And Saül drew near to Samuel within the gate, and said, Tell me, I pray thee, where is the house of the seër.

19 And Samuel answered Saül, and said, I am the seër: go up before me unto the high-place, and ye shall eat with me to-day; and I will let thee go in the morning, and all that is in thy heart will I tell thee.

20 And as for thy asses that were lost unto thee this day three days ago, do not set thy heart on them; for they have been found. And to whom belongeth all that is desirable in Israel? Is it not to thee, and to all thy father's house?

21 And Saül answered and said, Am not I a son of Benjamin, of one of the smallest tribes of Israel? and (is not) my family the least of all the families of the tribes of Benjamin? wherefore then hast thou spoken to me such a thing?

22 And Samuel took Saül and his servant, and brought them into the apartment; and he assigned them a place at the head of the invited guests, who were about thirty persons.

23 And Samuel said unto the cook, Hand here the portion which I gave thee, of which I said unto thee, Put it away by thee.

24 And the cook took up the shoulder, and that which was on it, and set it before

[a] We are not to suppose from this that the prophets took money to predict future events: Saül only refers to an invariable custom, that no man approached a superior without some present or another, however small in value.

[b] Heb. "there is found in my hand."

Saül: and he said, Behold what is left! set it before thee, and eat; for unto this time hath it been kept from thee, since I said, I have invited the people. And Saül ate with Samuel on that day.

25 And they went down from the high-place into the city, and he spoke with Saül upon the roof.

26 And they got up early; and it came to pass when the morning-dawn arose, that Samuel called Saül to the roof, saying, Up, that I may send thee away. And Saül arose, and they went out, both of them, he and Samuel, into the street.

27 As they were going down to the end of the city, Samuel said to Saül, Say to the servant that he pass on before us,—and he passed on,—but thou remain standing a while, and I will let thee hear the word of God.

CHAPTER X.

1 ¶ And Samuel took a flask of oil, and poured it upon his head, and kissed him, and said, Behold, it is because the LORD hath anointed thee over his inheritance as chief.

2 When thou goest this day away from me, thou wilt find two men who are now[a] by Rachel's sepulchre, on the boundary of Benjamin at Zelzach; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath given up the matter of the asses, and is anxious for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from there, and thou shalt come as far as the grove of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will ask thee after thy welfare, and give thee two loaves of bread, which thou must take from their hand.

5 After that shalt thou come to the hill of God,[b] where the outposts of the Philistines are; and it shall come to pass, when thou art come thither to the city, that thou wilt meet a company of prophets[c] coming down from the high-place, having before them a psaltery, and a tambourine, and a pipe, and a harp; and they will be prophesying;[d]

6 And the Spirit of the LORD will suddenly come over thee, and thou shalt prophesy with them, and thou shalt be changed into another man.

7 And it shall be, that, when these signs are come unto thee, then do thou what thy hand may be able to effect; for God is with thee.

8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, (and) to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come to thee, and then will I tell thee what thou shalt do.

9 And it happened, that, as he turned his back to go away from Samuel, God changed his heart into another; and all these signs came to pass on that same day.

10 ¶ And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came suddenly over him, and he prophesied in the midst of them.

11 And it came to pass, when all that knew him before[e] saw, that, behold, he prophesied with the prophets, then said the people one to another, What is this that hath happened to the son of Kish? is Saül also among the prophets?

12 And one of that place answered and said, And who is their father?[f] Therefore it became a proverb, Is Saül also among the prophets?

13 And when he had made an end of prophesying, he came to the high-place.

14 And Saül's uncle said unto him and to his servant, Whither were ye gone? And he said, To seek the asses; and when we saw that they were nowhere, we went to Samuel.

15 And Saül's uncle said, Do tell me, I pray thee, what did Samuel say unto you.

16 And Saül said unto his uncle, He told us plainly that the asses had been found.

---

[a] After Rashi.

[b] The hill by Kiryath-ye'arim, where the ark was.—RASHI.

[c] "A company of scholars."—JONATHAN Evidently those belonging to the schools of the prophets, who were probably taught religion, poetry, and music.

[d] "And they are praising."—JONATHAN. Meaning, not literally predicting, but engaged in singing the praises of God.

[e] Lit. "yesterday, the day before yesterday."

[f] Jonathan, "Who is their teacher?" referring to the prophets; meaning, prophecy is no inheritance, but a gift of God; why then do you wonder that the son of Kish prophesies also?

But of the matter of the kingdom, whereof Samuel had spoken, he told him not.

17 ¶ And Samuel called the people together unto the LORD to Mizpah;

18 And he said unto the children of Israel, Thus hath said the LORD the God of Israel, I brought up Israel for Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all the kingdoms that oppressed you;

19 And ye for your part have this day rejected your God, he who hath saved you out of all your misfortunes and your tribulations; and ye have said unto him, Nevertheless, thou must set a king over us: and now present yourselves before the LORD according to your tribes, and according to your thousands.

20 And Samuel caused all the tribes of Israel to come near; and the tribe of Benjamin was seized.

21 And he caused the tribe of Benjamin to come near according to its families, and the family of Matri was seized, and then was seized Saül the son of Kish: and they sought him, but he could not be found.

22 And they inquired again of the LORD, Is the man yet come hither?[a]

¶ And the LORD said, Behold, he hath hidden himself among the vessels.[b]

23 And they ran and fetched him thence, and he placed himself erect in the midst of the people, and he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, Have ye seen him whom the LORD hath made choice of, that there is none like him among all the people? And all the people shouted, and said, Long live the king.

25 ¶ Then did Samuel speak to the people the rights of the kingdom, and wrote it in a book, and laid it down before the LORD. And Samuel sent away all the people, every man to his house.

26 And Saül also went to his home to Gib'ah; and there went with him a large crowd, whose heart God had touched.

27 But the worthless men said, In what can this one help us? And they despised him, and brought him no present. But he acted as though he were deaf.

CHAPTER XI.

1 ¶ Then came up Nachash the 'Ammonite, and encamped against Yabesh-gil'ad: and all the men of Yabesh said unto Nachash, Make a covenant with us, and we will serve thee.

2 And Nachash the 'Ammonite said unto them, On this condition will I make it with you, that ye all have put out the right eye, that I may lay it as a reproach upon all Israel.

3 And the elders of Yabesh said unto him, Grant us seven days respite, that we may send messengers throughout all the boundary of Israel: and then, if there be none to save us, will we come out to thee.

4 And the messengers came to Gib'ah of Saül, and spoke the words in the ears of the people; and all the people lifted up their voice, and wept.

5 And, behold, Saül was coming after the herds out of the field; and Saül said, What aileth the people that they weep? And they told him the words of the men of Yabesh.

6 And the Spirit of God came suddenly over Saül when he heard these words, and his anger was kindled greatly.

7 And he took a yoke of oxen, and cut them in pieces, and sent them about throughout all the boundary of Israel by the hand of the messengers, saying, Whosoever goeth not forth after Saül and after Samuel, shall have his herds thus treated. And the dread of the LORD fell on the people, and they went out as one man.

8 And he numbered them in Bezek; and the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that were come, Thus shall ye say unto the men of Yabesh-gil'ad, To-morrow shall ye have help, when the sun shineth hot. And the messengers came and told it to the men of Yabesh; and these were glad.

10 And the men of Yabesh said,[c] To-morrow will we go out unto you, and ye can do unto us in accordance with all that seemeth good in your eyes.

11 ¶ And it happened on the morrow,

[a] After Redak, as though it were הֹאִישׁ. Others, "Is yet another man come hither?"

[b] *i. e.* The baggage of the assembly.

[c] Meaning, they sent word to the 'Ammonites.

that Saül put the people in three companies; and they came into the midst of the camp in the morning watch, and they smote the 'Ammonites until the heat of the day: and it came to pass, that those that remained were scattered, and no two among them were left together.

12 And the people said unto Samuel, Who is there that saith, Shall Saül reign over us? give up the men, and we will put them to death.

13 And Saül said, There shall not a man be put to death on this day; for to-day the LORD hath wrought deliverance[a] in Israel.

14 ¶ And Samuel said to the people, Come and let us go to Gilgal, and renew there the choice[b] of the king.

15 And all the people went to Gilgal; and they appointed there Saül as king before the LORD in Gilgal; and they sacrificed there sacrifices of peace-offerings before the LORD; and Saül with all the men of Israel rejoiced there very greatly.

CHAPTER XII.

1 ¶ And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and I have set a king over you.

2 And now, behold, the king is walking before you; and I am old and gray-headed; and my sons, behold, they are with you; and I have walked before you from my youth even until this day.

3 Behold, here am I; testify against me in the presence of the LORD, and in the presence of his anointed: Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or from whose hand have I received any ransom so that I withdrew my eyes from him? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor hast thou oppressed us, and thou hast not taken from any man's hand the least.

5 And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found in my hand the least: and they answered, He is witness.

6 And Samuel said unto the people, It is the LORD who did[c] (wonders through) Moses and Aaron, and who brought your fathers up out of the land of Egypt.

7 And now stand up, that I may hold judgment with you before the LORD concerning all the benefits of the LORD, which he hath done to you and to your fathers.

8 When Jacob was come into Egypt, then did your fathers cry unto the LORD, and the LORD sent Moses and Aaron, and they brought forth your fathers out of Egypt, and caused them to dwell in this place.

9 And when they forgot the LORD their God, he sold them into the hand of Sissera, the chief of the host of Chazor, and into the hand of the Philistines, and into the hand of the king of Moäb, and they made war against them.

10 And they cried (then) unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served the Be'alim and the 'Ashtaroth; and now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Yerubba'al, and Bedan,[d] and Yiphthach, and Samuel, and he delivered you out of the hand of your enemies on every side, so that ye dwelt safely.

12 But when ye saw that Nachash the king of the children of 'Ammon came against you, ye said unto me, No; but a king shall reign over us: when the LORD your God is your king.

13 And now here is the king whom ye have chosen, whom ye have asked for! and, behold, the LORD hath set over you a king.

14 If ye will fear the LORD, and serve him, and obey his voice, and will not rebel against the will[e] of the LORD: then[f] shall both ye and also the king that reigneth over you continue following the LORD your God.

---

[a] Zunz, "Victory."

[b] After Sachs. Rashi agrees with this, in commenting, "Because at first some objected, but now all were satisfied." Others render, "the kingdom."

[c] According to Jonathan's version, who supplies between עשה and כושה the word פלא, thus, דעבד נבורן על ידא דכושה. Others render, "who appointed Moses and Aaron."

[d] Samson, or "son of Dan."

[e] Lit. "mouth," elsewhere given with "order."

[f] Both Sachs and Arnheim view this part of the verse as a continuation of the condition, and render, "And if both ye and also the king that reigneth over you, follow the LORD your God,"—the consequence is then understood, meaning, "then will you be blessed."

15 But if ye will not hearken to the voice of the LORD, and rebel against the will of the LORD: then will the hand of the LORD be against you, as it was against your fathers.

16 Also now stand up and see this great thing, which the LORD is about doing before your eyes.

17 Is it not wheat-harvest[a] to-day? I will call unto the LORD, and he will send thunders and rain; and ye will (thus) perceive and see that your wickedness is great, which ye have done, in the eyes of the LORD, to ask for yourselves a king.

18 And Samuel called unto the LORD; and the LORD sent thunders and rain on that day: and all the people feared greatly the LORD and Samuel.

19 And all the people said unto Samuel, Pray in behalf of thy servants unto the LORD thy God, that we may not die; for we have added unto all our sins yet this evil, to ask for ourselves a king.

20 And Samuel said unto the people, Fear not; ye have indeed done all this evil: yet turn not aside from following the LORD, and serve ye the LORD with all your heart;

21 And turn ye not aside; for then would ye go after vain things, which cannot profit nor deliver; because they are vain.

22 For the LORD will not forsake his people for the sake of his great name; because it hath pleased the LORD to make you a people unto himself.

23 Moreover as for me, far be it from me that I should sin against the LORD by ceasing to pray in behalf of you; but I will teach you the good and the right way:

24 Only fear the LORD, and serve him in truth with all your heart; for see what great things he hath done with you.

25 But if ye will in any wise do wickedly, both ye yourselves as also your king shall perish.

CHAPTER XIII.

1 ¶ When Saul had reigned one year,—and two[b] years he reigned over Israel,—

2 Saül chose for himself three thousand men out of Israel; and there were with Saül two thousand in Michmash and on the mountain of Beth-el, and a thousand were with Jonathan[c] in Gib'ah of Benjamin: and the rest of the people he sent away every man to his tents.

3 And Jonathan smote the outpost[d] of the Philistines that was at Geba', and the Philistines heard of it. And Saül blew the cornet throughout all the land, saying, Let the Hebrews hear it.

4 And all Israel heard it, saying, Saül hath smitten the outpost of the Philistines, and the Israelites also have put themselves in ill-favour with the Philistines. And the people were called together after Saül to Gilgal.

5 And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore in multitude; and they came up, and encamped in Michmash, eastward from Beth-aven.

6 And when the men of Israel saw that they were in a strait, (for the people were oppressed,) then did the people hide themselves in caves, and in thickets, and in rocks, and in strong-holds, and in pits.

7 And some of the Hebrews passed over the Jordan to the land of Gad and Gil'ad. As for Saül, he was still in Gilgal, and all the people followed him hastily.[e]

8 And he tarried seven days, according to the set time that Samuel[f] had appointed; but Samuel came not to Gilgal; and the people were scattering themselves from him.

9 And Saül said, Bring hither to me the burnt-offering and the peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that, as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saül went out to meet him, that he might greet him.

11 And Samuel said, What hast thou done? And Saül said, Because I saw that the people were scattering themselves from me, whereas thou camest not at the appointed day, and

---

[a] A period when rain is uncommon in Palestine.

[b] Rabbi Isaiah, in his commentary, makes the two years mentioned here as those antecedent to the anointing of David; as, in point of fact, Saül must have reigned longer.

[c] Correctly, *Yonathan*, or *Yehonathan*.

[d] Others, "garrison."

[e] Rashi. Others, "trembling," or "fearfully."

[f] Philippson supposes that Samuel had made it a rule, independently of the order above, x. 8, for Saül to wait with public sacrifices at Gilgal, where the tabernacle was probably at that time, till his arrival, which might require some days from the time he was bidden.

the Philistines are gathering themselves together at Michmash;

12 And I said, The Philistines will now come down unto me to Gilgal, and I have not yet made supplication unto the LORD: therefore I forced myself, and offered the burnt-offering.

13 And Samuel said to Saül, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he had commanded thee; for now would the LORD have established thy government over Israel for ever.

14 But now thy government shall not endure: the LORD hath sought out for himself a man after his own heart, and the LORD hath ordained him to be chief over his people; because thou hast not kept what the LORD had commanded thee.

15 ¶ And Samuel arose, and went up from Gilgal unto Gib'ah of Benjamin. And Saül numbered the people that were to be found with him, about six hundred men.

16 And Saül, and Jonathan his son, and the people that were to be found with them, were lying in Geba' of Benjamin; but the Philistines were encamped in Michmash.

17 And the troop of freebooters went out of the camp of the Philistines in three companies: one company turned into the way to 'Ophrah, unto the land of Shu'al;

18 And another company turned into the way to Beth-choron; and the other company turned into the way to the frontier that looketh over the valley of Zebo'im toward the wilderness.

19 ¶ Now there was no smith to be found throughout all the land of Israel; for the Philistines said, So that the Hebrews shall not make themselves swords or spears.

20 But all the Israelites went down to the Philistines, to sharpen every man his ploughshare, and his coulter,[a] and his axe, and his mattock.

21 And they used a file[b] for the mattocks, and for the coulters, and for three-pronged forks, and for the axes, and to sharpen the goads.

22 So it came to pass on the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saül and Jonathan; but they were found with Saül and with Jonathan his son.

23 And the outpost of the Philistines went out to the pass of Michmash.

CHAPTER XIV.

1 ¶ Now it happened one day, that Jonathan the son of Saül said unto the young man that bore his armour, Come, and let us go over to the Philistines' outpost, that is on the other side yonder. But unto his father he told nothing.

2 And Saül tarried in the lower part of Gib'ah under the pomegranate-tree which is by Migron: and the people that were with him were about six hundred men.

3 And Achiyah, the son of Achitub, the brother of I-chabod, the son of Phinchas, the son of 'Eli, the priest of the LORD in Shiloh, wore the ephod. And the people knew not that Jonathan was gone.

4 And between the passes, by which Jonathan sought to go over unto the outpost of the Philistines, there was a sharp point of rock on the one side, and a sharp point of rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.

5 The one point rose up abruptly northward opposite Michmash, and the other southward opposite Geba'.

6 And Jonathan said to the young man that bore his armour, Come, and let us go over unto the outpost of these uncircumcised: it may be that the LORD will work for us; for there is no restraint to the LORD to save by means of many or by means of few.

7 And his armour-bearer said unto him, Do all that is in thy heart: turn thee; behold, I am with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto these men, and we will show ourselves unto them.

9 If they say thus unto us, Stand still until we come to you: then will we remain standing in our places, and will not go up unto them.

[a] Philippson, "plough-share, scythe, axe, and sickle."
[b] Philippson, "namely, when the edge was dull on the agricultural implements, or on the scythes," &c., taking פצירה as signifying "gap," "dulness," from פצר "to blunt." Our version is after Rashi.

10 But if they say thus, Come up unto us: then will we go up; for the LORD hath delivered them into our hand; and this shall be unto us the sign.

11 And when both of them showed themselves unto the outpost of the Philistines, the Philistines said, Behold, Hebrews are coming forth out of the holes wherein they have hidden themselves.

12 And the men of the outpost addressed Jonathan and his armour-bearer, and said, Come up to us, and we will let you know something. Then said Jonathan unto his armour-bearer, Come up after me; for the LORD hath given them up into the hand of Israel.

13 And Jonathan then ascended upon his hands and upon his feet, and his armour-bearer after him: and they fell before Jonathan, and his armour-bearer was killing after him.

14 And that first defeat, which Jonathan and his armour-bearer caused, was about twenty men, within about the half of a field,[a] which a yoke of oxen might plough.

15 And there arose a terror in the camp, in the field, and among all the people; the outposts, and the free-booters, they also were terrified, and the earth quaked; and it became a very great terror.[b]

16 And the watchers of Saül in Gib'ah of Benjamin looked; and, behold, the multitude became scattered,[c] and ran hither and thither.

17 ¶ Then said Saül unto the people that were with him, Muster now, and see who is gone away from us. And they mustered, and, behold, there was neither Jonathan nor his armour-bearer.

18 And Saül said unto Achiyah, Bring hither the ark of God; for the ark of God was on that day with the children of Israel.

19 And it happened, while Saül was speaking unto the priest, that the confusion which was in the camp of the Philistines went on and increased more and more:

¶ And Saül said unto the priest, Withdraw thy hand.

20 And Saül and all the people that were with him were called together, and they came to the battle: and, behold, the sword of every man was against his fellow, the disorder being very great.

21 And the Hebrews that were with the Philistines as before that time, those namely who had gone up with them, were in the camp round about; but these also resolved to be with the Israelites that were with Saül and Jonathan.

22 And all the men of Israel who had hidden themselves on the mountain of Ephraim, heard that the Philistines had fled; and they also followed hard after them in the battle.

23 So the LORD saved Israel that day: and the battle passed over unto Beth-aven.

24 And the men of Israel were hard urged that day; and Saül adjured the people, saying, Cursed be the man that will eat food[d] until the evening, until I have been avenged on my enemies. And the whole people tasted thus no food.

25 And (the men of) all the land came to a forest; and there was honey[e] upon the surface of the field.

26 And when the people were come into the forest, behold, there was a stream of honey; but no one put his hand to his mouth; for the people feared the oath.

27 But Jonathan had not heard his father charging the people with the oath; he therefore[e] put forth the end of the staff that was in his hand, and dipped it in a honey-comb,[f] and carried his hand again to his mouth; and his eyes became clear.

28 Then commenced one of the people, and said, Thy father strictly charged the people with an oath, saying, Cursed be the man that will eat food this day; though the people were faint.[g]

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how

[a] Lit. "half a furrow of a yoke of land;" meaning, a small field, half as much as a pair of oxen can plough in a day.

[b] Lit. "a terror of God," *i. e.* "a fearful panic." The word "God" added in Hebrew, expresses the highest of the thing spoken of; thus, "the mountains of God," &c.

[c] Lit. "melted," *i. e.* lost the compact order of soldiers, and got into disorder. המון is rendered by Redak as signifying "to strike;" thus, "went and struck against one another," or "struck one another more and more."

[d] Heb. "bread."

[e] This was wild honey, which even now abounds in Judea; and bursting from the comb runs down the hollow trees, rocks, &c. Rashi, however, comments, "the juice of canes growing in the land of Israel."

[f] Rashi, "the sugar-cane." Sachs, "the pure honey."

[g] After Redak.

my eyes are become clear, because I have tasted a little of this honey.

30 How much more, if haply the people had eaten freely this day of the spoil of their enemies which they found? for would there not have been now a greater defeat among the Philistines?

31 And they smote on that day among the Philistines from Michmash to Ayalon; and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and young steers, and slew them on the ground: and the people did eat upon[a] the blood.

33 And they told Saül, saying, Behold, the people are sinning against the LORD, in eating upon the blood. And he (then) said, Ye have acted treacherously: roll (hither) unto me this day a great stone.

34 And Saül said, Disperse yourselves among the people, and say unto them, Bring near unto me every man his ox, and every man his lamb, and slaughter here, and eat; and sin not against the LORD in eating by the blood. And all the people brought near every man his ox by his hand that night, and slaughtered (them) there.

35 And Saül built an altar unto the LORD: the same was the first[b] altar that he built unto the LORD.

36 ¶ And Saül said, Let us go down after the Philistines by night, and spoil them until the morning-light, and let us not leave a man of them. And they said, Do whatsoever seemeth good in thy eyes.

¶ Then said the priest, Let us draw near hither unto God.

37 And Saül asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not on that day.

38 And Saül said, Draw ye near hither all the chief of the people: and know and see through what this sin hath happened this day.

39 For, as the LORD liveth, who saveth Israel, that if it be in Jonathan my son, he shall surely die. But no one answered him among all the people.

40 Then said he unto all Israel, Ye shall be on one side, and I and Jonathan my son will be on the other side. And the people said unto Saül, Do what seemeth good in thy eyes.

41 And Saül said unto the LORD, God of Israel, O, show forth the perfect truth.[c] And Jonathan and Saül were seized; but the people came forth (free).

42 And Saül said, Cast the lot between me and Jonathan my son. And Jonathan was seized.

43 Then said Saül to Jonathan, Do tell me what thou hast done. And Jonathan told him, and said, I did but taste with the end of the staff that was in my hand a little honey: lo, I am willing to die.

44 And Saül said, May God do thus now, and in future also; for thou shalt surely die, Jonathan.

45 And the people said unto Saül, Shall Jonathan die, who hath wrought this great salvation in Israel? This shall not be: as the LORD liveth, there shall not fall one hair of his head to the ground; for with God hath he wrought this day. So the people rescued Jonathan, and he died not.

46 ¶ Then went Saül up from following the Philistines; and the Philistines went to their own place.

47 So Saül strengthened himself in the government over Israel; and he fought on every side against all his enemies, against Moäb, and against the children of 'Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he caused terror.

48 And he gathered an army,[d] and he smote the 'Amalekites, and delivered Israel out of the hands of those that spoiled them.

49 ¶ Now the sons of Saül were Jonathan, and Yishvi, and Malkishua': and the names

---

[a] See Leviticus xix. 26.—Rashi thinks they slew the dams with the young, against the law. Others this: that they sanctified the cattle, and ate before the blood was sprinkled. Ralbag, that they ate on the place where the blood had flowed, as in our text; but Redak, that having slain the cattle on the ground, the blood was not fully drained out, which ought to be done, as blood is prohibited. Hence Saül's order, verses 3, 4. Whatever it was, it was an infraction of a precept of the law.

[b] Literally, "with it he began to build an altar."

[c] תמים "perfect," that which is in accordance with truth. Rashi, "give a true lot." Others, "declare the innocent."

[d] After Jonathan. Others, "he did mighty deeds."

of his two daughters—the name of the first-born was Merab, and the name of the younger Michal.

50 And the name of Saül's wife was Achino'am, the daughter of Achima'az: and the name of the captain of his army was Abiner, the son of Ner, Saül's uncle.

51 And Kish the father of Saül, and Ner the father of Abner, were each the son of Abiël.

52 ¶ And the war against the Philistines was violent all the days of Saül: and when Saül saw any strong man, or any valiant man, he took him unto himself.

CHAPTER XV.

1 ¶ And Samuel said unto to Saül, Me did the LORD send to anoint thee as king over his people, over Israel; and now hearken thou unto the voice of the words of the LORD.

2 ¶ Thus hath said the LORD of hosts, I remember what Amalek did to Israel, how he lay in wait for him on the way, when he came up from Egypt.

3 Now go and smite 'Amalek, and devote all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and lamb, camel and ass.

4 ¶ And Saül ordered the people to assemble, and he numbered them in Telaïm,[a] two hundred thousand men on foot, and ten thousand of the men of Judah.

5 And Saül came to the city of 'Amalek, and he fought[b] in the valley.

6 And Saül said unto the Kenites, Go, depart, get you down from the midst of the 'Amalekites, lest I destroy you with them; whereas ye acted kindly with all the children of Israel, at their coming up out of Egypt. And the Kenites departed from the midst of the 'Amalekites.

7 And Saül smote the 'Amalekites from Chavilah until thou comest to Shur, that is before Egypt.

8 And he caught Agag the king of the 'Amalekites alive, and all the people he devoted to the edge of the sword.

9 But Saül together with the people had pity on Agag, and on the best of the flocks, and of the oxen, and of the fatlings, and the fat lambs, and all that was good, and they would not destroy them; but all the cattle that was of little value and weak, that they destroyed.

10 ¶ And the word of the LORD came unto Samuel, saying,

11 I repent that I have set up Saül as king; for he hath turned back from following me, and my word hath he not performed: and it displeased Samuel, and he cried unto the LORD all the night.

12 And Samuel rose up early to meet Saül in the morning; and it was told to Samuel, saying, Saül came to Carmel, and, behold, he set himself up a monument, and then went about, and passed on, and went down to Gilgal.

13 And Samuel came to Saül; and Saül said unto him, Blessed be thou unto the LORD, I have performed the word of the LORD.

14 And Samuel said, What is then this bleating of the flocks in my ears, and the lowing of the oxen which I hear?

15 And Saül said, From the 'Amalekites have they brought them; because the people had pity on the best of the flocks and of the oxen, in order to sacrifice unto the LORD thy God; and the rest have we destroyed.

16 ¶ And Samuel said unto Saül, Stay, and I will tell thee what the LORD said to me this night: and he said unto him, Speak.

17 ¶ And Samuel said, Is it not that, however little thou wast in thy own eyes,[c] thou art the head of the tribes of Israel? and the LORD anointed thee as king over Israel?

18 And the LORD sent thee on a journey,[d] and said, Go and destroy the sinners, the 'Amalekites, and thou shalt fight against them until they be consumed.

---

[a] Rashi and others translate, "And he numbered them with lambs," and expound, he told every one to take a lamb out of the king's flock, and then counted the lambs, because it was prohibited to count the persons of Israel. See Exodus xxx. 12. Others, however, consider Telaïm as the name of a place, as in the text.

[b] Rashi. Others take וירב for ויארב "and lay in wait." Abarbanel, "and he contended for the stream."

[c] Meaning, "However humble Saül might have deemed himself before his appointment, he was still, through his having been anointed, king over Israel; hence his example ought to have led others to obedience." Our version is after Sachs.—Philippson, "Art thou not become, although thou wast little in thy eyes," &c.

[d] Lit. "way," and means the campaign or military journey.

19 Wherefore then didst thou not hearken unto the voice of the LORD, and didst fly upon the spoil, and didst the evil in the eyes of the LORD?

20 ¶ And Saül said unto Samuel, Yea, I have fully hearkened unto the voice of the LORD; and I went on the way which the LORD had sent me; and I have brought Agag the king of 'Amalek; and the 'Amalekites have I destroyed.

21 And the people took of the spoil, of the flocks and oxen, the chief of the devoted things, to sacrifice unto the LORD thy God in Gilgal.

22 ¶ And Samuel said, Hath the LORD as much delight in burnt-offerings and in sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to attend more than the fat of the rams.

23 For the sin of witchcraft is rebellion, and idolatry and image-worship, stubbornness; inasmuch as thou hast despised the word of the LORD, he hath also despised thee that thou shalt not be king.

24 ¶ And Saül said unto Samuel, I have sinned; for I have transgressed the will of the LORD, and thy words; because I feared the people, and I hearkened to their voice.

25 And now, I pray thee, pardon my sin, and return with me, that I may prostrate myself to the LORD.

26 ¶ And Samuel said unto Saül, I will not return with thee; for thou didst despise the word of the LORD, and the LORD hath despised thee, that thou shalt not be king over Israel.

27 And Samuel turned about to go: and he laid hold on the corner of his mantle, and it was rent.

28 ¶ And Samuel said unto him, The LORD hath rent the kingdom of Israel from off thee this day, and hath given it to thy associate, who is better than thou.

29 And also the Strength of Israel will not lie nor repent; for he is not a man, that he should repent.

30 And he said, I have sinned; (yet) honour me now, I pray thee, in the presence of the elders of my people, and in the presence of Israel, and return with me, that I may prostrate myself unto the LORD thy God.

31 So Samuel returned, following Saül; and Saül prostrated himself to the LORD.

32 ¶ And Samuel said, Bring ye hither unto me Agag the king of the 'Amalekites: and Agag came unto him cheerfully; and Agag said, Surely the bitterness of death is past.

33 ¶ And Samuel said, As thy sword did make women childless, so shall thy mother be childless among women; and Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saül went up to his house at Gib'ăh of Saül.

35 And Samuel did not see Saül any more until the day of his death; because Samuel mourned for Saül; and the LORD repented that he had made Saül king over Israel.

CHAPTER XVI.

1 ¶ And the LORD said unto Samuel, How long wilt thou mourn for Saül, seeing I have rejected him so as not to reign over Israel? fill thy horn with oil, and go, I will send thee to Jesse[a] the Beth-lechemite; for I have selected[b] among his sons unto myself a king.

2 And Samuel said, How shall I go? if Saül should hear it, he would kill me.

¶ And the LORD said, Take a heifer with thee, and say, To sacrifice unto the LORD am I come.

3 And invite[c] Jesse to the sacrifice, and I will let thee know what thou shalt do; and thou shalt anoint unto me the one whom I will say unto thee.

4 And Samuel did that which the LORD had spoken, and came to Beth-lechem. And the elders of the town came hastily[d] to meet him, and said, Peace to thee at thy coming.

5 And he said, Peace: to sacrifice unto the LORD am I come; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and invited them to the sacrifice.

6 And it came to pass, when they came, that he saw Eliab, and said, Surely the LORD's anointed is (here) before him.

7 ¶ But the LORD said unto Samuel, Re-

[a] Correctly, *Yishai*.

[b] Lit. "seen." German, "ersehen," *i. e.* "select by seeing."

[c] Lit. "call."

[d] After Rashi, who is followed by Sachs; but Philippson gives, "came trembling to meet him, and said, Is thy coming in peace? And he said, Peace."

gard not his appearance, nor the height of his stature; because I have rejected him; for not what man looketh on;[a]—for man looketh on the eyes, but the LORD looketh on the heart.

8 Then Jesse called Abinadab, and caused him to pass before Samuel. And he said, This one also hath the LORD not chosen.

9 Then Jesse caused Shammah to pass by. And he said, This one also hath the LORD not chosen.

10 And Jesse caused seven of his sons to pass before Samuel: and Samuel said unto Jesse, The LORD hath not made choice of these.

11 And Samuel said unto Jesse, Are there no more young men? And he said, There is yet left behind the youngest, and, behold, he is feeding the flocks. And Samuel said unto Jesse, Send and fetch him; for we will not sit down[b] till he have come hither.

12 And he sent, and brought him in. Now he was ruddy,[c] having withal handsome eyes, and being of a goodly appearance.

¶ And the LORD said, Arise, anoint him; for this is he.

13 Then took Samuel the horn of oil, and anointed him from among[d] his brothers; and the Spirit of the LORD came suddenly upon David from that day and forward. And Samuel then rose up, and went to Ramah.

14 And the Spirit of the LORD departed from Saül, and there troubled him an evil spirit[e] from the LORD.

15 And Saül's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord but say (the word), and thy servants, now before thee, will seek out a man, who is skilful as a player on the harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, that thou mayest be well.

17 And Saül said unto his servants, Select for me, I pray you, a man that can play well, and bring him to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lechemite, who is skilful as a player, and a mighty valiant man, and a man of war, and intelligent in speech,[f] and a person of a good form, and the LORD is with him.

19 Thereupon Saül sent messengers unto Jesse, and said, Send me David thy son, who is with the flocks.

20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them through David his son unto Saül.

21 And David came to Saül, and stood before him; and he loved him greatly, and he became his armour-bearer.

22 And Saül sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my eyes.

23 And it came to pass, when the spirit of God was upon Saül, that David took the harp, and played with his hand; so Saül became relieved, and he felt well, and the evil spirit departed from him.

CHAPTER XVII.

1 ¶ And the Philistines gathered together their camps to battle, and they gathered themselves together at Sochoh, which belongeth to Judah; and they encamped between Sochoh and 'Azekah, at Ephess-dammim.

2 And Saül and the men of Israel gathered themselves together, and encamped in the valley of Elah, and put themselves in battle-array opposite to the Philistines.

3 And the Philistines stood on a mountain on the one side, and the Israelites stood on a mountain on the other side: and the valley was between them.

4 And there went out the[g] champion out of the camp of the Philistines, Goliath of Gath was his name, whose height was six cubits and a span.

5 And he had a helmet of copper upon his head, and he was clothed with a scaly coat of mail; and the weight of the coat of mail was five thousand shekels of copper.

[a] The sentence is completed at the end of the verse, "but God looketh on the heart." Some render, "that which man seeth is nothing." Jonathan, "man seeth with the eyes, and before God are revealed the thoughts of the heart."

[b] נסב literally, "sit round," *i. e.* the table.

[c] "Red-haired."—PHILIPPSON.

[d] Redak.

[e] A melancholy, depression of spirit, the effect of Divine punishment.

[f] Jonathan, "in counsel." Philippson refers this to a knowledge of language in poetic composition, a quality highly necessary for extemporaneous song.

[g] איש הבנים "the champion," who had probably been distinguished by deeds of arms before, and therefore now chosen to challenge Israel.

6 And he had greaves of copper upon his legs, and a javelin[a] of copper between his shoulders.

7 And the staff of his spear was like a weaver's beam; and the blade of his spear (weighed) six hundred shekels of iron: and the shield-bearer was walking before him.

8 And he stood and called unto the arrays of Israel, and said unto them, Why will ye come out to put yourselves in battle-array? Behold! I am the Philistine, and ye are servants to Saül! select for yourselves one man, and let him come down to me;

9 If he be able to fight with me, and he kill me, then will we be unto you as servants; but if I prevail against him, and kill him, then shall ye be unto us as servants, and ye shall serve us.

10 And the Philistine said, I have defied the arrays of Israel this day; give me a man, and let us fight together.

11 When Saül and all Israel heard these words of the Philistine, they were disheartened, and became greatly afraid.

12 ¶ Now David was the son of that Ephrathite of Beth-lechem-judah, whose name was Jesse; and he had eight sons: and the man was old in the days of Saül, belonging to the persons (of high esteem).

13 And the three eldest sons of Jesse were gone following Saül to the battle: and the names of his three sons that were gone to the battle were Eliab the first-born, and the next to him Abinadab, and the third Shammah.

14 And David was the youngest: and the three eldest followed Saül.

15 But David kept going and returning from Saül to feed his father's flocks at Beth-lechem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take, I pray thee, for thy brothers an ephah of this parched corn, and these ten loaves, and run to the camp to thy brothers;

18 And these ten cheeses shalt thou bring unto the captain of the thousand, and inquire of thy brothers how they fare, and take away their pledge.[b]

19 Now Saül, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and gave up the flocks to a keeper, and took, and went, as Jesse had commanded him; and he came to the entrenchment, as the host was going forth in battle-array, and shouted the battle-cry.

21 And the Israelites and the Philistines put themselves in battle-array, army[c] against army.

22 And David left the articles which he had on him in the hand of the keeper of the baggage, and ran into the array, and came and asked of his brothers after their welfare.

23 And as he was speaking with them, behold, there came up the champion, Goliath the Philistine, by name, of Gath, out of the battle-arrays of the Philistines, and spoke in accordance with these same words: and David heard it.

24 And all the men of Israel, when they saw the man, fled from before him, and were greatly afraid.

25 And the men of Israel said, Have ye seen this man that is coming forth? for to defy Israel is he coming forth; and it shall be, that the man who killeth him,—him will the king enrich with great riches, and his daughter will he give him, and his father's house will he make free in Israel.

26 ¶ And David said to the men that stood by him, thus, What shall be done to the man that may smite you Philistine, and take away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the arrays of the living God?

27 And the people spoke to him after this manner, saying, So shall it be done to the man that may smite him.

28 And Eliab his eldest brother heard when he was speaking unto the men; and Eliab's anger was kindled against David, and he said, Why didst thou come down hither? and with whom hast thou left those few sheep in the wilderness? I know thy presumption, and the wickedness of thy heart; for in order to see the battle art thou come down.

[a] Jonathan, however, regards כידון here as a lance-shaped metal band brought down from the helmet to defend the back of the neck. But it may have been a javelin slung behind, to be used when needed.

[b] No doubt a token that they were well, to satisfy the anxious father; or it may be a testimonial of good conduct from their superior.

[c] Lit. "array opposite array."

29 And David said, What have I now done? It is nothing but a word.

30 And he turned from him toward another, and spoke after the same manner: and the people made him again a reply after the former manner.

31 And the words which David had spoken were heard, and they told them in the presence of Saül, who sent for him.

32 And David said to Saül, Let no man's heart fail because of him: thy servant will go and fight with this Philistine.

33 And Saül said to David, Thou art not able to go unto this Philistine to fight with him; for thou art but a lad, and he (hath been) a man of war from his youth.

34 ¶ And David said unto Saül, Thy servant was feeding his father's flocks, and there came a lion, and[a] a bear, and bore off a lamb out of the drove;

35 And I went out after him, and smote him, and delivered it out of his mouth: and when he rose up against me, I caught him by his beard, and smote him, and slew him.

36 Both the lion and the bear did thy servant smite: and this uncircumcised Philistine shall become as one of them; because he hath defied the arrays of the living God.

37 ¶ Moreover David said, The LORD who hath delivered me out of the power of the lion, and out of the power of the bear, will also surely deliver me out of the hand of this Philistine.

¶ And Saül said unto David, Go, and may the LORD be with thee.

38 And Saül clothed David with his garments, and he put a helmet of copper upon his head; and he clothed him also with a coat of mail.

39 And David girded his sword over his garments, and he essayed to go; for he had not tried it. And David said unto Saül, I cannot walk in these (things); for I have never tried it before. And David put them off from him.

40 And he took his staff in his hand, and chose himself five smooth stones out of the brook, and put them in the shepherd's pouch which he had, even in a scrip, with his sling in his hand; and he approached to the Philistine.

41 And the Philistine went and drew nearer and nearer unto David; and the man that bore the shield went before him.

42 And when the Philistine looked about, and saw David, he disdained him; for he was but a lad, and ruddy, with a fair appearance.

43 And the Philistine said unto David, Am I a dog, that thou comest unto me with sticks? And the Philistine cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the heavens, and to the beasts of the field.

45 ¶ Then said David to the Philistine, Thou comest unto me with a sword, and with a spear, and with a javelin; but I come to thee in the name of the LORD of hosts, the God of the arrays of Israel, that thou hast defied.

46 This day will the LORD deliver thee into my hand; and I will smite thee, and remove thy head from thee; and I will give the carcasses of the army of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; and all the earth shall know that there is a God for Israel.

47 And all this assembly shall know that the LORD saveth not through sword and spear; for the battle is the LORD'S, and he will give you up into our hand.

48 And it came to pass, when the Philistine arose, and went and drew nigh to meet David, that David hastened, and ran toward the battle-array to meet the Philistine.

49 And David put his hand into the pouch, and took thence a stone, and slung it, and he struck the Philistine on his forehead, and the stone sunk into his forehead: and he fell upon his face to the ground.

50 So David prevailed over the Philistine with the sling and with the stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

51 And David ran, and stood by the Philistine, and took his sword, and drew it out of its sheath, and slew him, and cut off his head therewith. And when the Philistines saw that their hero was dead, they fled.

52 And then arose the men of Israel and

[a] Sachs, "or." Others suppose that David had two such encounters, once with a lion and once with a bear.

of Judah, and shouted, and pursued the Philistines, until thou comest to the valley, and to the gates of 'Ekron. And the slain of the Philistines fell down by the way to Sha'arayim, even as far as Gath, and up to 'Ekron.

53 And the children of Israel returned from hotly pursuing after the Philistines, and they spoiled their camps.

54 And David took the head of the Philistine, and brought it to Jerusalem; but his weapons he placed in his tent.

55 ¶ And when Saül saw David going forth against the Philistine, he said unto Abner, the captain of the army, Abner, whose son is this lad?[a] And Abner said, As thy soul liveth, O king, I know it not.

56 And the king said, Ask thou whose son this youth is.

57 ¶ And as David returned from smiting the Philistine, Abner took him, and brought him before Saül with the head of the Philistine in his hand.

58 And Saül said to him, Whose son art thou, young man? And David answered, The son of thy servant Jesse the Beth-lechemite.

CHAPTER XVIII.

1 And it came to pass, when he had made an end of speaking unto Saül, that the soul of Jonathan was knit on the soul of David; and Jonathan loved him as his own soul.

2 And Saül took him on that day, and would not permit him to go home to his father's house.

3 Then Jonathan and David made a covenant, because of his loving him as his own soul.

4 And Jonathan stripped himself of the robe that he had upon him, and gave it to David, and likewise his garments, even to his sword, and to his bow, and to his girdle.

5 And David went out; whithersoever Saül used to send him, he was successful; and Saül set him over the men of war; and he was accepted in the eyes of all the people, and also in the eyes of the servants of Saül.

6 ¶ And it came to pass as they came home, when David returned from smiting the Philistine, that the women came forth out of all the cities of Israel, singing and dancing, to meet king Saül, with tambourines, with joy, and with triangles.

7 And the women that played answered one another, and said, Saül hath slain his thousands, and David his ten thousands.

8 And Saül was very wroth, and this saying was displeasing in his eyes; and he said, They have given unto David ten thousands, and to me they have given the thousands: and all that he lacketh now yet is only the kingdom.

9 And Saül looked jealous on David from that day and forward.

10 ¶ And it came to pass on the morrow, that an evil spirit from God came suddenly over Saül, and he spoke foolish things in the midst of the house: while David was playing with his hand, as on previous days; and the spear was in the hand of Saül.

11 And Saül cast the spear; and he thought, I will strike David through even on the wall. And David turned aside out of his presence twice.

12 And Saül was afraid of David; because the LORD was with him, and from Saül he was departed.

13 Therefore Saül removed him from himself, and made him his captain over a thousand: and he went out and came in before the people.

14 ¶ And David was successful on all his ways; and the LORD was with him.

15 And when Saül saw that he was very successful, he was in dread of him.

16 But all Israel and Judah loved David; because he went out and came in before them.

17 ¶ And Saül said to David, Behold here is my eldest daughter Merab, her will I give to thee for wife: only be thou unto me a man of valour, and fight the LORD's battles. And Saül thought, Let not my hand be against him, but let the hand of the Philistines be against him.

18 And David said unto Saül, Who am I? and what is my life, (or) my father's family

[a] Ralbag explains the circumstance of Saül's not recognising David, as owing to the fact that he had hitherto been only at court during Saül's melancholy, and had since then been away to keep the flocks, and he appeared before him now in a shepherd's dress. Abner, who was all the time with the army, might never have seen David till then. But after all, the chief inquiry was after David's father, whose house was to be made free in Israel.

in Israel, that I should be a son-in-law to the king?

19 But it happened at the time when Merab, Saül's daughter should have been given to David, that she was given unto 'Adriël the Mecholathite for wife.

20 And Michal Saül's daughter loved David: and they told it to Saül, and the thing was right in his eyes.

21 And Saül said, I will give her to him, that she may become unto him a snare, and that the hand of the Philistines may be against him. Wherefore Saül said to David, Through[a] the second shalt thou this day become my son-in-law.

22 And Saül commanded his servants, Speak to David secretly, saying, Behold, the king hath delight in thee, and all his servants love thee; and now thou must become the king's son-in-law.

23 And the servants of Saül spoke in the ears of David these words. And David said, Doth it seem so light in your eyes to become the king's son-in-law, seeing that I am a poor man, and of light esteem?

24 And the servants of Saül told him, saying, Words such as these David hath spoken.

25 ¶ And Saül said, Thus shall ye say to David, The king desireth not any dowry, but a hundred foreskins of the Philistines, to be avenged on the king's enemies. But Saül thought to cause David to fall by the hand of the Philistines.

26 And when his servants told David these words, the thing was pleasing in the eyes of David to become the king's son-in-law: and the days were not complete,

27 When David arose and went, he and his men, and smote of the Philistines two hundred men; and David brought their foreskins, and they counted them out in full to the king, that he might become the king's son-in-law. And Saül gave him Michal his daughter for wife.

28 And Saül saw and understood that the LORD was with David: and Michal, Saül's daughter, loved him.

29 And Saül was yet the more afraid of David; and Saül was David's enemy all the time.

30 ¶ And the princes of the Philistines went forth: and it came to pass, whenever they went forth, that David was more successful than all the servants of Saül; so that his name was highly prized.

CHAPTER XIX.

1 And Saül spoke to Jonathan his son, and to all his servants, that he would kill David. But Jonathan the son of Saül delighted greatly in David.

2 And Jonathan told David, saying, Saül my father seeketh to kill thee; now therefore, I pray thee, take heed to thyself in the morning, and abide in a secret place, and hide thyself:

3 And I will go out and stand by the side of my father in the field where thou art, and I myself will speak of thee to my father; and I will see what it is, and I will tell thee.

4 ¶ And Jonathan spoke favourably of David unto Saül his father, and said unto him, Let not the king sin against his servant, against David; since he hath not sinned against thee, and because his deeds are very good for thee;

5 And he did put his life in his hand, and he slew the Philistine, and the LORD wrought a great salvation for all Israel; thou sawest it, and wast rejoiced: wherefore then wilt thou commit sin on innocent blood, by slaying David without a cause?

6 And Saül hearkened unto the voice of Jonathan: and Saül swore, As the LORD liveth, he shall not be put to death.

7 And Jonathan called David, and Jonathan told him all these words. And Jonathan brought David to Saül, and he was in his presence, as in times past.

8 ¶ And the war occurred again: and David went out, and fought with the Philistines, and smote them with a great defeat, and they fled from before him.

9 And the evil spirit from the LORD came upon Saül, and he was sitting in his house with his spear in his hand: and David was playing with his hand.

10 And Saül sought to strike David through with the spear even to the wall; but he slipped away from before Saül, who struck the spear into the wall: and David fled, and escaped that night.

11 ¶ But Saül sent messengers unto Da-

[a] After Philippson. Jonathan, after whom Rashi, "with one of the two."

vid's house, to watch him, and to slay him in the morning; and Michal his wife told it to David, saying, If thou save not thy life this night, to-morrow thou wilt be put to death.

12 And Michal let David down through the window: and he went, and fled, and escaped.

13 And Michal took an image,[a] and put it in the bed, and a pillow[b] of goats' hair she put for its head to rest on, and covered it with a cloth.

14 And when Saül sent messengers to take David, she said, He is sick.

15 And Saül sent the messengers to see David, saying, Bring him up to me in the bed, that I may put him to death.

16 And when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for its head to rest on.

17 And Saül said unto Michal, Why hast thou thus deceived me, and sent away my enemy, that he is escaped? And Michal said to Saül, He said unto me, Let me go away: why should I kill thee?

18 So David fled, and escaped, and came unto Samuel to Ramah, and he told him all that Saül had done to him. And he and Samuel went and remained in Nayoth.[c]

19 And it was told unto Saül, saying, Behold, David is at Nayoth near Ramah.

20 And Saül sent messengers to take David; and when they saw the company of the prophets prophesying,[d] and Samuel standing as superintendent over them: then came upon the messengers of Saül the spirit of God, and they also prophesied.

21 And when it was told to Saül, he sent other messengers, and these prophesied likewise. And Saül sent again messengers the third time, and these also prophesied.

22 Then went he himself also to Ramah, and came as far as the great well that is in Sechu: and he asked and said, Where are Samuel and David? And some one said, Behold, they are at Nayoth near Ramah.

23 And he went thither to Nayoth near Ramah: and there came upon him also the Spirit of God, and he went on, and prophesied as he went, until he came to Nayoth near Ramah.

24 And he also stripped off his clothes,[e] and he also prophesied himself before Samuel, and lay down naked all that day and all that night. Therefore people are in the habit of saying, Is Saül too among the prophets?

CHAPTER XX.

1 ¶ And David fled from Nayoth near Ramah, and came and said before Jonathan, What have I done? what is my iniquity? and what is my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father is not wont to do a great thing or a small thing, which he doth not inform[f] me of; and why should my father conceal this thing from me? it is not so.

3 But David swore again, and said, Thy father well knoweth that I have found grace in thy eyes; wherefore he said, Jonathan must not know this, lest he be grieved: nevertheless, as truly as the LORD liveth, and thy soul liveth, there was but one step between me and death.

4 Then said Jonathan unto David, Whatsoever thy soul sayeth will I do for thee.

5 And David said unto Jonathan, Behold, to-morrow is the new-moon, and I should as usual sit with the king to eat; but let me go, that I may hide myself in the field until the third evening.

6 If thy father at all miss me, then do thou say, David asked earnestly leave of me that he might run to Beth-lechem his city; for there is a yearly sacrifice there for all the family.

7 If he should say thus, It is well: then shall thy servant have peace; but if it be at all displeasing to him, then know that the evil is determined on by him.

8 And do thou deal kindly with thy servant; for into a covenant of the LORD hast thou brought thy servant with thee; but if

[a] Some suppose that it may have been a bust of David; as it would not be likely that there should have been in his house an image for worship.

[b] Rashi, "the skin of a goat."

[c] "School-house."—JONATHAN. Probably the house where the scholars of the prophet-schools met.

[d] Perhaps as above, x. 6, engaged in singing religious hymns, in which the messengers joined instead of seizing David.

[e] This is supposed to mean, that he laid aside his armour and royal robes, to be like the scholars present.

[f] Lit. "and he will not reveal my ear."

there be in me any iniquity, slay me thyself; for why shouldst thou bring me to thy father?

9 And Jonathan said, Far be it from thee;[a] for if I should know for certain that evil were determined on by my father to come upon thee, would I not tell it thee?

10 Then said David to Jonathan, Who shall tell it me? or what,[b] if thy father answer thee roughly?

11 And Jonathan said unto David, Come, and let us go out into the field. And they went out, both of them, into the field.

12 ¶ And Jonathan said unto David, May the God of Israel (punish me) if, when I have sounded my father about this time to-morrow, or of the third day, and, behold, if he be good toward David, I do not then send unto thee, and inform thee of it.

13 May the LORD do so to Jonathan and continue so yet farther, that, if it please my father (to do) thee evil, I will inform thee of it, and send thee away, that thou mayest go in peace; and may the LORD be with thee, as he hath been with my father.

14 And wilt thou not,[c] should I be yet alive, show me the kindness of the LORD, that I may not die?

15 But, surely, thou wilt not withdraw thy kindness from my house for ever, not even when the LORD cutteth off the enemies of David, every one, from off the face of the earth.

16 So Jonathan made a covenant with the house of David, (saying,) May the LORD require it at the hand of David's enemies.

17 And Jonathan caused David to swear again, by his love for him; for he loved him as he loved his own soul.

18 ¶ Then Jonathan said to David, To-morrow is the new-moon: and thou wilt be missed, because thy seat will be left empty.

19 And when thou hast stayed till the third day, then shalt thou go down greatly, and come to the place where thou didst hide thyself on the work-day;[d] and thou shalt remain by the stone Ezel.[e]

20 And I will myself shoot three arrows on the side thereof, as though I were shooting at a mark.

21 And, behold, I will send the lad, saying, Go, find the arrows; if I should now say unto the lad, Behold, the arrows are on this side of thee: then take him[f] and come; for there is peace to thee, and it is nothing; as the LORD liveth.

22 But if thus I should say unto the young man, Behold, the arrows are beyond thee: then go thy way, for the LORD hath sent thee off.

23 And touching the matter of which we have spoken, thou and I, behold, the LORD is between me and thee for ever.

24 ¶ So David hid himself in the field: and when the new-moon was come, the king set himself down to the repast to eat.

25 And the king sat upon his seat, as at other times, upon the seat by the wall: and when Jonathan arose, Abner seated himself by the side of Saül, and David's place was left empty.

26 Nevertheless Saül spoke not the least on that day; for he thought, Something hath befallen him, he is not clean; because he hath not yet purified himself.[g]

27 ¶ And it came to pass on the morrow, the second day of the new-moon, that David's place was left empty: and Saül said unto Jonathan his son, Wherefore is the son of Jesse not come, both yesterday and to-day, to the repast?

28 And Jonathan answered Saül, David asked earnestly leave of me to go as far as Beth-lechem.

29 And he said, Let me go, I pray thee; for we have a family-sacrifice in the city, and my brother himself hath commanded it to me; and now, if I have found favour in thy

[a] Rashi renders, "Far it be from thee to think thus, that, if I were to know that, &c., I should not tell it to thee."

[b] Sachs, and others, "or what hard reply thy father would make thee?"

[c] After Rashi, who takes אם as a petition of Jonathan, that David might not forget their friendship in his prosperity. Abarbanel refers it to the preceding, and takes it as an imprecation if David should prove false. Sachs, "Nor may it happen, that should I live, thou wouldst not show," &c.

[d] After Jonathan. Philippson, "on the day of yonder event," xix. 2; or the place where David was hidden before.

[e] Jonathan, "the guide-stone."

[f] Viz. the lad, after Redak. After Rashi, we should render it, "Behold, the arrows are on this side of thee, take them and come: (then come thou forth,) for there is," &c. PHILIPPSON, "this side of thee, fetch it; then come, for there is," &c.

[g] Rashi. Philippson, "It is an accident, he is not clean; surely he is not clean."

eyes, let me get away, I pray thee, that I may see my brothers: therefore is he not come unto the king's table.

30 ¶ And the anger of Saül was kindled against Jonathan, and he said unto him, Thou son of perverse rebelliousness![a] do I not know that thou hast chosen the son of Jesse to thy own shame, and to the shame of thy mother's nakedness?

31 For all the days that the son of Jesse liveth upon the ground, thou wilt not have any permanence with thy kingdom: therefore now send and fetch him unto me, for he shall surely die.[b]

32 ¶ And Jonathan answered Saül his father, and said unto him, Wherefore shall he be put to death? what hath he done?

33 And Saül cast his spear at him to smite him: and Jonathan understood that it was determined on by his father to put David to death.

34 And Jonathan arose from the table in fierce anger, and did eat no food on the second day of the new-moon; for he was grieved for David; because his father had made him feel ashamed.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field to the place appointed with David, and a little lad was with him.

36 And he said unto his lad, Run, do find out the arrows which I shoot: and the lad ran, and he shot the arrow so as to pass beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan called after the lad, and said, Behold, the arrow is beyond thee!

38 And Jonathan called after the lad, Make haste, speed, stay not: and Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not the least: only Jonathan and David knew the matter.

40 And Jonathan gave his weapons unto the lad who was with him, and said unto him, Go, carry them to the city.

41 And as soon as the lad was gone, David arose from the south side (of the stone), and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.[c]

42 And Jonathan said to David, Go in peace: what we have sworn, both of us, in the name of the LORD, saying, The LORD shall be between me and thee, and between my seed and thy seed for ever, (shall be kept).

CHAPTER XXI.

1[d] ¶ And he arose and departed; and Jonathan went into the city.

2 And David came to Nob to Achimelech the priest; and Achimelech hastened trembling to meet David, and said unto him, Why art thou alone, and no man is with thee?

3 And David said unto Achimelech the priest, The king commanded me a business, and said unto me, Let not any man know the least of the business concerning which I send thee, and which I have commanded thee. And the young men have I appointed to such and such a place.

4 And now what hast thou on hand?[e] put five loaves of bread into my hand, or what else can be found.

5 And the priest answered David, and said, I have no common bread on hand, but there is hallowed bread; if the young men have only withheld themselves from women.

6 ¶ And David answered the priest and said to him, To a certainty women have been denied us yesterday and the day before, when I went forth, and the vessels of the young men were holy: and if this was the custom with unholy things, how much more will it remain this day holy in the vessels.[f]

7 So the priest gave him hallowed bread; for there was no bread there except the show-bread, that was removed from before the LORD, so as to put down hot bread on the day when it was taken away.

8 Now a certain man of the servants of

[a] Sachs. Others, "Thou son of a perverse rebellious woman."

[b] Heb. "he is a son of death."

[c] *i. e.* He wept more than Jonathan; but Sachs, "until David wept aloud."

[d] This is in the English version a part of the verse 42 of the last chapter; our verse 2 is there verse 1, &c.

[e] Lit. "what is under thy hand?"

[f] After Ralbag. Sachs, "When already, &c., and this was the custom with the unholy," &c. The latter part of the verse is an assurance that the show-bread should not be rendered unclean by giving it to David and his men, as their vessels were all untouched by uncleanness. (See Leviticus xi. xiv. xv. and elsewhere.)

Saül was there on that day, detained before the LORD: and his name was Doëg, the Edomite, the chief of the herdsmen that belonged to Saül.

9 And David said unto Achimelech, Hast thou not also here at hand a spear or sword? for both my sword as also my other weapons have I not brought with me, because the king's business was urgent.

10 ¶ And the priest said, The sword of Goliath the Philistine, whom thou didst slay in the valley of Elah, behold, it is here wrapped up in a cloth behind the ephod: if thou wilt take that for thyself, take it; for there is no other save it here.

¶ And David said, There is none like that: give it to me.

11 ¶ And David arose, and fled on that day from before Saül, and came to Achish the king of Gath.

12 And the servants of Achish said unto him, Is not this David the king of the land? did they not of this man sing one to another in the dances, saying, Saül hath slain his thousands, and David his ten thousands?

13 And David took these words to his heart, and was greatly afraid of Achish the king of Gath.

14 And he disguised his reason before their eyes, and played the madman in their hands, and scribbled on the doors of the gate, and let his spittle run down upon his beard.

15 ¶ Then said Achish unto his servants, Lo, ye see, the man is mad: wherefore then will ye bring him to me?

16 Have I lack of madmen, that ye have brought this man to play his pranks about me? shall this one come into my house?

CHAPTER XXII.

1 ¶ And David departed thence, and escaped to the cave 'Adullam: and when his brothers and all his father's house heard it, they went down to him thither.

2 And there gathered themselves unto him every one that was in distress, and every one that had a creditor, and every one that had an embittered spirit; and he became a captain over them: and there were with him about four hundred men.

3 And David went thence to Mizpeh of Moäb: and he said unto the king of Moäb, Let my father and my mother, I pray thee, go forth with you, until I can know what God will do for me.

4 And he conducted them to the presence of the king of Moäb: and they remained with him all the time that David was in the strong hold.

5 And the prophet Gad said unto David, Thou must not remain in the strong-hold: depart, and get thee into the land of Judah. Then David departed, and came into the forest of Chereth.

6 ¶ And Saül heard that David was discovered, and the men that were with him, (now Saül was sitting in Gib'ah under the tamarisk on the hill,[a] with his spear in his hand, and all his servants were standing about him;)

7 Then said Saül unto his servants that stood about him, Hear, I pray you, men of Benjamin! will the son of Jesse give, indeed, to every one of you fields and vineyards? will he appoint you all captains of thousands, and captains of hundreds?

8 That ye have conspired, all of you, against me, and there is none that informeth me, while my son hath made a covenant with the son of Jesse, and there is none of you that is concerned for me, or informeth me that my son hath stirred up my servant to lie in wait against me, as it is this day?

9 ¶ Then answered Doëg the Edomite, who[b] was set over the servants of Saül, and said, I saw the son of Jesse coming to Nob, to Achimelech the son of Achitub.

10 And he asked counsel for him of the LORD, and he gave him provision, and gave him also the sword of Goliath the Philistine.

11 Then sent the king to call Achimelech, the son of Achitub, the priest, and all his father's house, the priests that were in Nob: and they came, all of them, to the king.

12 ¶ And Saül said, Hear now, thou son of Achitub. And he said, Here am I, my lord.

13 And Saül said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou didst give him bread, and a sword, and hast asked counsel for him of God, that he should rise to lie in wait against me, as it is this day?

14 ¶ Then answered Achimelech the king,

[a] Others, "under a grove in Ramah."

[b] Jonathan; others, "who was standing by," &c.

and said, And who is among all thy servants so trusted as David, and the king's son-in-law, and freely admitted to thy private council,[a] and is honoured in thy house?

15 Did I this day then begin to ask counsel for him of God? far be it from me; let not the king impute any thing unto his servant, (nor) to all the house of my father; for thy servant knew not of all this, either a little or great thing.

16 And the king said, Thou shalt surely die, Achimelech, thou, and all thy father's house.

17 And the king said unto the runners that stood about him, Turn round and slay the priests of the LORD; because their hand also is with David, and because they knew that he was fleeing, and did not disclose it to me. But the servants of the king would not stretch forth their hand to fall upon the priests of the LORD.

18 And the king said to Doëg, Turn thou round, and fall upon the priests. And Doëg the Edomite turned round, and he fell upon the priests, and slew on that day eighty and five persons that did wear a linen ephod.

19 And Nob, the city of the priests, he smote with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and lambs, with the edge of the sword.

20 And there escaped one of the sons of Achimelech the son of Achitub, whose name was Ebyathar,[b] and he fled after David.

21 And Ebyathar told David that Saül had slain the priests of the LORD.

22 And David said unto Ebyathar, I knew on that day, because Doëg the Edomite was there, that he would surely tell Saül: I have myself occasioned the death of all the persons of thy father's house.

23 Remain thou with me, fear nothing; for he that will seek my life will seek thy life; but thou shalt be well guarded with me.

CHAPTER XXIII.

1 ¶ Then they told David, saying, Behold, the Philistines are fighting against Ke'ilah, and they are plundering the threshing-floors.

2 Thereupon David asked counsel of the LORD, saying, Shall I go and smite among these Philistines?

¶ And the LORD said unto David, Go and smite among the Philistines, and deliver Ke'ilah.

3 And David's men said unto him, Behold, here in Judah are we afraid: how much more then if we should go to Ke'ilah against the battle-arrays of the Philistines?

4 ¶ Then David asked yet again counsel of the LORD. And the LORD answered him and said, Arise, Go down to Ke'ilah; for I (will) deliver the Philistines into thy hand.

5 So David and his men went to Ke'ilah; and he fought with the Philistines, and lead away their cattle, and smote among them a great slaughter. So David delivered the inhabitants of Ke'ilah.

6 ¶ And it came to pass, when Ebyathar the son of Achimelech fled over to David, to Ke'ilah, that the ephod came down with him.[c]

7 And it was told to Saül that David was come to Ke'ilah. And Saül said, God hath delivered him into my hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saül called all the people together to war, to go down to Ke'ilah, to besiege David and his men.

9 And David understood that Saül secretly devised mischief against him; and he said to Ebyathar the priest, Bring hither the ephod.

10 ¶ Then said David, O LORD, God of Israel, thy servant hath heard for certain that Saül seeketh to come to Ke'ilah, to destroy the city for my sake.

11 Will the men of Ke'ilah surrender me into his hand? will Saül come down as thy servant hath heard? O LORD, God of Israel, I beseech thee, tell thy servant.

¶ And the LORD said, He will come down.

12 ¶ Then said David, Will the men of Ke'ilah surrender me and my men into the hand of Saül? And the LORD said, They will surrender.

13 ¶ Then arose David and his men, about six hundred men, and departed out of Ke'ilah, and wandered about whithersoever they could

[a] Rashi and Redak, "obedient to thy will." Our version is after Sachs and others, who take משכיתך for "thy secret council." (See 2 Samuel xxiii. 23.)

[b] Eng. version, "Abiathar."

[c] Lit. "in his hand."

go. And when it was told to Saül that David was escaped from Ke'ilah, he forbore to go forth.

14 And David remained in the wilderness in strong-holds, and abode on the mountain in the wilderness of Ziph. And Saül sought him all the time, but God delivered him not into his hand.

15 And David saw that Saül was gone forth to seek his life: and David was in the wilderness of Ziph in the forest.[a]

16 ¶ And Jonathan, the son of Saül, arose, and went to David into the forest, and strengthened his hand in God.[b]

17 And he said unto him, Fear not; for the hand of Saül my father will not find thee; and thou wilt be king over Israel, and I will be next[c] unto thee; and also Saül my father knoweth this.

18 And they made, both of them, a covenant before the LORD: and David remained in the forest; but Jonathan went to his house.

19 ¶ Then came up the Ziphites unto Saül to Gib'ah, saying, Behold, David is hiding himself with us in the strong-holds in the forest, on the hill of Chachilah, which is on the right of the desert.

20 And now in accordance with all the longing of thy soul, O king, to come down, come down; and our part shall be to surrender him into the king's hand.

21 And Saül said, Blessed be ye of the LORD; for ye have pity on me.

22 Go, I pray you, make yet more preparations, and remark and see his place where his foot[d] may be, who hath seen him there; for I am told that he dealeth with great subtilty.

23 See therefore, and remark every one of all the lurking-places where he usually hideth himself, and come ye again to me with the certainty, and I will go with you; and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saül; but David and his men were in the wilderness of Ma'on, in the plain on the right of the desert.

25 And Saül and his men went to make a search. And they told it to David: wherefore he came down to the rock, and abode in the wilderness of Ma'on. And when Saül heard this, he pursued after David into the wilderness of Ma'on.

26 And Saül went on this side of the mountain, and David and his men on that side of the mountain; and David made haste to get away from before Saül; and Saül and his men were compassing David and his men to seize them.

27 But a messenger came unto Saül, saying, Haste thee, and come; for the Philistines have invaded[e] the land.

28 Wherefore Saül returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammachlekoth.[f]

CHAPTER XXIV.

1[g] And David went up from there, and abode in strong-holds of 'En-gedi.

2 ¶ And it came to pass, when Saül was returned from pursuing the Philistines, that it was told to him, saying, Behold, David is in the wilderness of 'En-gedi.

3 ¶ Then took Saül three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.[h]

4 And he came to the sheepfolds by the way, and there was a cave; and Saül went in to cover his feet: and David and his men were sitting in the lower end of the cave.

5 And the men of David said unto him, Behold, this is the day of which the LORD hath said unto thee, Behold, I will deliver thy enemy into thy hand, that thou mayest do to him as it shall seem good in thy eyes. And David arose, and cut off the corner of the robe which Saül wore, unperceived.

6 And it came to pass afterward, that David's heart smote him, because he had cut off the corner of Saül's (robe).

---

[a] After Jonathan. Others render it "Choreshah," as the name of a place.

[b] *i. e.* He strengthened him in spirit by bidding him to rely on God's promise.

[c] משנה "the second," or the one next in authority to the king.

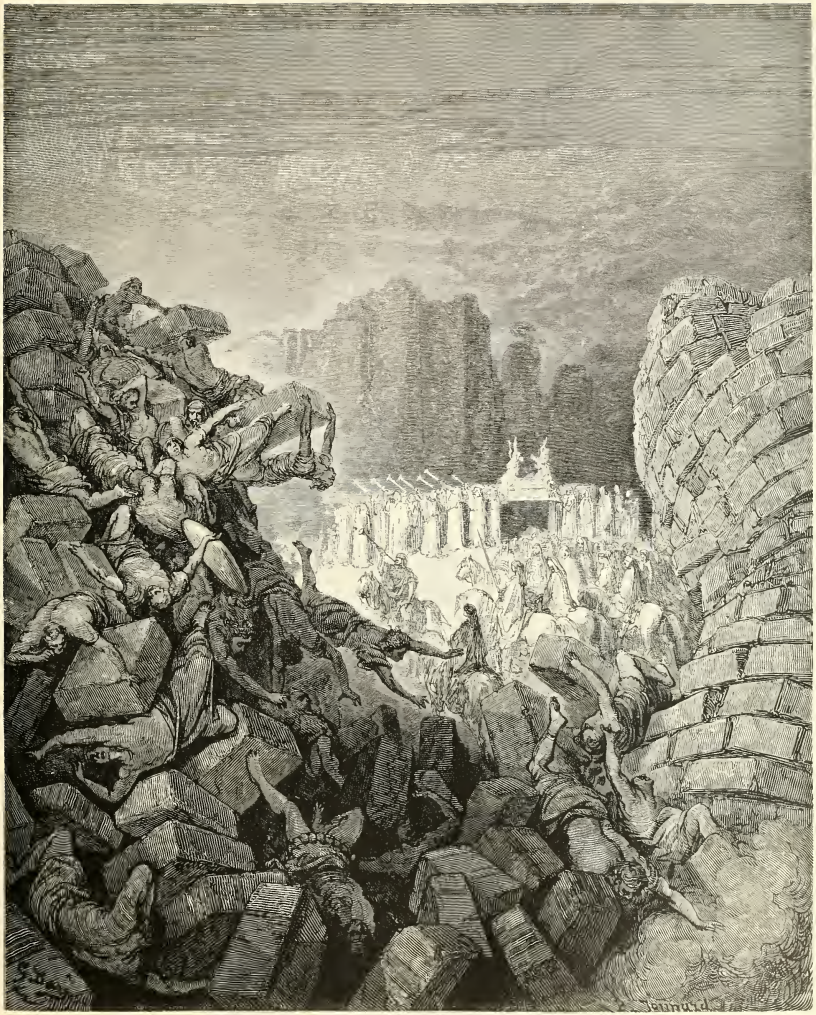
[d] Eng. version, freely, "where his haunt is."

[e] Heb. "spread themselves upon."

[f] *i. e.* The rock of divisions.

[g] In the English version this verse is v. 29 of chap. xxiii.; and in our version is v. 1 of xxiv.

[h] Saehs, "chamois."



DESTRUCTION OF THE WALL OF JERICHO

7 And he said unto his men, Far be it from me for the LORD's sake, that I should do this thing unto my master, the LORD's anointed, to stretch forth my hand against him; because he is the anointed of the LORD.

8 So David restrained his servants with these words, and suffered them not to rise against Saül. But Saül rose up out of the cave, and went on his way.

9 ¶ David also arose afterward, and went forth out of the cave, and called after Saül, saying, My lord, the king! And Saül then looked behind him, and David bowed his face to the earth, and prostrated himself.

10 And David said to Saül, Wherefore wilt thou listen to men's words, saying, Behold, David seeketh thy injury?

11 Behold, this day thy eyes have seen how that the LORD had delivered thee to-day into my hand in the cave, and some one said that I should kill thee: but my soul felt compassion for thee: and I said, I will not stretch forth my hand against my lord; because he is the anointed of the LORD.

12 And now, my father, see, yea, see the corner of thy robe in my hand; for in that I cut off the corner of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in my hand, and that I have not sinned against thee: yet thou liest in wait for my soul to take it.

13 May the LORD judge between me and thee, and may the LORD avenge me on thee; but my hand shall not be against thee.

14 As saith the proverb of the ancients, From the wicked proceedeth wickedness; but my hand shall not be against thee.

15 After whom is the king of Israel gone out? after whom art thou pursuing? after a dead dog,[a] after a single flea.

16 May the LORD therefore be judge, and decide between me and thee, and see, and plead my cause, and obtain me justice out of thy hand.

17 ¶ And it came to pass, When David had finished speaking these words unto Saül, that Saül said, Is this thy voice, my son David? And Saül lifted up his voice, and wept.

18 And he said to David, Thou art more righteous than I; for thou hast done for me only what is good, whereas I have rewarded thee only with what is evil.

19 And thou hast proved[b] this day, that thou hast dealt well with me; forasmuch as when the LORD had surrendered me into thy hand, thou didst not kill me.

20 For if a man find his enemy, will he let him go away on a good road?[c] so may the LORD reward thee with good for what thou hast done unto me this day.

21 And now, behold, I know that thou wilt surely become king, and that the kingdom of Israel will stand firmly in thy hand.

22 And now swear unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

23 And David swore unto Saül; and Saül went to his house; but David and his men went up into the strong-hold.

CHAPTER XXV.

1 ¶ And Samuel died; and all the Israelites assembled themselves together, and lamented for him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

2 ¶ And there was a man in Ma'on, whose business[d] was in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was, while they were shearing his sheep, at Carmel.

3 Now the name of the man was Nabal, and the name of his wife Abigayil: and the woman was of good understanding, and of a beautiful form; but the man was hard-hearted and evil in his deeds; and he was of the house of Caleb.

4 And David heard in the wilderness that Nabal was shearing his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and ask him in my name after his well-being.

6 And ye shall say,[e] May it thus be throughout thy life; and peace be to thee, and peace

[a] Jonathan paraphrases, "after one weak man, after one common person."

[b] Lit. "told," *i. e.* by action.

[c] "On a good road," *i. e.* to let him get away unharmed to pursue his business freely.

[d] Rashi, "his cattle and property." This Carmel here mentioned is a district in the south of Judah, not Mount Carmel at the north-west of Palestine.

[e] Rashi, "May it thus be for the next year; peace," &c. Philippson, "And ye shall say thus to him who liveth prosperously, Peace," &c. Herxheimer, "And ye shall say thus, To thy prosperity, and have peace," &c.

be to thy house, and unto all that thou hast be peace.

7 And now have I heard that thou hast sheep-shearers: now thy shepherds have been with us, we have not injured them, neither hath there aught been missing unto them, all the time they were at Carmel.

8 Ask thy young men, and they will tell it thee. Therefore let the young men find favour in thy eyes; for on a festive day are we come: give, I pray thee, whatsoever thy hand is capable of unto thy servants, and to thy son, to David.

9 And David's young men came, and they spoke to Nabal in accordance with all these words in the name of David; and then they ceased.

10 And Nabal answered the servants of David, and said, Who is David? and who is the son of Jesse? now-a-days there are many servants that break away every one from his master.

11 Shall I then take my bread, and my water, and my flesh that I have killed for my sheep-shearers, and give it unto men, whom I know not whence they are?

12 And David's young men turned about on their way, and returned, and came and told him in accordance with all these words.

13 And David said unto his men, Gird ye on, every man, his sword. And they girded on, every man, his sword; and David also girded on his sword: and there went up after David about four hundred men, and two hundred abode by the baggage.

14 But one[a] of the young men told Abigayil, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to greet our master; but he hath spoken rudely to them.

15 Whereas the men have been very good unto us; and we have not been injured, neither have we missed any thing, all the time that we went about with them, while we were in the field:

16 A wall were they around us both by night and by day, all the time we were with them, feeding the flocks.

17 And now know and consider what thou canst do; for evil is determined on against our master, and against all his household; and he is too greatly a worthless man for me to speak to him.

18 And Abigayil made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.

19 And she said unto her young men, Pass on before me: behold, I come after you. But to her husband Nabal she told nothing.

20 And it was so, as she was riding on the ass, and coming down by the covert of the mount, that, behold, David and his men came down toward her; and she met them.

21 Now David had said, Yea, for naught only have I guarded all that belongeth to this fellow in the wilderness, so that not the least was missed of all that pertained unto him; and he hath requited me evil instead of good.

22 So may God do unto the enemies of David, and do so yet farther, if I leave of all that pertaineth to him by the morning light, as much as a dog.[b]

23 And when Abigayil saw David, she hastened, and alighted off the ass, and fell down before David on her face, and bowed herself to the ground,

24 And she fell at his feet, and said, On me, me, my lord, is the fault: and let thy hand-maid, I pray thee, speak in thy hearing, and listen to the words of thy hand-maid.

25 Let not my lord, I pray thee, turn his heart unto this worthless man, unto Nabal; for as his name is, so is he: Nabal[c] is his name, and meanness is with him; but I thy hand-maid did not see the young men of my lord, whom thou didst send.

26 And now, my lord, as the Eternal liveth, and as thy soul liveth, it is the LORD who hath withholden thee from coming to blood-guiltiness, and from helping thyself with thy own hand; and now may like Nabal be thy enemies, and those that seek (to do) my lord evil.

27 And now this present which thy hand-maid hath brought unto my lord, let it even be given unto the young men that follow in the train my lord.

[a] Heb. "one young man of," &c.
[b] Others give this phrase, "any male."

[c] *i. e.* "Fool," "wicked," "mean," from *nebalah*, "a scandalous, foolish, or mean act."

28 Pardon, I pray thee, the trespass of thy hand-maid; for the LORD will certainly make for my lord an enduring house; because the battles of the LORD doth my lord fight, and evil will not be found in thee all thy days.[a]

29 And though a man is risen up to pursue thee, and to seek thy soul: yet will the soul of my lord be bound in the bond of life with the LORD thy God; and the soul of thy enemies will he hurl away, as out of the middle of the sling.

30 And it shall come to pass, when the LORD will do to my lord, in accordance with all the good that he hath spoken concerning thee, and will ordain thee as ruler over Israel,

31 That this shall not be unto thee as a cause of offence and as a reproach of heart unto my lord, both by having shed blood without cause, and by my lord having righted himself; and when the LORD will do good unto my lord, then do thou remember thy hand-maid.

32 ¶ And David said to Abigayil, Blessed be the LORD, the God of Israel, who sent thee this day to meet me;

33 And blessed be thy intelligence, and blessed be thou, who hast prevented me this day from coming unto blood-guiltiness, and from helping myself with my own hand.

34 But truly, as the LORD the God of Israel liveth, who hath withdrawn me from injuring thee, except thou hadst hastened and come to meet me, surely there would not have been left unto Nabal by the morning-light so much as a dog.

35 And David took out of her hand that which she had brought him; and unto her he said, Go up in peace to thy house: see, I have hearkened to thy voice, and have respected[b] thy presence.

36 And Abigayil came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, and he was exceedingly drunken; wherefore she told him not a word, either little or great, until the morning-light.

37 But it happened in the morning, when the wine was gone out of Nabal, that his wife told him these things; and his heart died within him, and he became as a stone.

38 And it came to pass in about ten days thereafter, that the LORD struck Nabal, and he died.

39 And when David heard that Nabal was dead, he said, Blessed be the LORD, who hath pleaded the cause of my reproach from the hand of Nabal, and hath withheld his servant from evil; and the wickedness of Nabal hath the LORD returned upon his own head. And David sent and applied for Abigayil, to take her to himself for wife.

40 And the servants of David came to Abigayil to Carmel, and they spoke unto her, saying, David hath sent us unto thee, to take thee to himself for wife.

41 Thereupon she arose, and bowed herself with her face to the earth, and said, Behold, let thy hand-maid be a servant to wash the feet of the servants of my lord.

42 And Abigayil hastened, and arose, and rode upon an ass, with her five damsels that went in her train; and she went after the messengers of David, and she became his wife.

43 David also took Achino'am of Yizre'el; and both of them became thus his wives.

44 ¶ But Saül had given Michal his daughter, David's wife, to Palti, the son of Layish, who was of Gallim.

CHAPTER XXVI.

1 And the Ziphites came unto Saül to Gib'ah, saying, Behold, David hideth himself on the hill of Chachilah, before the desert.

2 Then arose Saül, and went down to the wilderness of Ziph, and with him were three thousand men chosen out of Israel, to seek David in the wilderness of Ziph.

3 And Saül encamped on the hill of Chachilah, which is before the desert by the way; but David abode in the wilderness, and he saw that Saül was coming after him into the wilderness.

4 David thereupon sent out spies, and understood that Saül was come for a certainty.

5 And David arose, and came to the place where Saül was encamped; and David beheld the place where Saül lay, with Abner the son

[a] Sachs, "And misfortune will not assail thee all thy days." Rashi, "Therefore should wrong not be found on thee." The meaning of the last clause is, probably, that she begs David not to sully his reputation by doing wrong to the innocent.

[b] *i. e.* Received in favour the prayer of the petitioner.

of Ner, the captain of his army: and Saül was lying in the midst of the ring,[a] and the people were encamped round about him.

6 Then commenced David and said to Achimelech the Hittite, and to Abishai the son of Zeruyah, the brother of Joäb, saying, Who will go down with me to Saül to the camp? And Abishai said, I will readily go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saül lay sleeping within the ring, with his spear stuck in the ground by his head; but Abner and the people were lying round about him.

8 ¶ Then said Abishai to David, God hath surrendered this day thy enemy into thy hand: and now let me strike him through, I pray thee, with the spear, even to the earth with one blow, and I will not give him a second one.

9 But David said to Abishai, Destroy him not; for who hath stretched forth his hand against the LORD's anointed, and remained guiltless?

10 David said farthermore, As the LORD liveth, the LORD alone shall strike him down: either his day shall come that he die; or he shall go down into battle, and perish.

11 Far be this from me for the sake of the LORD, that I should stretch forth my hand against the LORD's anointed; but now, I pray thee, take thou the spear that is by his head, and the cruise of water, and let us go our way.

12 So David took the spear and the cruise of water by the head of Saül, and they went their way; and no one saw it, and no one perceived it, and no one awaked; for they were all sleeping; because a deep sleep from the LORD was fallen upon them.

13 Then went David over to the other side, and stood on the top of the mount afar off, the space between them being great.

14 And David called to the people, and to Abner the son of Ner, saying, Wilt thou not answer, Abner? And Abner answered and said, Who art thou that callest to the king?

15 ¶ And David said to Abner, Art thou not a man? and who is like to thee in Israel? why then hast thou not kept guard over thy lord the king? for there came one of the people to destroy the king thy lord.

16 This thing which thou hast done is not good. As the LORD liveth, ye deserve to die; because ye have not kept guard over your master, over the LORD's anointed. And now see, where is the king's spear, and the cruise of water that was by his head?

17 And Saül recognised David's voice, and he said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

18 And he said, Why is this that my lord doth pursue after his servant? for what have I done? or what evil is in my hand?

19 And now, I pray thee, let my lord the king hear the words of his servant! If the LORD have stirred thee up against me, then may he accept the savour of an offering; but if they be the children of men, then be they cursed before the LORD; because they have driven me out this day so that I cannot attach myself on the inheritance of the LORD, saying, Go, serve other gods.[b]

20 Now, therefore, let not my blood fall to the earth far from the presence of the LORD; for the king of Israel is come out to seek a single flea, as one doth usually pursue a partridge on the mountains.

21 Then said Saül, I have sinned; return, my son David; for I will not do thee harm any more, for the cause that my life was precious in thy eyes this day: behold, I have acted foolishly, and have erred exceedingly much.

22 And David answered and said, Behold, here is the king's spear! and let one of the young men come over and fetch it.

23 And may the LORD recompense to every man his righteousness and his faithfulness; since the LORD delivered thee into my hand to-day, and I would not stretch forth my hand against the anointed of the LORD.

24 And behold, as thy life was highly valued this day in my eyes, so may my life be highly valued in the eyes of the LORD, and may he deliver me out of all tribulation.

---

[a] *i. e.* Formed by the people and their baggage.

[b] David regarded his banishment from Palestine, the vicinity of the ark of God, as though he had been bidden to worship idols. Experience also proves, that religion is neglected the moment men are separated from early associations.

25 ¶ Then said Saül to David, Blessed be thou my son David: thou wilt both do great things, and wilt also surely prevail. And David went then on his way, and Saül returned to his place.

CHAPTER XXVII.

1 ¶ And David said in his heart, Now I may yet perish suddenly one day by the hand of Saül; there is nothing better for me than that I should escape at once into the land of the Philistines, when Saül will abstain from me, to seek me any more in all the territory of Israel: and so shall I escape out of his hand.

2 And David arose, and he passed over himself with the six hundred men that were with him unto Achish, the son of Ma'och, the king of Gath.

3 And David remained with Achish at Gath, he and his men, every man with his household, also David with his two wives, Achino'am the Yizre'elitess, and Abigayil, Nabal's wife, the Carmelitess.

4 And when it was told unto Saül that David was fled to Gath, he continued no more to seek for him.

5 ¶ And David said unto Achish, If now I have found grace in thy eyes, let them give me a place in some one of the country-towns, that I may dwell there; for why should thy servant dwell in the royal city with thee?

6 Then gave Achish unto him on that day Ziklag: therefore hath Ziklag pertained unto the kings of Judah until this day.

7 ¶ And the number of the days that David dwelt in the fields of the Philistines was a full year and four[a] months.

8 And David and his men went up, and invaded the Geshurites, and the Gizrites, and the 'Amalekites; for these nations were of old the inhabitants of the land, till thou comest to Shur, and as far as the land of Egypt.

9 And David smote the land, and left not alive either man or woman, and took away the flocks, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, Whither have ye made an inroad to-day? And David said, Against the south of Judah, and against the south of the Yerachme'elites, and against the south of the Kenites.

11 And David left not alive either man or woman, to bring (them) to Gath, saying, That they may not tell on us, saying, So hath David done, and so is his custom all the days he hath dwelt in the fields of the Philistines.

12 And Achish had confidence in David, saying, He hath surely spoiled his odour among his people, among Israel; and he will become unto me a servant for ever.

CHAPTER XXVIII.

1 ¶ And it came to pass in those days, that the Philistines gathered their camps together for warfare,[b] to fight with Israel; and Achish said unto David, Thou must know that thou shalt go out with me into the camp, thou and thy men.

2 And David said to Achish, By reason of this wilt thou thyself ascertain what thy servant will do. And Achish said to David, Therefore will I make thee the guard of my head for all times.

3 ¶ Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city: and Saül had removed those that had familiar spirits, and the wizards, out of the land.

4 And the Philistines assembled themselves together, and came and encamped at Shunem: and Saül assembled together all Israel, and they encamped at Gilboä'.

5 And when Saül saw the camp of the Philistines, he was afraid, and his heart trembled greatly.

6 And Saül asked counsel of the LORD; but the LORD answered him not, either by means of dreams, or by means of the Urim, or by means of the prophets.

7 Then said Saül unto his servants, Seek out for me a woman that hath a familiar spirit,[c] that I may go to her and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at 'En-dor.

8 And Saül disguised himself, and put on other garments, and he went, he and two men with him, and they came to the woman by

[a] Rashi renders, "a few days above four months."

[b] Lit. "for the army," *i. e.* gathering the various divisions into an army to commence active war.

[c] Philippson, "a woman having the power to adjure the dead." אוב is rendered by him, Sachs, and others "adjurers of the dead."

night: and he said, Divine, I pray thee, unto me by the familiar spirit, and bring up for me the one whom I shall say unto thee.

9 And the woman said unto him, Behold, thou well knowest that which Saül hath done, that he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die?

10 And Saül swore to her by the LORD, saying, As the LORD liveth, there shall no guilt attach to thee for this thing.

11 Then said the woman, Whom shall I bring up for thee? And he said, Samuel thou must bring up for me.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman said to Saül thus, Why hast thou deceived me? since thou art Saül.

13 And the king said unto her, Be not afraid; however, what hast thou seen? And the woman said unto Saül, A divine being[a] have I seen ascending out of the earth.

14 And he said unto her, What is his form? And she said, An old man is coming up; and he is wrapt in a mantle. And so Saül perceived that it was Samuel, and he bowed with his face to the ground, and prostrated himself.

15 ¶ And Samuel said to Saül, Why hast thou disquieted me, to bring me up? And Saül answered, I am greatly distressed, and the Philistines make war against me, and God is departed from me, and hath not answered me any more, either by the agency of the prophets, or by means of dreams; wherefore I have called thee, to make known unto me what I shall do.

16 Then said Samuel, And why wilt thou ask me, seeing the LORD is departed from thee, and is become thy enemy?[b]

17 And the LORD hath done for himself as he hath spoken through my agency; and the LORD hath rent the government out of thy hand, and hath given it to thy associate, to David;

18 As thou didst not obey the voice of the LORD, and didst not execute his fierce wrath upon 'Amalek; therefore hath the LORD done this thing unto thee this day.

19 And the LORD will deliver also Israel with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me: also the camp of Israel will the LORD deliver into the hand of the Philistines.

20 Then fell Saül hastily with his full length to the earth, and was greatly afraid, because of the words of Samuel: there was also no strength in him; for he had not eaten any food all that day, and all that night.

21 And the woman came unto Saül, and saw that he was greatly terrified; and she said unto him, Behold, thy hand-maid hath obeyed thy voice; and I put my life in my hand, and hearkened unto thy words which thou spokest unto me.

22 And now, hearken thou also, I pray thee, unto the voice of thy hand-maid, and let me set before thee a morsel of bread, and eat; that thou mayest have strength when thou goest on the way.

23 But he refused, and said, I will not eat. But his servants urged him much, as also the woman; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fatted calf in the house; and she hastened, and slaughtered it, and took flour, and kneaded it, and baked unleavened bread thereof:

25 And she brought it near before Saül, and before his servants; and they ate. Then they rose up, and went away that night.

CHAPTER XXIX.

1 ¶ Now the Philistines assembled together all their camps at Aphek: and the Israelites encamped by the spring which is by Yizre'el.

2 And the lords of the Philistines passed on by hundreds, and by thousands; but David and his men passed on at the last with Achish.

3 Then said the princes of the Philistines, What are these Hebrews to do? And Achish said unto the princes of the Philistines, Behold, this is David, the servant of Saül the king of Israel, who hath been with me already

[a] Heb. אלהים ראיתי יעלים "*gods* have I seen ascending," which is the plural of majesty. (See Gen. i. 26.)

[b] Jonathan, "and now assisteth thy enemy," *i. e.* David.

a year,[a] or even years, and I have not found the least in him (to blame) from the day of his joining (me) until this day?

4 ¶ And the princes of the Philistines were angry with him; and the princes of the Philistines said unto him, Cause this man to go back, that he may return to his place whither thou hast assigned him; but he shall not go down with us to the battle, that he may not become an adversary to us in the battle; for wherewith could this person reconcile himself unto his master? is it not by means of the heads of these men?

5 Is not this David, of whom they sang one to another in the dances, saying, Saül hath slain his thousands, and David his ten thousands?

6 ¶ Then did Achish call David, and say unto him, As the LORD liveth, (I declare) that thou art upright, and that thy going out and thy coming in with me in the camp is good in my eyes; for I have not found in thee any evil from the day of thy coming unto me until this day; nevertheless in the eyes of the lords thou art not good.

7 And now return, and go in peace, that thou mayest not do any evil in the eyes of the lords of the Philistines.

8 And David said unto Achish, But what have I done? and what hast thou found in thy servant from the day that I have been before thee, until this day, that I shall not go to fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou art good in my eyes, as an angel of God; nevertheless, the princes of the Philistines have said, He shall not go up with us to the battle.

10 And now rise up early in the morning with the servants of thy master that are come with thee: and rise then up early in the morning, and when ye have light, go away.

11 And David and his men rose up early to go away in the morning, to return unto the land of the Philistines; but the Philistines went up to Yizre'el.

CHAPTER XXX.

1 ¶ And it came to pass when David and his men came to Ziklag on the third day, that the 'Amalekites had invaded[b] the south, and Ziklag, and smitten[c] Ziklag, and burnt it with fire;

2 And had taken captive the women that were therein, both great and small: they had not slain any one, but had led them off, and gone on their way.

3 When therefore David and his men came to the city, behold, it was burnt with fire; and their wives, and their sons, and their daughters, had been taken captive.

4 And David and the people that were with him lifted up their voice and wept, until they had no more power to weep.

5 And the two wives of David were also taken captive, Achino'am the Yizre'elitess, and Abigayil the wife of Nabal the Carmelite.

6 And David was greatly distressed; for the people spoke of stoning him, because the soul of all the people was imbittered, every man for his sons and for his daughters; but David fortified himself in the LORD his God.

7 ¶ And David said to Ebyathar the priest, the son of Achimelech, Bring hither, I pray thee, unto me the ephod. And Ebyathar brought the ephod near unto David.

8 And David asked counsel of the LORD, saying, Shall[d] I pursue after this troop? shall I overtake them? And he said to him, Pursue; for thou wilt surely overtake them, and certainly recover (all).

9 So David went, he and the six hundred men that were with him, and came up to the brook Bessor, where those that were left behind stayed.

10 But David pursued on, he and four hundred men; and there stayed behind two hundred men, who were too fatigued to go over the brook Bessor.

11 And they found an Egyptian man in the field, and took him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake

[a] After Sachs. Achish at the moment seemed not to recollect the exact length of David's residence with him. Redak, "I have proved him in one year as though he had been many with me."

[b] Lit. "spread out against," &c.

[c] "Smiting" does not mean here "killing," but destroying; since it says in the next verse that they killed no one.

[d] Sachs, "If I pursue after this troop, shall I overtake them?"

of figs, and two clusters of raisins, and he ate, and then his spirit returned[a] to him; for he had not eaten any bread, nor drunk any water, three days and three nights.

13 ¶ And David said unto him, To whom belongest thou? and whence art thou? And he said, I am a young Egyptian man, the servant to an 'Amalekite; and my master left me behind, because I fell sick, to-day three days ago.

14 We made an invasion upon the south of the Kerethites,[b] and upon that which belongeth to Judah, and upon the south of Caleb; and Ziklag did we burn with fire.

15 And David said to him, Wilt thou bring me down to this troop? And he said, Swear unto me by God, that thou wilt not kill me, and that thou wilt not surrender me into the hand of my master, and then will I bring thee down to this troop.

16 And he brought him down; and behold they were scattered over the face of all the country, eating and drinking, and dancing for joy, because of all the great spoil which they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, who rode upon camels, and fled.

18 And David recovered all that the 'Amalekites had taken away; and his two wives also did David rescue.

19 And there was nothing missing to them, from small to great, as also sons and daughters, and spoil, down to every thing that they had taken from them: the whole did David bring back.

20 And David took all the flocks and the herds:[c] these they drove before those other cattle, and said, This is David's spoil.

21 And David came to the two hundred men, who had been too fatigued to follow after David, and whom they had left to remain at the brook Bessor: and they went forth to meet David, and to meet the people that were with him; and David came near to the people, and asked them after their well-being.

22 ¶ Then exclaimed every wicked and worthless man, of those that had gone with David, and said, Because they went not with us, we will not give them aught of the spoil that we have recovered, save to every man his wife and his children, and these they may lead away, and go.

23 Then said David, Ye must not do so, my brethren; since[d] the LORD hath given us this, and guarded us, and delivered the troop that came against us into our hand.

24 And who will hearken unto you in this matter? but as is the part of him that went down to the battle, so shall be the part of him that remained with the baggage: together must they share.

25 ¶ And it happened from that day and forward, that he made it a statute and an ordinance for Israel until this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, to his friends, saying, Behold, here is a present[e] for you from the spoil of the enemies of the LORD:

27 To those who were in Beth-el, and to those who were in south Ramoth, and to those who were in Yattir,

28 And to those who were in 'Aro'er, and to those who were in Siphmoth, and to those who were in Eshtemoä,

29 And to those who were in Rachal, and to those who were in the cities of the Yerachmeëlites, and to those who were in the cities of the Kenites,

30 And to those who were in Chormah, and to those who were in Kor-'ashan, and to those who were in 'Athach,

31 And to those who were in Hebron, and to all the places where David himself and his men had wandered about.

CHAPTER XXXI.

1 ¶ Now the Philistines fought against

[a] *i. e.* He revived from a comparative state of insensibility.

[b] *i. e.* The Philistines, so called because they probably came as a colony from Kreté, now Candia.

[c] Joseph Kimchi explains the verse as meaning that David took, as natural, the other cattle found with the 'Amalekites, besides his own, and this, as "the spoil of David," was put in advance of the recovered property. Rashi renders נהגו "men led the way before the captured cattle, and said," &c.

[d] After the Massorah. Others, "with that which the LORD hath given us, when he preserved," &c.

[e] Heb. "blessing;" so called from the effects it has on the receiver, and being a token of good-will of the giver.

Israel: and the men of Israel fled from before the Philistines, and there fell down (many) slain on mount Gilboa'.

2 And the Philistines overtook Saül and his sons; and the Philistines smote Jonathan, and Abinadab, and Malkishua', the sons of Saül.

3 And the battle was heavy against Saül, and he was found by the archers, the men with bows; and he was greatly in dread of the archers.

4 And Saül said unto his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and wantonly ill-use me. But his armour-bearer would not; for he was greatly afraid; wherefore Saül took the sword, and fell upon it.

5 And when his armour-bearer saw that Saül was dead, then fell he likewise upon his sword, and died with him.

6 Thus died Saül, and his three sons, and his armour-bearer, also all his men, on that same day together.

7 And when the men of Israel that were on the other side of the valley, and those that were on the other side of the Jordan, saw that the men of Israel had fled, and that Saül and his sons had died: they forsook the cities, and fled away; and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, that the Philistines came to strip the slain; and they found Saül and his three sons fallen on mount Gilboa'.

9 And they cut off his head, and stripped off his armour, and sent it into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

10 And they put his armour in the house of 'Ashtaroth; and his body they fastened to the wall of Beth-shan.

11 And when the inhabitants of Yabesh-gil'ad heard concerning him that which the Philistines had done to Saül:

12 Then arose all the valiant men, and walked all the night, and took the body of Saül and the bodies of his sons from the wall of Beth-shan, and they came to Yabesh, and burnt them[a] there.

13 And they took their bones, and buried them under the tamarisk-tree at Yabesh, and they fasted seven days.

THE SECOND BOOK OF SAMUEL,

ספר שמואל ב׳.

CONTAINING THE HISTORY OF DAVID'S REIGN OVER ISRAEL.

CHAPTER I.

1 ¶ Now it came to pass after the death of Saül, when David was returned from smiting the 'Amalekites, that David abode in Ziklag two days.

2 And it came to pass on the third day, that, behold, a man came out of the camp from Saül with his clothes rent, and earth upon his head: and it happened, when he came to David, that he fell to the earth, and prostrated himself.

3 And David said unto him, From where comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, What took place there? I pray thee, tell me. And he said, That the people are fled from the

[a] After Jonathan, we should translate, "they burnt for them (their armour and spears) as they formerly did for a king;" this would reconcile the next verse. Or perhaps the flesh was burnt, and the bones kept for burial.

battle, and that also many of the people are fallen and have died; and that also Saül and Jonathan his son are dead.

5 And David said unto the young man that told him, How knowest thou that Saül is dead as also Jonathan his son?

6 And the young man that told him said, I happened entirely by chance to be upon mount Gilboä', when, behold, there was Saül leaning upon his spear; and, lo, the chariots and horsemen had overtaken him.

7 And he turned round, and he saw me, and called unto me. And I said, Here am I.

8 And he said unto me, Who art thou? And I answered him, An 'Amalekite am I.

9 And he said unto me, Place thyself, I pray thee, by me, and slay me; for a mortal tremour[a] hath seized on me, although my life is yet whole in me.

10 So I placed myself by him, and slew him, because I was sure that he could not live after his fall;[b] and I took the crown that was upon his head, and the bracelet that was on his arm, and I have brought them unto my lord hither.

11 David thereupon took hold of his clothes, and rent them; and (so did) likewise all the men that were with him:

12 And they lamented, and wept, and fasted until the evening, for Saül, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence art thou? And he said, The son of a stranger, an 'Amalekite, am I.

14 And David said unto him, How wast thou not afraid to stretch forth thy hand to destroy the LORD'S anointed?

15 And David called one of the young men, and said, Come near, and fall upon him. And he smote him that he died.

16 And David said unto him, Thy blood is upon thy own head; for thy mouth hath testified against thee, saying, I myself have slain the LORD'S anointed.

17 ¶ And David lamented with this lamentation over Saül and over Jonathan his son:

18 And he said, That the children of Judah should be taught the bow;[c] behold it is written in the book of Yashar.

19 O beauty of Israel! upon the high places slain: how are the mighty fallen!

20 Tell it not in Gath, publish it not in the streets of Ashkelon; that the daughters of the Philistines may not be glad, that the daughters of the uncircumcised may not rejoice.

21 O mountains of Gilboä', no dew, nor rain be upon you, nor fields of offerings; for there the shield of the mighty was stained,[d] the shield of Saül, as though it[e] had not been anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned never back, and the sword of Saül never returned empty.

23 Saül and Jonathan, the beloved and the dear in their lives, were even in their death not divided: more than eagles were they swift, more than lions were they strong.

24 O daughters of Israel, weep for Saül, who clothed you in scarlet, with beautiful[f] dresses, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, on thy high places slain.

---

[a] After Jonathan. Philippson, "agony of death." Sachs, "cramp." Others, "convulsion." Still all these shades have at length the same meaning, and express "the shrinking of the muscles of the body from fear or imminent danger."

[b] Whether the 'Amalekite here alludes to the falling of Saül on his sword, by which he did not die at once, or whether he refers to his fall from authority, cannot be ascertained; so also whether his story was a pure invention, or the truth. At least, he robbed the body of the royal insignia.

[c] Rashi says that since the mighty archers had fallen, it would be necessary that Judah should practise this weapon, which the Philistines wielded so formidably. Others translate, "the song of the bow," *i. e.* this lamentation in which the archer Jonathan is celebrated, and that it was preserved in the book of Yasher, mentioned also in Joshua x. 13.

[d] Rendered as in Lam. iv. 14, and means, "The shield is stained with the blood of those who bore it."

[e] After Ralbag, referring the משׁיח "to shield," "as though it had not been anointed before the battle to ward off the shafts hurled against it." Others, "as though he (Saül) had not been," &c. Others think that the ancients oiled their shields when they were laid by; but that when in use it needed not this precaution to guard them against rust; and they translate, "the shield of Saül, which did not need the anointing."

[f] עדנים after Redak, who comments that whatever gives delight is called ענג, hence properly applied to female dress. Philippson, "to cause pleasure," *i. e.* the dress of scarlet spoken of.

26 I am distressed for thee, my brother Jonathan; very dear hast thou been unto me: wonderful was thy love for me, passing the love of women.

27 How are the mighty fallen, and lost the instruments of war!

CHAPTER II.

1 ¶ And it came to pass after this, that David asked counsel of the LORD, saying, Shall I go up into one of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 So David went up thither, and his two wives also, Achino'am the Yizre'elitess, and Abigayil Nabal's wife the Carmelite.

3 And his men that were with him did David bring up, every man with his household; and they dwelt in the cities of Hebron.

4 And then came the men of Judah, and they anointed there David as king over the house of Judah. And they told David, saying, The men of Yabesh-gil'ad were those that buried Saül.

5 ¶ And David thereupon sent messengers unto the men of Yabesh-gil'ad, and said unto them, Blessed be ye of the LORD, that ye have done this kindness unto your lord, unto Saül, and have buried him.

6 And now may the LORD deal with you in kindness and truth: and as for me also, I will requite you this good deed, because ye have done this thing.

7 And now let your hands be strengthened, and be ye valiant men; for your lord Saül is dead; and also me have the house of Judah anointed as king over them.

8 ¶ But Abner, the son of Ner, the captain of the army of Saül, took Ish-bosheth the son of Saül, and brought him over to Machanaÿim;

9 And made him king over Gil'ad, and over the Ashurites,[a] and over Yizre'el, and over Ephraim, and over Benjamin, and over all Israel.

10 ¶ Forty years old was Ish-bosheth the son of Saül, when he became king over Israel, and two years he reigned. But the house of Judah followed David.

11 And the number of days that David was king in Hebron over the house of Judah was seven years and six months.

12 ¶ And there went out Abner the son of Ner, and the servants of Ish-bosheth the son of Saül, from Machanaÿim to Gib'on.

13 And Joäb the son of Zeruyah and the servants of David also went out, and they met together by the pool of Gib'on: and they sat down, these on the one side of the pool, and the others on the other side of the pool.

14 And Abner said to Joäb, Do let the young men rise up and play before us. And Joäb said, They may rise up.

15 Then they rose up and went over by number: twelve for Benjamin, and for Ish-bosheth the son of Saül, and twelve of the servants of David.

16 And they grasped every one his fellow by the head, and thrust his sword in his fellow's side; and they fell down together: wherefore that place was called Chelkath-hazzurim,[b] which is by Gib'on.

17 And the battle was exceedingly fierce on that day: and Abner with the men of Israel was beaten, before the servants of David.

18 And there were at that place three sons of Zeruyah, Joäb, and Abishai, and 'Asahel: and 'Asahel was as fleet of foot as any roe in the field.

19 And 'Asahel pursued after Abner; and he turned not in going to the right hand or to the left from following Abner.

20 And Abner turned round and said, Art thou 'Asahel? And he answered, I am.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay hold for thyself on one of the young men, and take thyself his armour. But 'Asahel would not turn aside from following him.

22 And Abner repeated again to say unto 'Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? and how should I then lift up my face to Joäb thy brother?

23 But he refused to turn aside; and Abner smote him with the hinder end of the spear under the fifth rib, so that the spear came out behind him; and he fell down there, and died on the spot: and it came to pass, that all who

[a] Jonathan, "Asher."

[b] *i. e.* "The field of strong men," or "of sharp swords."

came to the place where 'Asahel had fallen down and died remained standing still.

24 But Joäb and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giach on the way to the wilderness of Gib'on.

25 And the children of Benjamin assembled themselves together behind Abner, and formed one solid body, and posted themselves on the top of a certain hill.

26 And Abner called to Joäb, and said, Shall for everlasting the sword devour? knowest thou not that it will be bitter in the end? and how long shall it be, ere thou wilt bid the people to return from pursuing their brethren?

27 And Joäb said, As God liveth, unless thou hadst spoken, surely then already in the morning would the people have gone away every one from pursuing his brother.

28 So Joäb blew the cornet, and all the people remained standing still, and pursued no more after Israel, and they continued no more to fight.

29 And Abner and his men walked through the plain all that night, and they passed over the Jordan, and went through all Bithron, and they came to Machanayim.

30 And Joäb returned from pursuing Abner; and he gathered all the people together; and there were missed of David's servants nineteen men and 'Asahel.

31 But the servants of David had smitten (many) of Benjamin, and of Abner's men: three hundred and sixty men died.

32 And they took up 'Asahel, and buried him in the sepulchre of his father, which was in Beth-lechem. And Joäb and his men went all that night, and the day broke on them at Hebron.

CHAPTER III.

1 And the war lasted a long time between the house of Saül and the house of David; but David became continually stronger and stronger, and the house of Saül became continually weaker and weaker.

2 ¶ And there were born unto David sons in Hebron: and his first-born was Amnon, of Achino'am the Yizre'elitess;

3 And his second was Kilab, of Abigayil the wife of Nabal the Carmelite; and the third, Abshalom, the son of Ma'achah the daughter of Talmai the king of Geshur;

4 And the fourth, Adoniyah, the son of Chaggith; and the fifth, Shephatyah, the son of Abital;

5 And the sixth, Yithre'am, by 'Eglah, David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while the war lasted between the house of Saül and the house of David, that Abner upheld[a] with all his strength the house of Saül.

7 And Saül had a concubine, whose name was Rizpah, the daughter of Ayah: and Ish-bosheth said to Abner, Wherefore hast thou gone in unto my father's concubine?

8 And Abner became very wroth because of the words of Ish-bosheth, and said, Am I the chief of the dogs[b] which belong to Judah? unto this day have I shown kindness unto the house of Saül thy father, to his brothers, and to his friends, and have not delivered thee into the hand of David; and yet thou chargest me to-day with a wrong committed with this woman?

9 May God do so to Abner, and continue to do yet more to him, that, as the LORD hath sworn to David, even so will I surely do to him;

10 To transfer the kingdom from the house of Saül, and to establish the throne of David over Israel and over Judah, from Dan even to Beër-sheba'.

11 And he could not answer Abner a word more in reply, because of his fear of him.

12 ¶ And Abner sent messengers to David on his behalf, saying, Whose is the land? saying (also,) Make thy covenant with me, and, behold, my hand shall be with thee, to bring round unto thee all Israel.

13 And he said, Well: I will indeed make a covenant with thee; but one thing I require of thee, namely, Thou shalt not see my face, except thou first bring Michal Saül's daughter, when thou comest to see my face.

14 ¶ And David sent messengers to Ish-bosheth, the son of Saül, saying, Give up to me my wife Michal, whom I espoused to me for a hundred foreskins of the Philistines.

[a] Rashi. Others, "held fast on the house of Saül."

[b] Rashi, "Am I the chief of the dog-keepers," &c.

15 And Ish-bosheth sent, and took her from the man, from Paltiël the son of Layish.

16 And her husband went with her going along and weeping behind her as far as Bachurim: when Abner said unto him, Go, return. And he returned.

17 ¶ And Abner had used these words with the elders of Israel, saying, Already yesterday and even before ye have been desiring David as king over you:

18 And now do it; for the LORD hath said of David thus, By the hand of my servant David will I save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spoke in the ears of Benjamin; and Abner went also to speak in the ears of David in Hebron all that seemed good in the eyes of Israel, and in the eyes of the whole house of Benjamin.

20 And Abner came to David to Hebron, and with him were twenty men; and David made for Abner and for the men that were with him a feast.

21 And Abner said unto David, I will now arise and go, and I will assemble unto my lord the king all Israel, that they may make a covenant with thee, and that thou mayest reign over all that thy soul longeth for. And David dismissed Abner: and he went in peace.

22 And, behold, the servants of David and Joäb came from a predatory excursion, and brought in much booty with them; but Abner was no more with David in Hebron; for he had dismissed him, and he was gone in peace.

23 When Joäb and all the army that was with him were come, they told Joäb, saying, Abner the son of Ner came to the king, and he hath dismissed him, and he is gone in peace.

24 Then came Joäb to the king, and said, What hast thou done? behold, Abner came unto thee: why is it that thou hast dismissed him, that he went freely away?

25 Thou knowest Abner the son of Ner, that to deceive thee did he come, and to know thy going out and thy coming in, and to know all that thou art doing.

26 And Joäb went out from David, and he sent messengers after Abner, who brought him back from the well of Sirah; but David knew it not.

27 And when Abner was returned to Hebron, Joäb took him aside in the gate to speak with him in private; and he smote him there under the fifth rib, and he died, for the blood of 'Asahel his brother.

28 And when David heard it afterward, he said, I and my kingdom are guiltless before the LORD for ever of the blood of Abner the son of Ner:

29 May it rest on the head of Joäb, and on all his father's house; and may there not fail from the house of Joäb one that hath an issue, or that is a leper, or that leaneth on a crutch, or that falleth by the sword, or that lacketh bread.

30 But Joäb and Abishai his brother slew Abner, because he had killed their brother 'Asahel at Gib'on in the battle.

31 And David said to Joäb, and to all the people that were with him, Rend your clothes, and gird yourselves with sackcloth, and (go) mourning before Abner. And king David walked behind the bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 ¶ And the king lamented over Abner, and said, O, that Abner had to die, as the worthless dieth!

34 Thy hands were not bound, and thy feet were not put into fetters: as one falleth before men of wickedness art thou fallen. And all the people wept again over him.

35 And all the people came to cause David to eat food while it was yet day; but David swore, saying, So do God to me, and thus may he continue, if before the sun be down I taste bread, or the least else.

36 And all the people took notice of it, and it was pleasing in their eyes: as whatsoever the king did was pleasing in the eyes of all the people.

37 And all the people and all Israel understood on that day that it had not been of the king to slay Abner the son of Ner.

38 ¶ And the king said unto his servants, Know ye not that a prince and a great man hath fallen this day in Israel?

39 And I am this day yet weak, and just anointed king; and these men, the sons of Zeruyah, are too strong for me: may the LORD pay the doer of evil according to his wickedness.

CHAPTER IV.

1 ¶ And when Saül's son heard that Abner had died in Hebron, his hands became enfeebled, and all the Israelites were troubled.

2 And Saül's son had two men who were captains of bands; the name of the one was Ba'anah, and the name of the other Rechab, the sons of Rimmon the Beërothite, of the children of Benjamin; (for Beëroth also was reckoned to Benjamin:

3 And the Beërothites had fled to Gittayim, and remained sojourners there until this day.)

4 ¶ And Jonathan, Saül's son, had a son that was lame on both feet. He was five years old when the tidings came of Saül and Jonathan from Yizre'el, and his nurse took him up and fled: and it came to pass, in her haste to flee, that he fell, and was rendered lame. And his name was Mephibosheth.

5 And the sons of Rimmon the Beërothite, Rechab and Ba'anah, went, and came at the heat of the day to the house of Ish-bosheth, who was just lying in bed as usual at noon.[a]

6 And they came thither into the interior of the house, as buyers of wheat; and they smote him under the fifth rib: and Rechab and Ba'anah his brother escaped.

7 Namely, they came into the house, while he was lying on his bed in his sleeping-chamber, and they smote him, and slew him, and cut off his head, and took his head, and went by the way of the plain all the night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and they said to the king, Behold, here is the head of Ish-bosheth the son of Saül thy enemy, who sought thy life: and the LORD hath granted to my lord the king vengeance this day on Saül, and on his seed.

9 But David answered Rechab and Ba'anah his brother, the sons of Rimmon the Beërothite, and said unto them, As the LORD liveth, who hath redeemed my soul out of all adversity,

10 When one told me, saying, Behold, Saül is dead, and he was in his own eyes as though he brought good tidings, I took hold of him, and slew him in Ziklag, who (thought) that I should give him a reward for his tidings:

11 How much more, when wicked men have slain a righteous man in his own house upon his bed? and now, behold, I will require his blood of your hand, and I will remove you away from the earth.

12 And David gave the command to the young men, and they slew them, and cut off their hands and their feet, and hanged them up by the pool in Hebron. But the head of Ish-bosheth they took, and buried it in the sepulchre of Abner in Hebron.

CHAPTER V.

1 ¶ Then came all the tribes of Israel to David unto Hebron, and spoke, saying, Behold us, thy bone and thy flesh are we;

2 Already yesterday, and even before, when Saül was king over us, thou wast the one that led out and brought in Israel:

¶ And the LORD said to thee, Thou shalt indeed feed my people Israel, and thou shalt be a chief over Israel.

3 Thus came all the elders of Israel to the king unto Hebron; and king David made a covenant with them in Hebron before the LORD: and they anointed David as king over Israel.

4 ¶ Thirty years was David old when he became king, (and) forty years he reigned.

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land; who said unto David, as followeth, Thou shalt not come in hither, except thou (first) remove away the blind[b] and the lame: meaning, David cannot come in hither.

7 Nevertheless David captured the stronghold of Zion: the same is the city of David.

8 And David said on that day, Whosoever will smite the Jebusites, and reach the aqueduct[c] and[d] the lame and the blind, that are

[a] It is customary, in all hot countries, to travel or work very early and very late, and to rest at noon, at which time the heat most prevails.

[b] The meaning probably is that the fort was so strong, that even the blind and lame could keep an enemy out.

[c] Some render צנור "the gutter pipe," through which the rain-water is led off from the roof. Others view it as a subterranean passage. Jonathan, "and will succeed to conquer the fort."

[d] Here should be supplied "smite," or "remove."

hateful to David's soul,[a]—Wherefore people[b] usually say, The blind and the lame shall not come into the house.

9 And David dwelt in the fort, and he called it "The City of David." And David built (it) round about from the Millo and inward.

10 And David went on, and became greater and greater, and the LORD the God of hosts was with him.

11 ¶ And Hiram the king of Tyre sent messengers to David, and cedar-trees, and carpenters, and stone-masons; and they built a house for David.

12 And David felt conscious that the LORD had established him as king over Israel, and that he had exalted his kingdom for the sake of his people Israel.

13 ¶ And David took yet more concubines and wives out of Jerusalem, after he was come from Hebron; and there were born to David yet (more) sons and daughters.

14 And these are the names of those that were born unto him in Jerusalem: Shammua', and Shobab, and Nathan, and Solomon,[c]

15 And Yibchar, and Elishua', and Nepheg, and Yaphia',

16 And Elishama', and Elyada', and Elipheleth.

17 ¶ But when the Philistines heard that the people had anointed David as king over Israel, all the Philistines came up to seek David: and David heard of it, and went down to the strong-hold.

18 The Philistines also came and spread themselves out in the valley of Rephaïm.

19 And David asked counsel of the LORD, saying, Shall I go up against the Philistines? wilt thou deliver them into my hand?

¶ And the LORD said unto David, Go up; for I will certainly deliver the Philistines into thy hand.

20 And David came to Ba'al-perazim, and David smote them there, and said, The LORD hath broken down my enemies before me, as a breach (is made by) water. Wherefore he called the name of that place Ba'al-perazim.

21 And they left behind there their idols, and David and his men burnt[d] them.

22 ¶ And the Philistines came up once again, and spread themselves out in the valley of Rephaïm.

23 And when David asked counsel of the LORD, he said, Thou shalt not go up; but turn about and fall in the rear of them, and come upon them opposite to the mulberry-trees.

24 And it shall be, when thou hearest the sound of walking on the top of the mulberry-trees, that thou shalt then bestir thyself; for then will the LORD go out before thee, to smite in the camp of the Philistines.

25 And David did so, as the LORD had commanded him; and he smote the Philistines from Geba' until thou comest to Gezer.

CHAPTER VI.

1 ¶ And David assembled again all the chosen men of Israel, thirty thousand.

2 And David arose, and went with all the people who were with him from Ba'alé-yehudah,[e] to bring up from there the ark of God, the name of which was called[f] by the name of the LORD of hosts, that dwelleth over the cherubim.

3 And they conveyed the ark of God in a new wagon, and brought it out of the house of Abinadab that was on the hill; and 'Uzzah and Achyo, the sons of Abinadab, guided the new wagon.

4 When they brought it out of the house of Abinadab which was on the hill, (they were) near the ark of God; but Achyo went before the ark.

5 And David and all the house of Israel played[g] before the LORD on all manner of instruments made of fir-wood, and on harps, and on psalteries, and on tambourines, and with bells, and with cymbals.

6 And when they came to the threshing-floor of Nachon, 'Uzzah put forth (his hand)

[a] The ellipsis is supplied in 1 Chron. xi. 6, "Whoever smiteth the Jebusites at the first shall be head and chief."

[b] *i. e.* People have the proverb, The blind and lame are poor defenders.

[c] Correctly, *Shelomoh.*

[d] After Jonathan. (See 1 Chron xiv. 12.) But, lit. "carried them away."

[e] Or, Kiryath-ye'arim.

[f] Philippson, "on which was proclaimed the NAME, the name of the Eternal of hosts who dwelleth between the cherubim." Some Rabbins, "through which the name, the name of the Lord of hosts was made known."

[g] Arnheim renders, "Danced before the LORD, with all manner of cypress-branches, (in their hands,) and played," &c.

to the ark of God, and took hold of it; for the oxen shook[a] it.

7 And the anger of the LORD was kindled against 'Uzzah; and God smote him there for the error; and he died there by the ark of God.

8 And it was grievous to David, because the LORD had suddenly[b] taken away 'Uzzah; and he called that place Perez-'uzzah [Breach of 'Uzzah] until this day.

9 And David was afraid of the LORD on that day, and said, How shall the ark of the LORD come to me?

10 So David would not allow to have the ark of the LORD removed unto him into the city of David; but David had it carried round into the house of 'Obed-edom the Gittite.

11 And the ark of the LORD remained in the house of 'Obed-edom the Gittite three months: and the LORD blessed 'Obed-edom, and all his household.

12 And it was told to king David, saying, The LORD hath blessed the house of 'Obed-edom, and all that pertaineth unto him, because of the ark of God: and David then went and brought up the ark of God from the house of 'Obed-edom into the city of David with joy.

13 And it happened, that when the bearers of the ark of the LORD had progressed six paces, he sacrificed an ox and a fatling.

14 And David danced with all his might before the LORD; and David was girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the cornet.

16 And it happened, as the ark of the LORD came into the city of David, that Michal the daughter of Saül looked through the window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

17 And they brought in the ark of the LORD, and set it in its place, in the midst of the tent that David had pitched for it: and David offered burnt-offerings before the LORD and peace-offerings.

18 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the LORD of hosts.

19 And he dealt out to all the people, to the whole multitude of Israel, to both men and women, to every person one cake of bread, and a good piece of flesh, and a flagon of wine: and all the people departed every one to his house.

20 And David then returned to bless his household.

¶ But Michal the daughter of Saül came out to meet David, and she said, How honoured was to-day the king of Israel, who uncovered himself to-day before the eyes of the handmaids of his servants, as only one of the low fellows can uncover himself!

21 And David said unto Michal, Before the LORD, who chose me before thy father, and before all his house, to ordain me ruler over the people of the LORD, over Israel:—yea, before the LORD will I yet farther play.

22 And should I be yet more vile[c] than thus, and should I be base in my own eyes: yet among the maid-servants of whom thou hast spoken, yea, among them would I still be honoured.

23 And Michal the daughter of Saül had no child until the day of her death.

CHAPTER VII.

1 ¶ And it came to pass, when the king dwelt in his house, and the LORD had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in a house of cedar, while the ark of God dwelleth within curtains.[d]

3 And Nathan said to the king, All that is in thy heart go and do; for the LORD is with thee.

---

[a] "The oxen had broken loose."—JOEL BRIEL and others. Philippson, "had jumped sideward."

[b] Lit. "made a breach on 'Uzzah."

[c] After Rashi. Others render, "I will yet farther play before him, should I be yet more despised than now, (for toward him I also am reckoned as nothing,) yea, even with the maid-servants of whom thou hast spoken, would I be honoured thereby;" which would say, that the king of Israel, in humbling himself before God, would not lose the respect of the humblest of his people. Aruheim renders, "and I would yet be more vile than thus, and would be base in my own eyes, if of the maid-servants of whom thou hast spoken, I should seek for honour;" and considers it as a satirical expression, that David would indeed be vile were he to seek for praise from the lowest classes.

[d] *i. e.* A simple tent.

4 ¶ And it came to pass during that night,
¶ That the word of the LORD came unto
Nathan, saying,
5 Go and say unto my servant, unto David,
Thus hath said the LORD, Wilt thou indeed
build me a house for my dwelling?
6 For I have not dwelt in a house since
the day that I brought up the children of
Israel out of Egypt, even until this day; but
have been moving about in a tent and in a
tabernacle.
7 In all the places where I moved about
among all the children of Israel, did I speak
a word to any one[a] of the tribes of Israel,
whom I ordained to feed my people Israel,
saying, Why have ye not built for me a house
of cedar?
8 Now therefore, thus shalt thou say unto
my servant, to David, Thus hath said the
LORD of hosts, I took thee from the sheep-
cote, from behind the flocks, to be a ruler
over my people, over Israel;
9 And I have been with thee whithersoever
thou didst go, and I have cut off all thy ene-
mies from thy presence, and I have made
thee a great name, like the name of the great
who are on the earth;
10 And I have procured a place for my
people, for Israel, and I have planted them,
that they may dwell in a place of their own,
and be no more troubled; and that the
children of wickedness shall not afflict them
any more as aforetimes,
11 And (as it was) since the day that I
ordained judges to be over my people Israel;
and[b] I have caused thee to rest from all thy
enemies; and the LORD telleth thee that he,
the LORD, will make thee a house.
12 When thy days will be completed, and
thou wilt sleep with thy fathers: then will I
set up thy seed after thee, who shall proceed
out of thy body, and I will establish his
kingdom.
13 He it is that shall build a house for my
name, and I will establish the throne of his
kingdom for ever.
14 I too will be to him as a father, and he
shall indeed be to me as a son: so that when
he committeth iniquity, I will chastise him
with the rod of men, and with the plagues of
the children of man;
15 But my kindness shall not depart from
him, as I caused it to depart from Saül, whom
I removed from before thee.
16 And thy house and thy kingdom shall
be steadfast for ever before thee: thy throne
shall be established for ever.
17 In accordance with all these words, and
in accordance with all this vision, so did
Nathan speak unto David.
18 ¶ Then went king David in, and sat
down before the LORD, and he said, Who am
I, O Lord Eternal? and what is my house, that
thou hast brought me as far as hitherward?
19 And this was yet too small a thing in
thy eyes, O Lord Eternal; and thou hast
spoken also of thy servant's house for a dis-
tant time. And is this the desert[c] of man, O
Lord Eternal?
20 And what can David add yet more to
speak unto thee? since thou, O Lord Eternal,
knowest well thy servant?
21 For the sake of thy word, and in ac-
cordance with thy own heart, hast thou done
all this great thing, so as to let thy servant
know it.
22 Therefore art thou great, O Eternal
God; for there is none like thee, and there is
no god beside thee, in accordance with all
that we have heard with our ears.
23 And who is like thy people, like Israel,
the only nation on the earth, which God[d]
went to redeem for himself as a people, and
to acquire for himself a name, and to do for
you[e] this great deed, and fearful things for
thy[f] land (to drive out), from[g] before thy people

[a] *i. e.* The one chosen from the tribes to govern, "the judge."

[b] Philippson ends the first period with the last verse; and translates, "And since the time that I ordained judges over my people Israel, have I granted to thee (alone) rest," &c.

[c] After Jonathan and Rashi. Philippson, "As this is the rule of man," *i. e.* as one man acts to another, not as a mortal has a right to expect of God. In our version תורה is regarded as synonymous with משפט "manner," "right," "claim," "desert."

[d] Jonathan, and after him Rashi, refer אלהים, translating it, "Divine messengers," to Moses and Aaron, to which then the plural, הלכו "they went," is correctly joined; in our version it is the plural of majesty.

[e] "You," here, is an address to Israel.

[f] "Thy land" reverts again to God, who is the one mainly addressed by David.

[g] Philippson, "because of thy people, which thou hast redeemed for thyself from Egypt (from) nations and their gods." Sachs, "(against) heathens and their gods." Our version is after Rashi, supplying "to drive out."

which thou hast redeemed for thyself from Egypt, nations and their gods.

24 For thou hast established for thyself thy people Israel as a people unto thee for ever; and thou, O LORD, art indeed become their God.

25 And now, O Eternal God, let the word that thou hast spoken concerning thy servant, and concerning his house, stand firm for ever, and do as thou hast spoken.

26 And let thy name be magnified unto everlasting, that men may say, The LORD of hosts is the God over Israel: and may the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, the God of Israel, hast revealed to the ear of thy servant, saying, A house will I build up for thee; therefore hath thy servant found the[a] heart to pray unto thee this prayer.

28 And now, O Lord Eternal, thou art the (true) God, and thy words must become the truth, and thou hast spoken unto thy servant this goodness:

29 And now let it please thee and bless the house of thy servant, that it may continue for ever before thee; for thou, O Lord Eternal, hast spoken it; and from thy blessing let the house of thy servant be blessed for ever.

CHAPTER VIII.

1 ¶ And it came to pass after this, that David smote the Philistines, and humbled them: and David took Metheg-haämmah[b] out of the hand of the Philistines.

2 And he smote Moäb, and measured them with a line, laying them down on the ground; and he measured with two lines to put to death, and with one full line to keep alive. And the Moäbites became David's servants, bringing presents.

3 David smote also Hadad'ezer, the son of Rechob, the king of Zobah, as he went to extend his territory[c] at the river Euphrates.

4 And David captured from him a thousand and seven hundred horsemen, and twenty thousand men on foot: and David hamstringed all the chariot-teams, but reserved of them a hundred chariot-teams.

5 And the Syrians of Damascus then came to aid Hadad'ezer the king of Zobah, when David slew of the Syrians twenty and two thousand men.

6 And David put garrisons[d] in Syria of Damascus: and the Syrians became servants to David, bearing presents. And the LORD helped David whithersoever he went.

7 And David took the shields[e] of gold that belonged to the servants of Hadad'ezer, and brought them to Jerusalem.

8 And from Betach, and from Berothai, cities of Hadad'ezer, did king David take exceedingly much copper.

9 ¶ And when To'i the king of Chamath heard that David had smitten all the host of Hadad'ezer,

10 Then did To'i send Yoram his son unto king David, to ask him after his well-being, and to bless him, because that he had fought against Hadad'ezer, and smitten him; for Hadad'ezer had been engaged in wars with To'i; and he had in his hand vessels of silver, and vessels of gold, and vessels of copper:

11 These also did king David sanctify unto the LORD, with the silver and gold that he had sanctified from all the nations which he subdued;

12 From Syria, and from Moäb, and from the children of 'Ammon, and from the Philistines, and from 'Amalek, and from the spoil of Hadad'ezer, the son of Rechob, the king of Zobah.

13 And David acquired a name when he returned from his smiting the Syrians in the valley of salt, eighteen thousand men.

14 And he put garrisons in Edom; throughout all Edom put he garrisons, and all the Edomites became servants to David. And the LORD helped David whithersoever he went.

15 And David reigned over all Israel; and David did what is just and right unto all his people.

16 And Joäb the son of Zeruyah was over the army; and Jehoshaphat the son of Achilud was recorder;

17 And Zadok the son of Achitub, and

[a] Lit. "found his heart," *i. e.* the courage.

[b] In 1 Chron. xviii. 1, Gath is mentioned. Rashi thinks Gath was called "Metheg," or "a goad," because it was the chief town.

[c] After Jonathan. Herxheimer, "to restore his power."

Sachs, "to turn back his arm," or "power;" which last is both strictly according to the words, and gives a good sense, and means that David went to drive back Hadad'ezer.

[d] Or, "tax collectors."—RASHI.

[e] "Quivers of gold."—RASHI.

Achimelech the son of Ebyathar, were priests; and Serayah was scribe;

18 And Benayahu the son of Yehoyada' was over both the Kerethites and the Pelethites; and David's sons were officers of state.

CHAPTER IX.

1 ¶ And David said, Is there yet any one that is left of the house of Saül, that I may show him kindness for the sake of Jonathan?

2 And the house of Saül had a servant whose name was Ziba; and they called him unto David; and the king said unto him, Art thou Ziba? And he said, Thy servant[a] (is it).

3 And the king said, Is there no one left any more of the house of Saül, that I may show him the kindness of God? And Ziba said unto the king, There is yet a son of Jonathan, lame on both feet.

4 And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of 'Ammiël, in Lo-debar.

5 And king David sent, and had him taken out of the house of Machir, the son of 'Ammiël, from Lo-debar.

6 And Mephibosheth, the son of Jonathan, the son of Saül, came unto David, and he fell on his face, and bowed himself. And David said, Mephibosheth! And he answered, Here is thy servant!

7 And David said unto him, Fear not; for I will surely show thee kindness for the sake of Jonathan thy father, and I will restore unto thee all the land of Saül thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What is thy servant, that thou shouldst turn thy regard unto such a dead dog as I am?

9 Then called the king for Ziba, Saül's servant, and said unto him, All that hath pertained to Saül and to all his house have I given unto thy master's son.

10 And thou shalt till for him the land, thou, and thy sons, and thy servants, and thou shalt bring in (the product), that thy master's son may have bread which he can eat; but Mephibosheth thy master's son shall eat continually bread at my table. Now Ziba had fifteen sons and twenty servants.

11 And Ziba said unto the king, In accordance with all that my lord the king may command his servant, so will thy servant do. And Mephibosheth (said the king)[b] shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth.

13 And Mephibosheth dwelt in Jerusalem; for he ate continually at the king's table; and he was lame on both his feet.

CHAPTER X.

1 ¶ And it came to pass after this, that the king of the children of 'Ammon died, and Chanun his son reigned in his stead.

2 Then said David, I will show kindness unto Chanun the son of Nachash, as his father showed me kindness. And David sent to comfort him by the hand of his servants for his father. And David's servants came unto the land of the children of 'Ammon.

3 And the princes of the children of 'Ammon said unto Chanun their lord, Doth David honour thy father in thy eyes, that he hath sent comforters unto thee? hath David not sent his servants unto thee, in order to search the city, and to spy it out, and to overthrow it?

4 Chanun thereupon took David's servants, and shaved off the one-half of their beard, and cut off their garments in the middle, even to their buttocks, and sent them away.

5 When they told it unto David, he sent (persons) to meet them, because the men were greatly ashamed; and the king said, Tarry at Jericho until your beard be grown, and then return.

6 And when the children of 'Ammon saw that they were become in bad odour with David, the children of 'Ammon sent and hired the Syrians of Beth-rechob, and the Syrians of Zoba, twenty thousand men on foot, and the king Ma'achah with a thousand men, and of the people of Tob twelve thousand men.

[a] *i. e.* "Yes." The repetition of the chief word in the question in the answer is equal to the affirmative adverb, "yes."

[b] These words are not in the Hebrew; but they are added according to Rashi and others. But Ziba may also have offered a free table to his master, as he was evidently a very rich man; wherefore the addition is not necessary.

7 And when David heard of it, he sent Joäb, and all the army, (and) the mighty men.

8 And the children of 'Ammon came out, and put themselves in battle-array at the entrance of the gate: and the Syrians of Zoba, and of Rechob, and the people of Tob and Ma'achah, were by themselves in the field.

9 When now Joäb saw that the front of the battle was against him before and behind, he selected from all the chosen men of Israel, and arrayed himself against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, who arrayed himself against the children of 'Ammon.

11 And he said, If the Syrians be too strong for me, then shalt thou bring me help; but if the children of 'Ammon be too strong for thee, then will I go to help thee.

12 Be strong, and let us strengthen ourselves in behalf of our people, and in behalf of the cities of our God: and may the LORD do that which seemeth good in his eyes.

13 And Joäb drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled from before him.

14 And when the children of 'Ammon saw that the Syrians were fled, then did they also fly before Abishai, and entered into the city. Joäb then returned from the children of 'Ammon, and came to Jerusalem.

15 And when the Syrians saw that they were smitten before Israel, they gathered themselves altogether.

16 And Hadar'ezer sent, and brought out the Syrians that were beyond the river, and they came to Chelam; and Shobach the captain of the army of Hadar'ezer went before them.

17 And when it was told to David, he gathered all Israel together, and passed over the Jordan, and came to Chelam. And the Syrians set themselves in battle-array against David, and fought with him.

18 And the Syrians fled from before Israel; and David slew of the Syrians (the men) of seven hundred chariots, and forty thousand horsemen; and Shobach also the captain of their army he smote, and he died there.

19 And when all the kings, the vassals to Hadar'ezer saw that they were smitten before Israel, they made peace with Israel, and served them: and the Syrians feared to help the children of 'Ammon any more.

CHAPTER XI.

1 ¶ And it came to pass, at the return of the same season of the year, at the time when kings go forth, that David sent Joäb, and his servants with him, and all Israel; and they destroyed the children of 'Ammon, and besieged Rabbah. But David remained behind at Jerusalem.

2 And it happened at evening-tide, that David arose from off his couch, and walked upon the roof of the king's house: and he saw from the roof a woman bathing herself; and the woman was of a very beautiful appearance.

3 And David sent and inquired after the woman; and some one said, Behold, this is Bath-sheba', the daughter of Eli'am, the wife of Uriyah[b] the Hittite.

4 And David sent messengers, and took her; and she came in unto him, and he lay with her, and she had just purified herself from her uncleanness: and she returned unto her house.

5 And the woman conceived; and she sent and told David, and said, I am with child.

6 And David sent to Joäb, Send unto me Uriyah the Hittite. And Joäb sent Uriyah to David.

7 And when Uriyah was come unto him, David asked after the well-being of Joäb, and after the well-being of the people, and how the war prospered.

8 And David said to Uriyah, Go down to thy house, and wash thy feet. And Uriyah went forth out of the king's house, and there followed him a mess of food from the king.

9 But Uriyah laid himself down at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And they told David, saying, Uriyah is not gone down unto his house: and David said unto Uriyah, Art thou not come from a journey? why then art thou not gone down unto thy own house?

11 Then said Uriyah unto David, The ark, and Israel, and Judah abide in booths; and my lord Joäb and the servants of my lord are encamped in the open field: and should I

[b] Commonly written *Uriah*.

alone go unto my house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.

12 And David said to Uriyah, Tarry here also this day, and to-morrow will I send thee off. So Uriyah remained in Jerusalem on that day and the following.

13 And David invited him, and he ate and drank before him, and he made him drunken; and he went out in the evening to lie down on his resting-place with the servants of his lord; but to his house he did not go down.

14 And it came to pass in the morning, that David wrote a letter to Joäb, and sent it by the hand of Uriyah.

15 And he wrote in the letter, saying, Set Uriyah in front, opposite to the hottest fight, and then withdraw from behind him, that he may be smitten and die.

16 And it came to pass, when Joäb was enclosing[a] the city, that he placed Uriyah toward the spot of which he knew that valiant men were there.

17 And the men of the city went out and fought with Joäb; and there fell some of the people, of the servants of David, and there died also Uriyah the Hittite.

18 Then did Joäb send, and told unto David all the events of the war.

19 And he charged the messenger, saying, When thou hast finished telling all the events of the war to the king,

20 And it happen that the king's wrath arise, and he say unto thee, Wherefore did you approach unto the city to fight? knew ye not, that they would shoot down from off the wall?

21 Who smote Abimelech the son of Yerubbesheth?[b] did not a woman throw down upon him a piece of an upper mill-stone from off the wall, so that he died at Thebez? why did ye approach unto the wall? then must thou say, Also thy servant Uriyah the Hittite is dead.

22 And the messenger went, and came and told unto David all for which Joäb had sent him.

23 And the messenger said unto David, Because[c] the men overpowered us, and came out against us into the field; but we set upon them, as far as the entrance of the gate.

24 And the archers then shot at thy servants from off the wall; and there died some of the servants of the king, and also thy servant Uriyah the Hittite is dead.

25 Then said David to the messenger, Thus shalt thou say to Joäb, Let this thing not be displeasing in thy eyes; for at times this, at other times the other will the sword devour; continue firmly in thy war against the city, and overthrow it; and thus do thou encourage him.[d]

26 And when the wife of Uriyah heard that Uriyah her husband had died, she mourned for her lord.

27 And when the (time of) mourning was past, David sent and took her to his house, and she became his wife; and she bore him a son. But the thing which David had done was displeasing in the eyes of the LORD.

CHAPTER XII.

1 ¶ And the LORD sent Nathan unto David, and he came unto him and said to him, Two men were once in one city, the one rich and the other poor.

2 The rich man had flocks and herds, in great abundance.

3 But the poor man had nothing, save one little ewe, which he had bought; and he nourished it, and it grew up with him and with his children together; of his bread it used to eat, and out of his cup it used to drink, and in his bosom it used to lie, and it was to him as a daughter.

4 And there came a traveller unto the rich man; and he felt compunction to take from his own flocks and from his own herds to dress for the wayfarer that was come to him; but he took the ewe of the poor man, and dressed it for the man that was come to him.

5 And the anger of David was greatly kindled against the man; and he said to

[a] After Jonathan and Sachs; בשמר lit. "watching," *i.e.* by putting the troops in such a position that no one can go in and out without being noticed.

[b] *i. e.* Gid'on, or Yerubba'al. "Besheth" is a word of disgrace, signifying "shame," instead of the usual name of the idol "Ba'al," or "Lord."

[c] This would appear to be the conclusion of the report, and is intended to account for the loss of so many lives; first that the 'Ammonites forced their way out, but were then repulsed by the Israelites, who, in their eagerness to distinguish themselves, did not heed the archers till too late.

[d] This is said to the messenger to encourage Joäb.

Nathan, As the LORD liveth, surely the man that hath done this deserveth to die;

6 And the ewe he shall pay fourfold, for punishment that he hath done this thing, and because he had no compassion.

7 ¶ Then said Nathan to David, Thou art the man! Thus hath said the LORD, the God of Israel, It is I who anointed thee as king over Israel, and it is I who delivered thee out of the hand of Saül;

8 And I gave unto thee the house of thy master, and (put) the wives of thy master into thy bosom, and gave unto thee the house of Israel and Judah: and if this be too little, I could bestow on thee yet many more like these things.

9 Wherefore hast thou despised the word of the LORD to do what is evil in his eyes? Uriyah the Hittite hast thou smitten with the sword, and his wife hast thou taken unto thee for wife; but him hast thou slain with the sword of the children of 'Ammon.

10 And now, the sword shall not depart from thy house for ever; for the reason that thou hast despised me, and hast taken the wife of Uriyah the Hittite to be thy wife.

11 ¶ Thus hath said the LORD, Behold I will raise up against thee evil out of thy own house, and I will take away thy wives before thy eyes, and I will give them unto thy neighbour; and he shall lie with thy wives before the face of this sun.

12 For thou hast done it in secret; but I will surely do this thing before all Israel, and before the sun.

13 ¶ Then said David unto Nathan, I have sinned against the LORD.

¶ And Nathan said to David, Also the LORD hath caused thy sin to pass away: thou shalt not die.

14 Nevertheless, because thou hast given great cause to the enemies of the LORD to blaspheme through this thing, the child also that hath been born unto thee shall surely die.

15 And Nathan went to his house; and the LORD struck the child that Uriyah's wife had born unto David, that it became very sick.

16 And David besought God in behalf of the lad; and David kept a fast, and came home, and lay over night upon the earth.

17 And the elders of his house arose about him, to raise him up from the earth; but he would not, and he did not partake of any bread with them.

18 And it came to pass on the seventh day that the child died; and the servants of David were afraid to tell him, that the child was dead; for they said, Behold, while the child was yet alive, we spoke to him, and he would not hearken to our voice: how then shall we say to him, The child is dead! he might do (himself) a hurt.

19 But when David saw that his servants were whispering to each other, David understood that the child was dead; wherefore David said unto his servants, Is the child dead? and they said, He is dead.

20 David then rose up from the earth, and washed and anointed himself, and changed his garments, and went into the house of the LORD and prostrated himself; and then he came to his own house, and asked that they should set food before him. and he ate.

21 And his servants then said unto him, What is this thing which thou hast done? On account of the child when living thou didst fast and weep; but as soon as the child was dead thou didst arise and eat bread!

22 And he said, While the child was yet alive, I fasted and wept; because I said, Who knoweth, but that the LORD will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast then? can I restore him again? I am going to him; but he will not return to me.

24 And David comforted Bath-sheba' his wife, and he went in unto her, and lay with her; and she bore a son, and called his name Solomon;[a] and the LORD loved him.

25 And he sent by the hand of Nathan the prophet, and called his name, Yedideyah[b] in behalf of the LORD.

26 ¶ And Joäb fought against Rabbah of the children of 'Ammon, and captured the royal city.

27 And Joäb sent messengers to David; and said, I have fought against Rabbah, and have also captured the water-town.[c]

28 And now gather the rest of the people

[a] Correctly, *Shelomoh*, from "*shalom*," peace, perhaps referring to the forgiveness of his sin.

[b] Eng. version, *Jedidiah*; it signifies, "beloved of the LORD."

[c] *i. e.* That portion of the city situated near the water, the river Zerka; in the preceding verse the royal city is mentioned; perhaps the palace of the king may likewise have been in the part situated near the river.

together, and encamp against the city, and capture it: lest I capture the city myself, and it be called by my name.[a]

29 And David gathered all the people together and went to Rabbah, and fought against it, and captured it.

30 And he took the crown of Malkam[b] from off his head, and its weight was a talent of gold, and (on it was) a precious stone, and it was set on the head of David; and the booty of the city he brought out in great abundance.

31 And the people that were therein he brought forward, and put them under[c] saws, and under iron threshing-wagons, and under axes of iron, and made them pass through brick-kilns; and thus did he unto all the cities of the children of 'Ammon: and David returned then with all the people unto Jerusalem.

CHAPTER XIII.

1 ¶ And it came to pass after this, that Abshalom the son of David had a handsome sister, whose name was Thamar; and Amnon the son of David loved her.

2 And Amnon worried himself so that he fell sick on account of Thamar his sister; for she was a virgin; and it was impossible in the eyes of Amnon, to do her the least (harm.)

3 But Amnon had a friend, whose name was Yonadab, the son of Shim'ah, David's brother; and Yonadab was a very sensible man.

4 And he said to him, Why art thou so wasted, O prince,[d] morning after morning? Wilt thou not tell me? Then said Amnon to him, Thamar the sister of Abshalom my brother do I love.

5 And Yonadab said to him, Lie down on thy couch, and feign thyself sick; and when thy father cometh to see thee, thou must say unto him, Let, I pray thee, Thamar my sister come, and give me some food, and prepare the refreshment before my eyes, in order that I may see it, and eat it out of her hand.

6 So Amnon lay down, and feigned himself sick; and when the king came to see him, Amnon said to the king, Let, I pray thee, Thamar my sister come, and mix up before my eyes a couple of cakes, that I may enjoy them out of her hand.

7 Then did David send home to Thamar, saying, Do go now to thy brother Amnon's house, and prepare for him the refreshment.

8 So Thamar went to the house of Amnon her brother, and he was lying down; and she took the dough and kneaded, and mixed it up before his eyes, and baked the cakes;

9 And she took the pan, and poured them out before him; but he refused to eat; and Amnon said, Cause every man to go out from me; and they went out, every man from him.

10 And Amnon said unto Thamar, Bring the refreshment into the chamber, that I may enjoy it out of thy hand. So Thamar took the cakes which she had made, and brought them unto Amnon her brother into the chamber.

11 And when she had brought them near unto him to eat, he took hold of her, and said unto her, Come, lie with me, my sister.

12 But she said to him, No, my brother, do not violate me; for such a deed ought not to be done in Israel; do not this scandalous act!

13 And I, whither should I carry my shame? and as for thee, thou wouldst be like one of the worthless in Israel; but now, O speak, I pray thee, unto the king, for he will not withhold me from thee.

14 Nevertheless, he would not hearken unto her voice; but he overpowered her, and violated her, and lay with her.

15 Then did Amnon hate her with a very great hatred; so that the hatred with which he hated her was greater than the love with which he had loved her; and Amnon said unto her, Arise, be gone.

16 And she said to him, (Do) not[e] add

[a] *i. e.* That the conquest would be ascribed to Joäb, not to David, who would thus be robbed of the glory attached to this achievement.

[b] *i. e.* The idol of 'Ammon, from the same derivation as *Molech*. Others derive it from מלך "king," thus, "their king;" but we have followed Rashi.

[c] Philippson, "he put them to saws, &c., and led them to the brick-kilns;" that is, he made them labour at these various operations: the text will readily bear this version.

[d] Heb. "son of the king."

[e] אל אודה we have rendered after Rashi, taking אודה as meaning "sequel," that which follows from a foregone cause; properly, "Let not this greater wrong to send me away be the sequel of the other thou hast done." Jonathan renders it as though it were על אודה "concerning." Philippson translates, "She spoke to him concerning the evil deed, Greater is this than the other which thou hast done to me." But the Massoretic punctuation and reading do not warrant such a version. We have strictly followed both.

this yet greater wrong than the other which thou hast done with me, to send me (now) away! But he would not listen to her;

17 And he called his young man, his servant, and said, Do send this woman away from me, into the street, and lock the door behind her.

18 And she had on her a garment of divers colours; for thus were usually apparelled the king's daughters when virgins, in robes; and his servant brought her out into the street, and locked the door behind her.

19 And Thamar put[a] ashes on her head, and the garment of divers colours which was on her she rent; and she placed her hand on her head, and went away and cried as she went along.

20 Then said to her Abshalom her brother, Hath Aminon[b] thy brother been with thee? but now, my sister, keep silence, he is thy brother, take this thing not to thy heart. So Thamar remained, and was secluded[c] in the house of Abshalom her brother.

21 And when king David heard all these things, it displeased him greatly.

22 And Abshalom spoke not with Amnon either bad or good; for Abshalom hated Amnon, because he had violated Thamar his sister.

23 ¶ And it came to pass after two full years, that Abshalom had sheep-shearers at Ba'al-chazor, which is near Ephraim; and Abshalom invited all the king's sons.

24 And Abshalom came to the king, and said, Behold, now, thy servant hath sheep-shearers; let the king, I pray thee, and his servants go with thy servant.

25 And the king said to Abshalom, No, my son, do not let us all go now, that we may not be a burden upon thee. And he urged him much, but he would not go, and he blessed him.

26 And Abshalom said, If not, let, I pray thee, Amnon my brother go with us. And the king said to him, Why should he go with thee?

27 But Abshalom urged him greatly, and he sent with him Amnon and all the sons of the king.

28 Now Abshalom commanded his servants, saying, Mark ye, I pray you, when Amnon's heart is merry with wine, and I say unto you, Smite Amnon: then kill him, fear not; behold, it is I who command it you; be firm and show yourselves men of valour.

29 And the servants of Abshalom did unto Amnon as Abshalom had commanded. Then arose all the king's sons, and they rode off, every man on his mule, and fled.

30 And it happened, while they were on the way, that the report came to David, saying, Abshalom hath smitten all the king's sons, and there is not one of them left.

31 Then arose the king and rent his garments, and laid himself on the earth; and all his servants were standing by with their garments rent.

32 But Yonadab the son of Shim'ah, David's brother, commenced and said, Let not my lord suppose that they have slain all the young men, the king's sons; since Amnon alone is dead; for by the command of Abshalom was this ordained from the day that he violated Thamar his sister.

33 And now let not my lord the king take the thing to his heart, thinking, that all the king's sons are dead; for Amnon alone is dead.

34 And Abshalom fled away. And the young man that was watching lifted up his eyes, and looked, and behold, many people were coming by the way behind him, by the side of the mount.

35 And Yonadab said to the king, The king's sons are come: according to the word of thy servant, so hath it come to pass.

36 And it happened, as he had just finished speaking, that, behold, the king's sons came, and they lifted up their voice and wept; and also the king and all his servants wept very much.

37 But Abshalom had fled; and he went to Talmai, the son of 'Ammihud, the king of Geshur: and (David) mourned for his son all the time.

38 So did Abshalom fly, and go to Geshur, and he remained there three years.

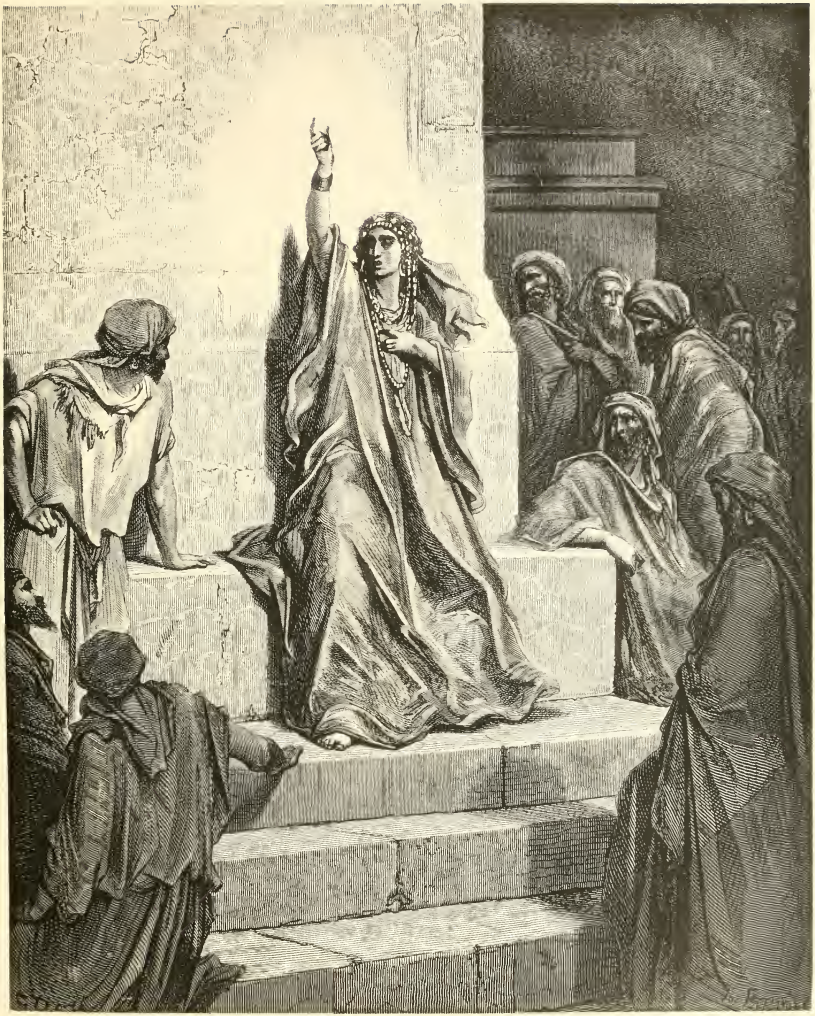
39 And (the soul[d] of) king David longed

[a] Lit. "took," *i. e.* first took and then applied it.

[b] *i. e.* Little Amnon, a term of contempt.

[c] Heb. שמכה "desolate," *i. e.* seeing no one but those around her, and unwilling to meet friends and strangers.

[d] Philippson, "And king David ceased to go forth against Abshalom," *i. e.* that at first he had thought to punish him, and demand him from the king of Geshur; but now he had given up this intention.



DEBORAH THE PROPHETESS.

to go forth unto Abshalom; for he was comforted concerning Amnon, that he was dead.

CHAPTER XIV.

1 ¶ And when now Joäb the son of Zeruyah perceived that the heart of the king was (turned) toward Abshalom:

2 Then sent Joäb to Tekoä', and he fetched thence a wise woman, and said to her, Feign, I pray thee, as though thou mournest, and do put on mourning garments, and anoint thyself not with oil; but be as a woman that hath these many days been mourning for the dead.

3 And thou must come to the king and speak with him after these words: and Joäb put the words into her mouth.

4 And the woman of Tekoä' spoke to the king, and fell on her face to the ground, and bowed herself, and said, Help, O king!

5 ¶ And the king said unto her, What aileth thee? And she said, Truly, I am a widow-woman; since my husband is dead.

6 And thy hand-maid had two sons, and they two quarrelled together in the field, and there was no one between them to help (either); so the one smote the other, and slew him.

7 And, behold, the whole family is risen up against thy hand-maid, and they said, Give up the slayer of his brother, that we may have him put to death, for the life of his brother whom he hath killed; and we will destroy also the heir: and thus they will quench my coal which is remaining, so as not to allow to my husband either name or remainder upon the face of the earth.

8 ¶ And the king said unto the woman, Go to thy house, and I will issue (my) charge concerning thee.

9 Then said the woman of Tekoä' unto the king, On me, my lord, O king, be the iniquity, and on my father's house: and may the king and his throne be guiltless.

10 ¶ And the king said, Whosoever speaketh aught unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, Let the king, I pray thee, remember the LORD thy God, so as not to suffer the avenger of the blood to cause yet more destruction, and that they may not destroy my son. And he said, As the LORD liveth, there shall not fall one hair of thy son to the earth.

12 Then said the woman, Let thy handmaid, I pray thee, speak unto my lord the king one word. And he said, Speak on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God?[a] and since the king doth speak this thing, he is as a guilty man, if the king do not permit his banished one to return home.

14 For we must needs die, and are as water which is spilt on the ground, which cannot be gathered up again; and yet doth God[b] not take away life; and he deviseth thoughts, so that the banished one may not remain banished from him.

15 And now that I am come to speak unto my lord the king of this thing, (happened) because the people made me afraid; and therefore thy handmaid said, I will still speak unto the king; perhaps the king may act (in accordance with) the word of his handmaid.

16 For the king may hear (me), to deliver his handmaid out of the hand of the man (that desireth) to exterminate me and my son together out of the inheritance of God.

17 And thy handmaid said, May the word of my lord the king now become (the means of giving) repose; for as an angel of God, so is my lord the king to comprehend the good and the bad: and may the LORD thy God be with thee.

18 ¶ Then answered the king and said unto the woman, Conceal not, I pray thee, from me a word concerning what I am going to ask thee. And the woman said, Let my lord the king but speak.

19 And the king said, Is not the hand of Joäb with thee in all this? And the woman answered and said, As thy soul liveth, my lord, O king! none can turn to the right or to the left from all that my lord the king hath spoken; for it was thy servant Joäb who hath bidden me, and it was he that hath put in the mouth of thy handmaid all these words.

---

[a] *i. e.* That they would kill a man without legal proof, with no witnesses to see the crime.

[b] Jonathan, "Thus is it not possible for a righteous judge to accept money for falsehood, and he should devise thoughts, so as not to banish from him the banished." Sachs, "Should the judge not desire, and devise thoughts, that the banished may not remain banished from him?"

20 In order to change the appearance of the matter hath thy servant Joäb done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all that is (done) on the earth.

21 ¶ And the king said unto Joäb, Behold, now, thou hast done this thing: go then, bring back the young man Abshalom.

22 And Joäb fell on his face to the ground, and bowed himself, and blessed the king: and Joäb said, To-day is thy servant convinced that I have found grace in thy eyes, my lord, O king; since the king hath acted in accordance with the word of thy servant.

23 And Joäb arose and went to Geshur, and brought Abshalom to Jerusalem.

24 ¶ And the king said, Let him repair to his own house, but my face he shall not see. So Abshalom repaired to his own house, but the king's face he did not see.

25 ¶ And like Abshalom there was no man as handsome in all Israel, so that he was greatly praised: from the sole of his foot up to the crown of his head there was no blemish on him.

26 And when he shaved off (the hair of) his head (and it was at the end of every year that he shaved it off; because it was too heavy on him, so that he had to shave it off:) he weighed the hair of his head at two hundred shekels by the king's weight.

27 And there were born unto Abshalom three sons and one daughter, whose name was Thamar: this one was a woman of handsome appearance.

28 ¶ And Abshalom dwelt two full years in Jerusalem, and the king's face he did not see.

29 Abshalom sent out therefore for Joäb, to send him to the king; but he would not come to him: and he sent again the second time; but he would not come.

30 He thereupon said unto his servants, See, Joäb's field is alongside of mine, and he hath barley there: go and set it on fire. And Abshalom's servants set the field on fire.

31 ¶ Then did Joäb arise, and he went to Abshalom unto his house, and said unto him, Wherefore have thy servants set the field belonging to me on fire?

32 And Abshalom said to Joäb, Behold, I had sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it would be better for me were I yet there: and now let me see the king's face; and if there be any iniquity in me, let him put me to death.

33 So Joäb went to the king, and told it to him: and he called for Abshalom, who came to the king, and bowed himself on his face to the ground before the king; and the king kissed Abshalom.

CHAPTER XV.

1 ¶ And it came to pass after this, that Abshalom provided for himself a chariot and horses, and fifty men who ran before him.

2 And Abshalom rose up early, and stood on the side of the way to the gate:[a] and it happened, that whenever a man who had a controversy came to the king for judgment, Abshalom called to him, and said, From what city art thou? And he said, Thy servant is from one of the tribes of Israel.

3 And Abshalom said unto him, See, thy words are good and right; but no one listeneth to thee on the part of the king.[b]

4 And Abshalom said, Oh if there were but one to appoint me judge in the land, so that every man who may have any controversy or cause might come unto me, and I would do him justice!

5 And it happened, that when a man came nigh to bow down to him, he used to put forth his hand, and laid hold of him, and kissed him.

6 And Abshalom did after this manner to all Israel that came to the king for judgment: and thus did Abshalom steal the heart of the men of Israel.

7 And it came to pass at the end of forty[c] years, that Abshalom said unto the king, Let me go, I pray thee, and fulfill my vow, which I have vowed unto the LORD, at Hebron.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD

[a] *i. e.* The place where the public meetings and courts were held in Palestine. It is customary for Eastern kings to give audience and hold judgment early in the morning, immediately after performing their devotions.

[b] *i. e.* There is no one ready to attend to the case.

[c] The Rabbins suppose this period is reckoned from the time that the people asked a king of Samuel. Others, the time when David was anointed.

will ever bring me back again to Jerusalem, then will I serve the LORD.

9 And the king said unto him, Go in peace: and he arose, and went to Hebron.

10 ¶ But Abshalom sent spies throughout all the tribes of Israel, saying, When ye hear the sound of the cornet, then shall ye say, Abshalom is become king at Hebron.

11 And with Abshalom went two hundred men out of Jerusalem, who were invited, and going in their simplicity; and they knew of nothing whatever.

12 And Abshalom sent for Achithophel the Gilonite, David's counsellor, from his city, from Giloh, while he offered the sacrifices. And the conspiracy became strong; and the people increased continually with Abshalom.

13 And there came a news-bearer to David, saying, The heart of the men of Israel is turned after Abshalom.

14 And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for there will not (else) be any escape for us from Abshalom: make haste to depart, lest he make haste and overtake us suddenly and overwhelm us with evil, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, In accordance with all that my lord the king may choose, are thy servants ready.

16 And the king went forth, and all his household in his train. And the king left behind ten women, who were concubines, to guard the house.

17 And the king went forth, and all the people in his train, and tarried in a place that was far off.[a]

18 And all his servants passed on alongside of him, and all the Kerethites, and all the Pelethites; and all the Gittites, six hundred men, who were come in his train from Gath, passed on before the king.

19 Then said the king to Ittai the Gittite, Wherefore wilt thou also go with us? turn back and abide with the king; for thou art a stranger, and also an exile from thy place.[b]

20 Yesterday thou camest; and to-day should I move thee about with us to wander? seeing that I go whither I may: return thou, and take back thy brethren with thee, in kindness and truth.

21 And Ittai answered the king, and said, As the LORD liveth, and as my lord the king liveth, surely in whatever place my lord the king may be, whether for death or for life, even there will thy servant be.

22 And David said then to Ittai, Go and pass on. And Ittai the Gittite passed on, and all his men, and all the little ones that were with him.

23 And all the (people of the) country wept with a loud voice, as all the people passed on: and the king passed over the brook Kidron, and all the people passed over, along the way to the wilderness.

24 And lo Zadok also, and all the Levites with him, were bearing the ark of the covenant of God; and they set down the ark of God; and Ebyathar went up, until all the people had finished passing out of the city.

25 ¶ And the king said unto Zadok, Carry back the ark of God into the city; if I shall find favour in the eyes of the LORD, he will bring me back again, and show me both it, and his dwelling;

26 But if he should thus say, I have no delight in thee: here am I, let him do to me as seemeth good in his eyes.

27 ¶ The king said also unto Zadok the priest, If thou see the justice of this, return to the city in peace: and your two sons, Achima'az thy son, and Jonathan the son of Ebyathar, are with you.[c]

28 See, I will tarry in the plain of the wilderness, until there come word from you to bring me news.

29 Zadok therefore and Ebyathar carried the ark of God again to Jerusalem: and they remained there.

30 And David went up by the ascent of the mount of Olives, weeping as he went up, and had his head covered, and he was walking barefoot: and all the people that were with him covered every man his head, and they went up, weeping as they went up.

31 And some one told David, saying, Achithophel is among the conspirators with

[a] Philippson leaves untranslated, *Beth-hammerchak*, and supposes it was a well-known house at some distance from Jerusalem, so called in the manner of the modern phrase, "halfway house."

[b] Philippson, who views the ל of לִמְקוֹמֶךָ as used in the sense "for," an exile as respects (for) thy place. Jonathan however, "If thou be banished (return) to thy place."

[c] This verse is rendered after Rashi.

Abshalom. And David said, I pray thee, turn into foolishness the counsel of Achithophel, O LORD!

32 And it came to pass, that, when David was come to the top, where he used to bow himself down to God, behold, Chushai the Arkite came to meet him with his coat rent, and earth upon his head.

33 And David said unto him, If thou passest on with me, thou wouldst be a burden unto me;

34 But if thou shouldst return to the city, and say unto Abshalom, Thy servant will I be, O king; thy father's servant have I been this long time past, and now will I also be thy servant: then mightest thou defeat for me the counsel of Achithopel.

35 And, behold, thou hast with thee there Zadok and Ebyathar the priests; therefore shall it be, that what thing soever thou mayest hear out of the king's house, shalt thou tell to Zadok and Ebyathar the priests.

36 Behold, they have there with them their two sons, Achima'az for Zadok, and Jonathan for Ebyathar: and ye shall send by means of them unto me whatever thing ye can hear.

37 So Chushai, David's friend, came into the city, as Abshalom had just resolved to enter into Jerusalem.

CHAPTER XVI.

1 And when David was passed a little beyond the top (of the mount), behold, Ziba the servant of Mephibosheth came toward him, with a couple of asses saddled, and upon them two hundred loaves of bread, and a hundred bunches of raisins, and a hundred (cakes) of dried figs,[a] and a bottle of wine.

2 And the king said unto Ziba, What meanest thou with these? And Ziba said, The asses are for the king's household to ride on; and the bread and the dried figs for the young men to eat; and the wine to drink for such as may be faint in the wilderness.

3 And the king said, And where is thy master's son? And Ziba said unto the king, Behold, he remaineth at Jerusalem; for he said, To-day will the house of Israel restore unto me the kingdom of my father.

4 Then said the king to Ziba, Behold, thine shall be all that pertaineth unto Mephibosheth. And Ziba said, I prostrate myself: let me but find grace in thy eyes, my lord, O king.

5 And when king David came as far as Bachurim, behold, there came out thence a man of the family of the house of Saül, whose name was Shim'i, the son of Gera, coming forth, and cursing.

6 And he cast stones at David, and at all the servants of king David:[b] and all the people and all the mighty men were on his right and on his left.

7 And thus said Shim'i as he cursed, Away, away, thou man of blood, and thou worthless man!

8 The LORD hath brought back upon thee all the blood of the house of Saül, in whose stead thou didst reign; and the LORD hath placed the kingdom into the hand of Abshalom thy son; and, behold, thou art now in thy misfortune, because a man of blood art thou.

9 Then said Abishai the son of Zeruyah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and remove his head.

10 And the king said, What have I to do with you, ye sons of Zeruyah? so let him curse; because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, who hath come forth out of my own body, seeketh my life: how much more now this Benjamite? let him alone, and let him curse; for the LORD hath said it to him.

12 Perhaps the LORD will look on my affliction,[c] and the LORD will requite me good instead of his cursing this day.

13 ¶ And David and his men went (thus) on the way.

¶ And Shim'i went on the side of the mount opposite to him, and cursed as he went, and threw stones toward him, and cast dust.[d]

14 ¶ And the king, and all the people that were with him, arrived weary, and refreshed themselves there.[e]

[a] After Jonathan; but קַיִץ literally, means "summer."

[b] After the Massorah; others, "as also all the people and all the mighty men on his right and left."

[c] Rashi after Jonathan, "(the tears of) my eye."

[d] Others, "cast up the dust," viz., in walking before David.

[e] Bachurim.

15 And Abshalom, and all the people the men of Israel, came to Jerusalem, and Achithophel (also) with him.

16 And it came to pass, when Chushai the Arkite, David's friend, was come unto Abshalom, that Chushai said unto Abshalom, Long live the king! Long live the king!

17 And Abshalom said to Chushai, Is this thy kindness for thy friend? why art thou not gone with thy friend?

18 And Chushai said unto Abshalom, No; but whom the LORD, and this people, and all the men of Israel have chosen, his will I be, and with him will I remain.

19 And secondly, who is it whom I shall serve? is it not in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Abshalom to Achithophel, Hold counsel among yourselves as to what we shall do.

21 And Achithophel said unto Abshalom, Go in unto thy father's concubines, whom he hath left to guard the house; and all Israel will hear that thou art in bad odour with thy father: and then will the hands of all that are with thee become strong.

22 So they spread for Abshalom a tent upon the roof; and Abshalom went in unto his father's concubines before the eyes of all Israel.

23 And the counsel of Achithophel, which he counselled in those days, was as if a man had asked advice of the word of God: so was all the counsel of Achithophel both with David and with Abshalom. .

CHAPTER XVII.

1 ¶ Moreover Achithophel said unto Abshalom, Do let me now select twelve thousand men, and I will arise and pursue after David this night;

2 And I will come upon him while he is weary and weak-handed, and will terrify him; so that all the people that are with him will flee; and I will smite the king alone;

3 And I will bring back all the people unto thee: when all return (except[s]) the man whom thou seekest, all the people will be in peace.

4 And the thing was pleasing in the eyes of Abshalom, and in the eyes of all the elders of Israel.

5 ¶ Then said Abshalom, Do call now also Chushai the Arkite, and let us hear what he likewise beareth in his mouth.

6 And when Chushai was come to Abshalom, Abshalom said unto him, as followeth, Such words as these hath Achithophel spoken: shall we do after his words? if not, do thou speak.

7 ¶ And Chushai said unto Abshalom, The counsel that Achithophel hath given at this time is not good.

8 And Chushai said, Thou well knowest thy father and his men, that they are mighty men, and are of an imbittered spirit, as a bear robbed of her whelps in the field: and thy father is also a man of war, and will not lodge with the people.

9 Behold, he is now hidden in some one of the pits, or in some one of the (other) places: and it will come to pass, when some of them should fall at the first onset, that whosoever heareth it would say, There hath been a slaughter among the people that follow Abshalom.

10 And he also that is most valiant, whose heart is as the heart of the lion, would become quite discouraged; for all Israel knoweth that thy father is a mighty man, and they who are with him are valiant persons.

11 But I counsel that all Israel be gathered together unto thee, from Dan even to Beër-sheba', like the sand that is by the sea in multitude: while thou in thy own person goest into the fight.

12 And when we come upon him in some one of the places where he may be found, we will encamp around him as the dew falleth on the earth: and there shall not be left of him and of all the men that are with him so much as one.

13 And if he should withdraw into a city, then shall all Israel bring ropes to that city, and we will drag it into the stream, until there be not found there even one small stone.

14 ¶ And Abshalom and all the men of

[s] After Sachs, who follows Rashi, in supplying "except," meaning, that David alone should perish, wherefore the whole people would submit to Abshalom without war. Philippson renders הָאִישׁ as a collective noun, "the populace;" thus, "as soon as all the populace whom thou seekest return," &c.

Israel said, The counsel of Chushai the Arkite is better than the counsel of Achithophel.

¶ But the LORD had ordained to frustrate the good counsel of Achithophel, to the intent that the LORD might bring the evil upon Absalom.

15 ¶ Then said Chushai unto Zadok and to Ebyathar the priests, Thus and thus did Achithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but rather pass over at once;[a] lest the king be entirely ruined,[b] and all the people that are with him.

17 Now Jonathan and Achima'az were staying by 'En-rogel; and a maid-servant had to go and tell them, that they should go and tell king David; for they dared not be seen to come into the city.

18 Nevertheless a lad saw them, and told it to Absalom; but they went, both of them, quickly away, and came to the house of a man in Bachurim, who had a well in his court; and they went down thither.

19 And the wife took and spread a covering over the well's mouth, and scattered ground corn thereupon; so that nothing was perceived.

20 And Absalom's servants came to the woman into the house, and they said, Where are Achima'az and Jonathan? And the woman said unto them, They are passed over the brook of water.[c] And they sought, but could not find them; and they returned to Jerusalem.

21 ¶ And it came to pass, after they were gone, that they came up out of the well, and went and told it to king David, and they said unto David, Arise, and pass quickly over the water; for thus hath Achithophel counselled against you.

22 Then did David arise, and all the people that were with him, and they passed over the Jordan: by the time the morning was light, not even one was lacking who had not passed over the Jordan.

23 And when Achithophel saw that his counsel was not followed, he saddled the ass, and arose, and went home to his house, to his city, and gave his charge to his household, and hanged himself; and he died, and was buried in the sepulchre of his father.

24 ¶ Then came David to Machanayim: and Absalom passed over the Jordan, he and all the men of Israel with him.

25 And Absalom placed 'Amassa instead of Joäb as captain over the army: and 'Amassa was the son of a man, whose name was Yithra the Israelite, who had gone in to Abigal the daughter of Nachash,[d] the sister of Zeruyah Joäb's mother.

26 And Israel and Absalom encamped in the land of Gil'ad.

27 ¶ And it came to pass, when David was come to Machanayim, that Shobi the son of Nachash of Rabbah of the children of 'Ammon, and Machir the son of 'Ammiël of Lo-debar, and Barzillai the Gil'adite of Rogelim,

28 Brought beds, and bowls, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse,

29 And honey, and cream, and sheep, and cow's cheese, for David, and for the people that were with him, to eat; for they said, The people are hungry, and weary, and thirsty, in the wilderness.

CHAPTER XVIII.

1 And David numbered the people that were with him, and he set over them captains of thousands and captains of hundreds.

2 And David sent forth the people a third part under the command of Joäb, and a third part under the command of Abishai the son of Zeruyah, Joäb's brother, and a third part under the command of Ittai the Gittite.

¶ And the king said unto the people, I myself also will without fail go forth with you.

3 But the people said, Thou shalt not go forth; for if we should have to flee away, they will not care for us; and if half of us die, they will not care for us; for now thou art worth ten thousand of us: therefore now

[a] The Jordan.
[b] Heb. "be swallowed up."
[c] Jonathan, "The Jordan."

[d] Herxheimer supposes that Nachash may have been the first husband of David's mother; others think that Nachash is identical with Jesse.

it is better that thou shouldst be a succour to us out of the city.

4 And the king said unto them, What seemeth good in your eyes will I do. And the king placed himself by the side of the gate, and all the people went out by hundreds and by thousands.

5 And the king commanded Joäb and Abishai and Ittai, saying, Deal gently for my sake with the young man, with Abshalom. And all the people heard when the king charged all the captains with respect to Abshalom.

6 So the people went out into the field against Israel: and the battle took place in the forest of Ephraim.

7 And the people of Israel were smitten there before David's servants, and the slaughter was great there on that day—twenty thousand men.

8 And the battle became extended there over the face of all the country: and the forest devoured yet more of the people than the sword had devoured on that day.

9 And Abshalom happened to come before the servants of David. And Abshalom was riding upon a mule, and the mule came under the thick boughs of a great oak, and his head caught hold of the oak, and he was left hanging[a] between the heaven and the earth: and the mule that was under him passed on.

10 And a certain man saw, and told it to Joäb, and said, Behold, I have seen Abshalom hanging on an oak.

11 And Joäb said unto the man that told him, And, behold, thou sawest him: why then didst thou not smite him there to the ground? and it would have been obligatory on me to give thee ten shekels of silver and a girdle.

12 And the man said unto Joäb, And though I should weigh on my hands a thousand shekels of silver, I would not stretch forth my hand against the king's son; for before our ears did the king charge thee and Abishai and Ittai, saying, Take heed, whoever it be, of the young man, of Abshalom.

13 Or should I even have acted with falsehood against my own life, since there is no matter which can be hidden from the king; thou wouldst surely have placed thyself aloof.[b]

14 Then said Joäb, I will not wait[c] thus before thee. And he took three darts in his hand, and thrust them into the heart of Abshalom, who was yet alive in the midst[d] of the oak.

15 And ten young men, Joäb's armour-bearers, encompassed and smote Abshalom, and slew him.

16 And Joäb blew the cornet, and the people returned from pursuing after Israel; for Joäb restrained the people.

17 And they took Abshalom, and cast him down in the forest, into the large pit, and erected upon him a very great heap of stones: and all Israel fled, every one, to his tents.

18 Now Abshalom had taken and reared up for himself in his lifetime, the pillar, which is in the king's dale; for he said, I have no[e] son, so as to keep my name in remembrance; and he called the pillar after his own name: and it was called Abshalom's monument, even until this day.

19 ¶ And Achima'az the son of Zadok said, Do let me run, I pray thee, and bear the king tidings, that the LORD hath done him justice from the power of his enemies.

20 And Joäb said unto him, Thou art not the man to bear (good) tidings this day, and thou shalt bear tidings another day; but this day thou shalt bear no tidings, because the king's son is dead.

21 ¶ Then said Joäb to the Cushi,[f] Go tell the king what thou hast seen. And Cushi bowed himself unto Joäb, and ran.

22 Then said Achima'az the son of Zadok yet again to Joäb, Be it as it may, let me, I pray thee, run also after the Cushi. And Joäb said, Wherefore is it that thou wilt run, my son, seeing that thou hast no profitable[g] tidings?

23 But be it as it may, let me run. And he said unto him, Run. And Achima'az ran

[a] Lit. "was put."

[b] Meaning, Should I have even pretended not to know of the king's injunction, still would my life have paid the forfeit, as David discovers all things; and thou Joäb wouldest then have stood aloof, and let justice be executed against so common a man, without interposing. Philippson translates, "or should I act falsely in my soul," *i. e.* against my better knowledge.—מנגד is not "against," but "at a distance," or as here given, "aloof."

[c] Rashi, "entreat thee."

[d] Heb. "heart."

[e] Some suppose that it means, that none of his sons was destined to succeed him; others, that perhaps they had not been born when he erected this pillar; others, that they had died.

[f] Probably an Æthiopian attached to David's service.

[g] After Rashi.

by the way of the plain, and passed the Cushi.

24 And David was sitting between the two gates: and the watchman[a] went up to the roof of the gate, upon the wall, and as he lifted up his eyes, he saw, and behold, a man was running alone.

25 And the watchman cried, and told it to the king. And the king said, If he be alone, there are tidings in his mouth. And he came nearer and nearer continually.

26 And the watchman saw another man running: and the watchman called unto the gate-keeper, and said, Behold, here is a man running alone. And the king said, Also this one bringeth tidings.

27 And the watchman said, I regard the running of the foremost as the running of Achima'az the son of Zadok. And the king said, That is a good man, and with good tidings must he come.

28 And Achima'az called, and said unto the king, Peace. And he prostrated himself to the king with his face to the earth, and said, Blessed be the LORD thy God, who hath surrendered the men that had lifted up their hand against my lord the king.

29 ¶ And the king said, Is the young man Abshalom safe?[b] And Achima'az answered, I saw the greatest crowd when Joäb sent off the king's[c] servant, and thy servant; but I know not what hath happened.

30 And the king said, Turn aside, place thyself here. And he turned aside, and remained standing.

31 And, behold, the Cushi came (next); and the Cushi said, Let my lord the king receive the tidings, that the LORD hath done thee justice this day from the power of all those that had risen up against thee.

32 ¶ And the king said unto the Cushi, Is the young man Abshalom safe? And the Cushi answered, May like the young man be the enemies of my lord the king, and all that have risen up against thee for evil.

CHAPTER XIX.

1 ¶ [d]And the king was much moved, and he went up to the upper chamber of the gate, and wept: and thus he said as he went, O my son Abshalom, my son, my son Abshalom! who would grant that I had died in thy stead, O Abshalom, my son, my son!

2 And it was told unto Joäb, Behold, the king is weeping and he mourneth for Abshalom.

3 And the victory[e] on that day was turned into mourning unto all the people; for the people heard it said on that day, that the king was grieved for his son.

4 And the people repaired by stealth on that day when coming into the city, as usually steal away the people who are ashamed when they flee in battle.

5 But the king covered his face, and the king cried with a loud voice, O my son Abshalom, O Abshalom, my son, my son!

6 ¶ And Joäb came to the king, into the house, and said, Thou hast covered with shame this day the faces of all thy servants, who have saved thy life this day, and the life of thy sons and of thy daughters, and the life of thy wives, and the life of thy concubines;

7 Since thou lovest thy enemies, and hatest thy friends; for thou hast declared this day, that thou hast neither princes nor servants;[f] for I perceive this day, that if Abshalom were but alive, and we all were dead this day, that then it would have been just right in thy eyes.

8 And now arise, go forth, and speak to the heart[g] of thy servants; for by the LORD have I sworn, that if thou go not forth, there shall not remain one man with thee this night: and this would be worse unto thee than all the evil that hath befallen thee from thy youth until now.[h]

9 ¶ Then the king arose, and sat in the gate. And they told it unto all the people, saying, Behold, the king is sitting in the gate. And all the people came before the king; but Israel fled, every man to his tents.

10 ¶ And all the people were contending throughout all the tribes of Israel, saying, The king hath saved us out of the hand of

[a] Correctly, "the look out."
[b] Heb. "Is there peace to," &c.
[c] *i. e.* The Cushi and himself.
[d] This verse is the v. 33d of ch. xviii. in the English version.
[e] Heb. "salvation," or "deliverance."
[f] *i. e.* That they are nothing in his estimation.
[g] *i. e.* Cheerfully and encouragingly.
[h] Because there were yet many disaffected, who probably would have sought David's life.

our enemies, and he it was that hath delivered us out of the hand of the Philistines; and now he is fled out of the land from before Abshalom.

11 And Abshalom, whom we had anointed over us, died in battle: and now why are ye silent about bringing the king back?

12 ¶ And king David sent to Zadok and to Ebyathar the priests, saying, Speak ye unto the elders of Judah, saying, Why will you be the last to bring the king back to his house? seeing the speech of all Israel is already come to the king, to his house.

13 My brothers are ye, my bone and my flesh are ye: wherefore then will you be the last to bring back the king?

14 And to 'Amassa shall ye say, Art thou not my bone and my flesh? May God do so to me, and may he thus continue to do, if thou shalt not be captain of the army before me continually in the room of Joäb.

15 And he[a] turned the heart of all the men of Judah, as of one man: and these sent unto the king, Return thou, with all thy servants.

16 So the king returned, and came as far as the Jordan; and Judah came to Gilgal, to go forth to meet the king, to conduct the king over the Jordan.

17 Then hastened Shim'i the son of Gera, the Benjamite, who was of Bachurim, and went down with the men of Judah to meet king David.

18 And there were with him a thousand men of Benjamin, and Ziba the servant of the house of Saül, and his fifteen sons and his twenty servants with him; and they set hastily over the Jordan before the king.

19 And there went over the ferry-boat to carry over the king's household, and to do what was good in his eyes. And Shim'i the son of Gera fell down before the king, as he was passing over the Jordan;

20 And he said unto the king, Let not my lord impute it unto me as iniquity, neither do thou remember that in which thy servant acted perversely on the day that my lord the king went forth out of Jerusalem, so that the king should lay it to his heart.

21 For thy servant doth know that I have indeed sinned; and, behold, I am come this day the first of all the house of Joseph[b] to go down to meet my lord the king.

22 But Abishai the son of Zeruyah spoke out and said, Shall Shim'i for this not be put to death, because he cursed the LORD'S anointed?

23 And David said, What have I to do with you, ye sons of Zeruyah, that ye should become a hinderance this day unto me? shall this day any man be put to death in Israel? for do I not know that this day I am king over Israel?

24 And the king said unto Shim'i, Thou shalt not die. And the king swore unto him.

25 ¶ And Mephibosheth the (grand-)son of Saül came down to meet the king, and he had not dressed his feet, nor trimmed his beard, nor washed his clothes, from the day that the king departed until the day that he came home in peace.

26 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him. Wherefore didst thou not go with me, Mephibosheth?

27 And he answered, My lord, O king, my servant deceived me; for thy servant said, I will saddle for me the ass, that I may ride thereon, and go with the king; because thy servant is lame.

28 And he slandered thy servant unto my lord the king; but my lord the king is like an angel of God: do then what is good in thy eyes.

29 For all of my father's house were nothing but men deserving death with my lord the king: and yet didst thou set thy servant among those that eat at thy own table. What other merit therefore have I, and what to complain of yet farther unto the king?

30 ¶ And the king said unto him, For what purpose speakest thou yet thy words? I have said, Thou and Ziba shall divide the field.

31 And Mephibosheth said unto the king, Yea, let him take the whole, since that my lord the king is come (back) in peace unto his own house.

32 ¶ And Barzillai the Gil'adite came down from Rogelim; and he passed over the Jordan with the king, to accompany him over the Jordan.

33 Now Barzillai was very aged, eighty years old: and he had sustained the king

[a] *i. e.* 'Amassa; others refer "he" to David.

[b] *i. e.* All Israel, in opposition to Judah.

while he lay at Machanayim; for he was a very great man.

34 And the king said unto Barzillai, Come thou over with me, and I will sustain thee near me in Jerusalem.

35 But Barzillai said unto the king, How many yet are the days of the years of my life, that I should go up with the king to Jerusalem?

36 I am eighty years old this day: can I discern between good and evil? or can thy servant taste what I eat or what I drink? or can I listen yet to the voice of singing men and singing women? wherefore then should thy servant become yet a burden unto my lord the king?

37 Thy servant will[a] pass a little way over the Jordan with the king: and why should the king recompense me with this reward?

38 Let thy servant, I pray thee, turn back again, that I may die in my own city, by the sepulchre of my father and of my mother. But, behold, thy servant Kimham will pass over with my lord the king; and do to him what is good in thy eyes.

39 And the king said, Kimham shall pass over with me, and I will do to him that which shall seem good in thy eyes: and whatsoever thou wilt desire of me,[b] will I do for thee.

40 And all the people passed over the Jordan, after the king had passed over; and the king kissed Barzillai, and blessed him; and he returned unto his own place.

41 ¶ Then did the king pass on to Gilgal, and Kimham passed on with him: and all the people of Judah conducted the king, and also half the people of Israel.

42 And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have conducted the king and his household over the Jordan, and all David's men with him?

43 ¶ And all the men of Judah replied to the men of Israel, Because the king is near of kin to us: wherefore then are ye so angry for this matter? have we eaten the least from the king?[c] or hath he given us any gift?

44 ¶ And the men of Israel answered the men of Judah, and said, Ten parts have we[d] in the king, and also in David have we more right than ye: why then did ye esteem us lightly? and was not our word the very first to bring back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

CHAPTER XX.

1 ¶ And there happened to be a worthless man, whose name was Sheba', the son of Bichri, a Benjamite: and he blew the cornet, and said, We have no part in David, nor have we any inheritance in the son of Jesse: every man to his tents, O Israel!

2 So every man of Israel went off from David, following Sheba' the son of Bichri; but the men of Judah adhered unto their king, from the Jordan even to Jerusalem.

3 And David came to his house at Jerusalem; and the king took the ten women, the concubines, whom he had left to guard the house, and put them in a guard-house, and provided for them, but went not in unto them. So they were confined until the day of their death, living in widowhood.[e]

4 ¶ Then said the king to 'Amassa, Call together for me the men of Judah within three days, and thou present thyself here (then).

5 So 'Amassa went to call Judah together; but he remained out longer than the set time which he had appointed him.

6 And David said to Abishai, Now will Sheba' the son of Bichri do us more harm than (did) Abshalom: take thou the servants of thy lord, and pursue after him, lest he succeed in reaching fortified cities, and withdraw himself from our eyes.

7 And there went out after him Joäb's men, and the Kerethites, and the Pelethites, and all the mighty men: and they went forth out of Jerusalem, to pursue after Sheba' the son of Bichri.

8 They were close by the great stone which is at Gib'on, as 'Amassa came before them.

[a] After Rashi; but Sachs, "Scarcely is thy servant able to pass over," &c.

[b] Lit. "choose by me."

[c] Jonathan, "of the king's property."

[d] Heb. "I," and so in this whole conversation, "I" and "thou," which are rendered here "we" and "you."

[e] Lit. "widowhood life." אלמנה חיה signifies a woman forsaken by her husband, "a living widow."

And Joäb was girded with his coat, his (usual) garment, and upon it the girdle of the sword which was fastened upon his loins in its sheath; and as he went forth it fell out.

9 And Joäb said to 'Amassa, Art thou in health, my brother? And Joäb's right hand took hold of 'Amassa's beard to kiss him.[a]

10 And 'Amassa did not guard himself against the sword that was in Joäb's hand: so he smote him therewith in the fifth rib and shed out his bowels to the ground, and struck him not again; and he died. But Joäb and Abishai his brother pursued after Sheba' the son of Bichri.

11 And one man of Joäb's people remained standing by him, and said, He that favoureth Joäb, and he that is for David, follow Joäb.

12 And 'Amassa was wallowing in his blood in the midst of the highway. And when the man saw that all the people stood still, he put 'Amassa aside out of the highway into the field, and threw a garment over him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, every man passed on after Joäb, to pursue after Sheba' the son of Bichri.

14 And this one passed through all the tribes of Israel unto Abel, which is of Beth-ma'achah, and all the Berim:[b] and they assembled themselves together, and went also after him.

15 And they came and besieged him in Abel of Beth-ma'achah, and they cast up a trench against the city, and it stood enclosed by the troops:[c] and all the people that were with Joäb were battering to throw down the wall.

16 Then called a wise woman out of the city, Hear, hear: say, I pray you, unto Joäb, Come near as far as hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, Art thou Joäb? And he said, I am. Then said she unto him, Hear the words of thy hand-maid. And he said, I do hear.

18 Then said she, thus, They ought surely first to have spoken, saying, "Let them ask at least in Abel:" and so would they have come to an end.[d]

19 I am one of the peaceful and faithful (cities) in Israel; thou seekest to overthrow a city and a metropolis in Israel: why wilt thou destroy the inheritance of the LORD?

20 ¶ And Joäb answered and said, Far be it, far be it from me, that I should destroy or ruin.

21 The matter is not so; but a man from the mountain of Ephraim, Sheba' the son of Bichri is his name, hath lifted up his hand against the king, against David: give him up alone, and I will withdraw from the city. And the woman said unto Joäb, Behold, his head shall be cast down to thee over the wall.

22 And the woman came unto all the people with her wisdom; and they cut off the head of Sheba' the son of Bichri, and cast it down to Joäb: and he blew the cornet, and they scattered themselves from the city, every man to his tents. And Joäb returned to Jerusalem unto the king.

23 ¶ Now Joäb was over all the army of Israel; and Benayah the son of Yehoyada' was over the Kerethites and over the Pelethites;

24 And Adoram was over the tribute; and Jehoshaphat the son of Achilud was recorder;

25 And Sheva was scribe; and Zadok and Ebyathar were priests;

26 And 'Ira also the Yaïrite was an officer of state unto David.

CHAPTER XXI.

1 ¶ And there was a famine in the days of David three years, year after year; and David besought[e] the presence of the LORD.

---

[a] ב may either refer to 'Amassa thus, "him," or to the beard, when we should say, "it." Kissing the beard is the usual manner of saluting in the East, according to D'Arvieux.—PHILIPPSON.

[b] Rabbi Joseph Schwarz, in his Geography, p. 203, states that this means a district near Abel-beth-ma'achah near which were several towns called *Biri, Beëroth, Birya*; collectively, "the Berim."

[c] After Jonathan; but Philippson, "and it (the trench) stood against the fortifications," *i. e.* it reached to their height. Others, "the city stood with its inner wall," *i. e.* the outer one being already thrown down.

[d] After Rashi; meaning, before destroying Abel they should have resolved to ask the men of the city to come to terms, which could readily have been arranged.

[e] After Jonathan. Others, "sought," *i. e.* inquired what should be done, through the Urim and Thummim

¶ And the LORD said, On account of Saül, and on the account of the house of blood, is this; because he hath slain the Gib'onites.

2 And the king called for the Gib'onites, and said unto them; (now the Gib'onites are not of the children of Israel, but of the remnant of the Emorites; and the children of Israel had sworn unto them; but Saül had sought to slay them in his zeal for the children of Israel and Judah;)

3 Wherefore David said unto the Gib'onites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

4 And the Gib'onites said unto him, We have no concern of silver or gold with Saül and with his house; nor do we wish to kill any man in Israel. And he said, What ye say, will I do for you.

5 And they said to the king, The man that consumed us, and that devised against us that we should be destroyed, so that we should have no footing in all the boundaries of Israel,—

6 Let there be delivered unto us seven men of his sons, and we will hang them up unto the LORD in Gib'ah of Saül, the chosen of the LORD.

¶ And the king said, I will give them.

7 But the king had pity on Mephibosheth, the son of Jonathan the son of Saül, because of the LORD's oath that was between them, between David and Jonathan the son of Saül.

8 And the king took the two sons of Rizpah the daughter of Ayah, whom she had born unto Saül, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saül, whom she had brought[a] up for 'Adriël the son of Barzillai the Mecholathite:

9 And he delivered them into the hand of the Gib'onites, and they hanged them on the mount before the LORD; and they fell, these seven, together; and they were put to death in the first[b] days of harvest, in the beginning of the barley-harvest.

10 And Rizpah the daughter of Ayah took sackcloth, and spread out it for herself upon the rock, from the beginning of the harvest until water dropped down upon them out of heaven, and she suffered neither the birds of heaven to rest on them by day, nor the beasts of the field by night.

11 And it was told to David what Rizpah the daughter of Ayah, the concubine of Saül, had done.

12 And David then went and took the bones of Saül and the bones of Jonathan his son from the men of Yabesh-gil'ad, who had stolen them from the market-place of Beth-shan, where the Philistines had hanged them up, at the time the Philistines had smitten Saül at Gilboä':

13 And he brought up from there the bones of Saül and the bones of Jonathan his son; and they gathered up the bones of those that had been hanged.

14 And they buried the bones of Saül and Jonathan his son in the country of Benjamin at Zela', in the sepulchre of Kish his father: and they performed all that the king had commanded. And after that God was entreated for the land.

15 ¶ And the Philistines had again a war with Israel; and David went down, and his servants with him, and fought against the Philistines: and David became fatigued.

16 And Yishbi at Nob, who was of the children of the Raphah,[c] the weight of whose spear was three hundred shekels of copper, he being girded with a new armour, thought to slay David.

17 But Abishai the son of Zeruyah succoured him, and smote the Philistine, and killed him. Then swore the men of David unto him, saying, Thou shalt go out no more with us to battle, that thou mayest not quench the lamp of Israel.

18 ¶ And it came to pass after this, that there was again a battle at Gob with the Philistines: then smote Sibbechai the Chushathite Saph, who was of the children of the Raphah.

19 And there was again a battle at Gob with the Philistines, when Elchanan the son of Ya'aré-oregim, the Beth-lechemite, slew Goliath[d] the Gittite, the staff of whose spear was like a weaver's beam.

[a] As Michal was David's wife; but the children were those of Merab, the oldest daughter of Saül, who were probably educated by her sister.

[b] Lit. "in the days of harvest, in the first."

[c] Others translate the word, "the giant."

[d] A younger Goliath; perhaps a descendant of the one slain by David in his youth. In 1 Chron. xx. 5, he is called "Lachmi, brother of Goliath," &c.

20 ¶ And there was again a battle in Gath, where was a man of (great) stature,[a] that had on every hand six fingers, and on every foot six toes, (in all) four and twenty in number; and he also was born to the Raphah.

21 And he defied Israel; but Jonathan the son of Shim'ah the brother of David slew him.

22 These four were born to the Raphah in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAPTER XXII.

1 ¶ And David spoke unto the LORD the words of this song, on the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saül.

2 And he said, LORD, my rock, my fortress, and my deliverer;

3 God, my rock, in whom I trust;[b] my shield, and the horn of my salvation, my high tower, and my refuge, my saviour! from violence dost thou save me!

4 Praised,[c] I cried, be the LORD, and from my enemies was I saved.

5 For the waves of death encompassed me, the floods of destruction[d] made me afraid;

6 The bonds of hell encircled me, the snares of death seized on me:

7 (When) in my distress I called upon the LORD, and to my God I cried; and he heard from his temple my voice, and my complaint (entered) into his ears.

8 Then shook and trembled the earth; the foundations of the heavens were moved; and they shook, because he was wroth.

9 Smoke went up in his anger,[e] and consuming fire out of his mouth, coals flamed forth from him.

10 And he bent the heavens, and came down, and thick darkness was under his feet.

11 And he rode upon a cherub, and flew along, and he was seen upon the wings of the wind.

12 And he made darkness round about him into pavilions, heavy masses of waters, thick clouds of the skies.

13 From the brightness before him flamed forth coals of fire.

14 The LORD thundered from heaven, and the Most High uttered forth his voice.

15 And he sent out arrows, and scattered them; lightning, and discomfited them.

16 And then were seen the channels of the sea, there were laid open the foundations of the world; at the rebuke of the LORD, through the blast of the breath of his nostrils.

17 He stretched out from above (his hand), he took me; he drew me out from the mighty waters.

18 He delivered me from my enemy, the strong, from those that hated me, when they were too mighty for me.

19 They overcame me on the day of my calamity; but the LORD became my stay;

20 And he brought me forth into a large space: he delivered me, because he had delight in me.

21 The LORD rewarded me according to my righteousness: according to the purity of my hands did he recompense me.

22 For I had kept the ways of the LORD, and had not wickedly departed from my God.

23 For all his ordinances were before me, and from none of his statutes did I depart.

24 I was also upright[f] toward him, and I guarded myself against my iniquity.

25 Therefore did the LORD recompense me according to my righteousness, according to my purity before his eyes.

26 With the kind thou wilt show thyself kind; with the upright mighty[g] man thou wilt show thyself upright.

27 With the pure thou wilt show thyself pure; and with the perverse thou wilt wage a contest.

28 And the afflicted people thou wilt save; but thy eyes are upon the haughty, (that) thou mayest bring (them) down.

29 For thou art my lamp, O LORD! and the LORD will enlighten my darkness.

30 For (aided) by thee I run through a troop: (helped) by my God I leap over a wall.

31 As for God—his way is perfect; the

---

[a] Philippson and Sachs, "a champion."

[b] "With whom I seek protection."—SACHS.

[c] Mendelssohn. Others render, "I call on the praised one, on the LORD."

[d] "Bands of the wicked."—JONATHAN.

[e] Others, "from his nostrils."

[f] "I belong entirely to him."—SACHS.

[g] After Sachs. Redak, however, regards גִּבּוֹר here simply as גֶּבֶר "man;" hence, "the upright man."

word of the LORD is tried; he is a shield to all that trust in him.

32 For who is god, save the LORD? and who is a rock, save our God?

33 God is my strength[a] and power; and he rendereth free from obstruction my way.

34 He maketh my feet like those of the hinds, and upon my high places he causeth me to stand.

35 He teacheth my hands for the war, so that a brazen bow is bent by my arms.

36 And thou gavest me the shield of thy salvation; and thy assistance[b] hath made me great.

37 Thou enlargest my steps under me, so that my joints do not slip.

38 I pursue my enemies and destroy them; and I return not again until I have made an end of them.

39 And I make an end of them, and I crush them, that they cannot rise; and they fall under my feet.

40 For thou hast girded me with strength for the war; thou subduest my opponents under me.

41 And my enemies thou causest to turn their back to me; those that hate me,—that I may destroy them.

42 They look about, but there is none to help; unto the LORD—but he answereth them not.

43 And I beat them small as the dust of the earth; as the mire of the street, I stamp them, I tread them down.

44 Thou hast also delivered me from the contests of my people: thou preservest me to be the head of nations, a people which I know not shall serve me.

45 The children of the stranger shall utter flattery[c] unto me; as soon as their ear heareth[d] they shall be obedient unto me.

46 The children of the stranger shall fade away, and come forth tottering[e] out of their close places.

47 The LORD liveth, and blessed be my Rock; and exalted be the God, the Rock of my salvation;

48 The God, that granteth me vengeance, and bringeth down nations under me;

49 And that bringeth me forth from my enemies: also above my opponents thou liftest me up, from the man of violence thou deliverest me.

50 Therefore will I give thanks unto thee, O LORD, among the nations, and unto thy name will I sing praises;

51 (To) the tower of salvation of his king, and who showeth kindness to his anointed, to David and to his seed for ever.

CHAPTER XXIII.

1 ¶ And these are the last[f] words of David. Thus saith[g] David the son of Jesse, and thus saith the man who was raised up on high, the anointed of the God of Jacob, and the sweet[h] singer of Israel:

2 The Spirit of the LORD spoke through me, and his word was upon my tongue.

3 (Thus) said the God of Israel, concerning me spoke the Rock of Israel, That (I should be) ruler over men, be righteous, ruling in the fear of God;

4 And[i] as in the light of morning the sun riseth, in a morning without clouds, with more than the brightness (reflected) by rain on the herbs that spring from the earth.

5 Truly is not so my house with God? since he hath made with me an everlasting covenant, firm in all, and sure? yea, will he not cause to grow all my salvation, and all my desire?[k]

6 But the godless are all of them as waving thorns, which cannot be taken in the hand;

7 But the man that will touch them must

---

[a] "My mighty fortress."—SACHS.

[b] Rashi, "meekness." Eng. version, "gentleness." Sachs, "favour." Philippson, "thy hearing of prayer." But our version is after Jonathan, who has ובמימרך ובפורקנך "and thy word and assistance."

[c] "From fear of me they will tell falsehoods."—RASHI. "Submit themselves."—*Eng. version.*

[d] Lit. "at the hearing of the ear."

[e] Rashi. Philippson, "they come forth armed," *i. e.* at David's bidding.

[f] Others, "later," or those subsequent to the preceding.

[g] Sachs, and others, "assertion."

[h] Lit. "agreeable (or beloved) through songs" (or Psalms).

[i] This describes the nature of David's prosperity.

[k] The verses 3 and 4 are after Rashi; verse 5 is given after Philippson; but Rashi renders, "For not so is my house with God, that my morning should be cloudy; for an everlasting covenant hath he granted me, well ordered in all and guarded; for he is all my help and my desire, because he will not let grow another king after my kingdom."

protect his hand with iron and the staff of a spear: and they will be utterly burnt with fire in the dwelling.[a]

8 ¶ These are the names of the mighty men whom David had: Yosheb-bashebeth,[b] the Thachkemonite, the chief among the captains,—the same as 'Adino the 'Eznite,—because of eight hundred slain at one time.

9 ¶ And after him was El'azar the son of Dodo, the son of Achochi, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel had withdrawn themselves;

10 He then arose, and smote the Philistines until his hand was weary, and his hand did cleave unto the sword: and the LORD wrought a great victory on that day; and the people returned after him only to strip (the slain).

11 ¶ And after him was Shammah the son of Agé the Hararite. The Philistines were gathered together into a troop,[c] and there was a piece of ground full of lentiles; and the people had fled from the Philistines;

12 But he placed himself in the midst of the ground, and delivered it, and smote the Philistines: and the LORD wrought a great victory.

13 And these three, the chiefs of the thirty, went down, and came to David at harvest-time unto the cave of 'Adullam: and the troop of the Philistines was encamped in the valley of Rephaïm.

14 And David was then in the strong-hold, and an outpost of the Philistines was then in Beth-lechem.

15 And David longed, and said, Oh that one would bring me water to drink out of the well at Beth-lechem, which is by the gate!

16 And the three mighty men broke through the camp of the Philistines; and drew water out of the well of Beth-lechem, that was by the gate, and took it, and brought it to David; but he would not drink thereof, and poured it out unto the LORD.

17 And he said, Far be it from me, O LORD, that I should do this: (is not this) the blood of the men that went at the risk of their life? and thus he would not drink it. These things did the three mighty men.

18 ¶ And Abishai, the brother of Joüb, the son of Zeruyah, was the chief of these three; and he lifted up his spear against three hundred slain, and had a name among the three.

19 Although he was the most honoured of the three, wherefore he became their captain: he nevertheless attained not unto the three (in prowess).

20 ¶ And Benayahu the son of Yehoyada', the son of a valiant man, great in many acts of Kabzeël; he it was that smote the two lion-like heroes of Moäb; he also went down and slew a lion in the midst of a pit on a day when it snowed;

21 And he slew an Egyptian, a man of good appearance; and the Egyptian had a spear in his hand; but he went down to him with a staff, and he snatched the spear out of the Egyptian's hand, and slew him with his own spear.

22 These things did Benayahu the son of Yehoyada', and he had a name among the three mighty men.

23 He was more honoured than the thirty; but he attained not to these three.[d] And David appointed him in his private council.[e]

24 ¶ 'Asahel the brother of Joäb was one of the thirty; Elchanan the son of Dodo of Beth-lechem,

25 ¶ Shammah the Charodite, Elika the Charodite,

26 ¶ Chelez the Paltite, 'Ira the son of 'Ikkesh the Teko'ite,

27 ¶ Abi'ezer the 'Anethothite, Mebunnai the Chushathite,

28 ¶ Zalmon the Achochite, Maharai the Netophathite,

29 ¶ Cheleb the son of Ba'anah, the Netophathite, Ittai the son of Ribai of Gib'ah of the children of Benjamin,

[a] Sachs. Philippson, "on their own place," *i. e.* on the spot where they grow.

[b] Rashi, "who sat among the judges and was wise." Others, "the private counsellor, Thachkemoni." Philippson, very peculiarly, "Yosheb-bashebeth-thachkemoni, the captain of the body-guard; he struck with his spear eight hundred slain at one time." יעדינו התעצני Dr. P. translates thus: "striking down with his spear,"—deriving these words from the Arabic; but the construction is too obscure. Our version is after Sachs, rendering על "because," *i. e.* he was made the chief of the captains for the great feat of valour in causing the death of eight hundred at one time.

[c] Redak, "at Chayah."

[d] *i. e.* Brave as he was, the three first excelled him.

[e] Others, "guard."

30 ¶ Benayahu the Pir'athonite, Hiddai of Nachalé-Ga'ash,
31 ¶ Abi-'albon the 'Arbathite, 'Azmaveth the Barchumite,
32 ¶ Elyachba the Sha'albonite, Bné-yashen, Jonathan,[a]
33 ¶ Shammah the Hararite, Achiam the son of Sharar the Ararite,
34 ¶ Eliphelet the son of Achasbai, the son of the Ma'achathite, Eli'am the son of Achithophel the Gilonite,
35 ¶ Chezrai the Carmelite, Pa'arai the Arbite,
36 ¶ Yigal the son of Nathan of Zobah, Bani the Gadite,
37 ¶ Zelek the 'Ammonite, Nacharai the Beërothite, the armour-bearer of Joäb the son of Zeruyah,
38 ¶ 'Ira the Yithrite, Gareb the Yithrite,
39 ¶ Uriyah the Hittite: in all thirty and seven.

CHAPTER XXIV.

1 ¶ And again was the anger of the LORD kindled against Israel, and he incited David against them to say, Go, number Israel and Judah.

2 And the king said to Joäb the captain of the army, who was with him, Traverse, I pray thee, all the tribes of Israel, from Dan even to Beër-sheba', and number ye the people, that I may know the number of the people.

3 Then said Joäb unto the king, Now may the LORD thy God add unto the people, how many soever they be, a hundred-fold more, and may the eyes of my lord the king see it; but why doth my lord the king find delight in this thing?

4 Nevertheless the king's word remained firm against Joäb, and against the captains of the army: and Joäb and the captains of the army went out from[b] the presence of the king, to number the people of Israel.

5 And they passed over the Jordan, and encamped in 'Aro'er, on the right side of the city that lieth in the midst of the valley of Gad, and toward Ya'zer:

6 Then they came to Gil'ad, and to the land of Tachtim-chodshi;[c] and they came to Dan-ya'an, and about to Zidon;

7 And they came to the strong-hold of Tyre, and to all the cities of the Hivites, and of the Canaanites; and they went out to the south of Judah, up to Beër-sheba'.

8 And so they traversed all the land, and they came at the end of nine months and twenty days to Jerusalem.

9 And Joäb gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

10 And David's heart smote him after that he had numbered the people.

¶ And David said unto the LORD, I have sinned greatly in what I have done; and now, I beseech thee, O LORD, cause the iniquity of thy servant to pass away; for I have acted very foolishly.

11 And when David was arisen in the morning,

¶ The word of the LORD came unto Gad the prophet, David's seër, saying,

12 Go and speak unto David, Thus hath said the LORD, Three things do I offer[d] thee: choose for thyself one of them, and I will do it unto thee.

13 So Gad came to David, and told it unto him; and he said unto him, Shall there come unto thee seven years of famine in thy land? or three months, that thou flee before thy enemies, while they pursue thee? or that there be for three days a pestilence in thy land? now consider and see what word I shall bring back to him that hath sent me.

14 ¶ And David said unto Gad, I am in a great strait: let us fall then into the hand of the LORD,—for his mercies are great; but let me not fall into the hand of man.

15 And the LORD sent a pestilence in Israel from the morning even to the time appointed:[e] and there died of the people from Dan even to Beër-sheba' seventy thousand men.

16 And when the angel stretched out his

[a] Eng. ver., "of the sons of Yashen, Jonathan."
[b] Lit. "before the king;" and so it is rendered by Philippson, after Jonathan.
[c] Philippson, "the new lowland," which had probably been newly conquered by the Reübenites. (1 Chron. v. 10.)

[d] Heb. "I lay upon thee."
[e] *i. e.* The three days agreed on. But Jonathan, after the Talmud, limits the plague to the time that the daily sacrifice was burnt; some even that the mortality lasted but about an hour.

hand over Jerusalem to destroy it, the LORD bethought himself of the evil, and said to the angel that destroyed among the people, It is enough: now stay thy hand. And the angel of the LORD was by the threshing-floor of Araunah the Jebusite.

17 ¶ And David spoke unto the LORD when he saw the angel that smote among the people, and said, Lo, I have indeed sinned, and I have truly done wickedly: but these sheep, what have they done? let thy hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came to David on that day, and said unto him, Go up, erect an altar unto the LORD on the threshing-floor of Araunah the Jebusite.

19 And David went up, according to the word of Gad, as the LORD had commanded.

20 And Araunah looked up, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king with his face to the ground.

21 ¶ And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy from thee the threshing-floor, to build an altar unto the LORD, that the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what seemeth good in his eyes: behold, the oxen are here for burnt-offerings, and the threshing-rollers and the harness of the oxen for wood.

23 All these things did Araunah, the king,[a] give unto the king.

¶ And Araunah said unto the king, May the LORD thy God receive thee favourably.

24 And the king said unto Araunah, No; but I will surely buy it from thee at the value; for I will not offer burnt-offerings unto the LORD my God without paying therefor. So David bought the threshing-floor and the oxen for fifty shekels of silver.

25 And David built there[b] an altar unto the LORD, and offered burnt-offerings and peace-offerings: and the LORD was entreated[c] for the land, and the plague was stayed from Israel.

THE FIRST BOOK OF THE KINGS,

ספר מלכים א׳.

CONTAINING THE HISTORY OF ISRAEL FROM THE DEATH OF DAVID TO THAT OF JEHOSHAPHAT.

CHAPTER I.

1 Now king David was old, stricken in years; and they covered him with clothes, but he could not become warm.

2 Wherefore his servants said unto him, Let them seek out for my lord the king a young virgin, and let her stand before the king, and let her be an attendant on him; and let her lie in thy bosom, that my lord the king may become warm.

3 So they sought for a fair maiden throughout all the territory of Israel; and they found Abishag the Shunammite, and brought her to the king.

4 And the maiden was exceedingly fair; and she became an attendant on the king, and ministered to him; but the king knew her not.

[a] Tradition represents Araunah as a proselyte and former king or chief of Jebus, or Jerusalem.

[b] The spot is said to have been the one where Solomon built the temple.

[c] This expression means that the LORD accepted the prayers of the people; whereas before this their entreaties seem to have been unavailing, since so many calamities overcame them one after another.

5 And Adoniyah the son of Chaggith exalted himself, saying, I shall be king: and he procured himself a chariot and horsemen, and fifty men who ran before him.

6 And his father had never grieved him in all his life by saying, Why hast thou done so? and he also was of a very goodly form; and his mother had born him after Absha-lom.[a]

7 And he had conferences with Joäb the son of Zeruyah, and with Ebyathar the priest: and they, following Adoniyah, helped him.

8 But Zadok the priest, and Benayahu the son of Yehoyada', and Nathan the prophet, and Shim'i, and Re'i, and the mighty men that belonged to David, were not with Adoniyah.

9 And Adoniyah slaughtered sheep and oxen and fatted cattle by the stone Zocheleth, which is by 'En-rogel;[b] and he invited all his brothers the king's sons, and all the men of Judah the king's servants;

10 But Nathan the prophet, and Benayahu, and the mighty men, and Solomon his brother, he invited not.

11 And Nathan spoke unto Bath-sheba' the mother of Solomon, saying, Hast thou not heard that Adoniyah the son of Chaggith is become king, and (that) David our lord knoweth it not?

12 And now come, let me, I pray thee, give thee counsel, that thou mayest save thy own life,[c] and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thy hand-maid, saying, Assuredly, Solomon thy son shall reign after me, and only he shall sit upon my throne? why then is Adoniyah become king?

14 And, lo, while thou shalt be yet speaking there with the king, I myself will come in after thee, and confirm thy words.

15 And Bath-sheba' went in unto the king into the chamber, and the king was very old; and Abishag the Shunammite was ministering unto the king.

16 And Bath-sheba' bowed, and prostrated herself unto the king: and the king said, What wouldst thou?

17 And she said unto him, My lord, thou thyself didst swear by the LORD thy God unto thy handmaid, Assuredly, Solomon thy son shall reign after me, and only he shall sit upon my throne.

18 And now, behold, Adoniyah is become king; and now, my lord, O king, thou knowest it not:

19 And he hath slaughtered oxen and fatted cattle and sheep in abundance, and hath invited all the sons of the king, and Ebyathar the priest, and Joäb the captain of the army; but Solomon thy servant hath he not invited.

20 And as for thee, my lord, O king, the eyes of all Israel are upon thee, to tell them, who shall sit on the throne of my lord the king after him.

21 Otherwise it would come to pass, when my lord the king sleepeth with his fathers, that I and my son Solomon may be counted offenders.

22 And, lo, while she was yet speaking with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold, here is Nathan the prophet: and when he was come in before the king, he prostrated himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou then said, Adoniyah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slaughtered oxen and fatted cattle and sheep in abundance, and hath invited all the king's sons, and the captains of the army, and Ebyathar the priest: and, behold, they are eating and drinking before him, and they say, Long live king Adoniyah.

26 But as for me, me thy servant, and Zadok the priest, and Benayahu the son of Yehoyada', and thy servant Solomon, hath he not invited.

27 Can it be that this hath been done by order of my lord the king, and thou hast not

[a] Heb. "she had born him after Abshalom;" meaning, that the mother of Adoniyah bore him, after Abshalom had been born by his mother; since they were half-brothers only.

[b] "Fuller's-spring."—HERXHEIMER.

[c] This would seem to indicate that with the commencement of the kingdom, there was danger of introducing the cruel practice even now prevailing in the East, that at almost every accession the reigning monarch destroys those who can be injurious to him.

informed thy servant, who should sit on the throne of my lord the king after him?

28 Then answered king David, and said, Call me Bath-sheba'; and she came into the king's presence, and stood before the king.

29 And the king swore and said, As the LORD liveth, that hath redeemed my soul out of all distress,

30 Even as I have sworn unto thee by the LORD the God of Israel, saying, Assuredly Solomon thy son shall reign after me, and only he shall sit upon my throne in my stead: even so will I certainly do this day.

31 Then did Bath-sheba' bow herself with her face to the earth, and prostrate herself unto the king; and she said, May my lord, the king David, live for ever!

32 ¶ And king David said, Call unto me Zadok the priest, and Nathan the prophet, and Benayahu the son of Yehoyada'. And they came before the king.

33 And the king said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon my own mule, and conduct him down to Gichon:

34 And let Zadok the priest with Nathan the prophet anoint him there as king over Israel; and blow ye with the cornet, and say, Long live king Solomon.

35 Then shall ye go up after him, and he shall come and sit upon my throne; and he shall be king in my stead: and him have I ordained to be ruler over Israel and over Judah.

36 And Benayahu the son of Yehoyada' answered the king, and said, Amen: May thus say the Eternal the God of my lord the king.

37 As the Eternal hath been with my lord the king, even so may he be with Solomon, and may he make his throne greater than the throne of my lord the king David.

38 Thereupon Zadok the priest, and Nathan the prophet, and Benayahu the son of Yehoyada', and the Kerethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and conducted him to Gichon.

39 And Zadok the priest took the horn of oil out of the tabernacle, and anointed Solomon. And they blew with the cornet; and all the people said, Long live king Solomon.

40 And all the people went up after him, and the people blew on flutes, and rejoiced with great joy, so that the earth was rent at their noise.

41 And Adoniyah and all the guests that were with him heard it as they had just finished eating: and when Joäb heard the sound of the cornet, he said, Wherefore is this noise of the city in an uproar?

42 And while he was yet speaking, behold, Jonathan the son of Ebyathar the priest came in: and Adoniyah said (unto him), Come in; for thou art a worthy[a] man, and must bring good tidings.

43 And Jonathan answered and said to Adoniyah, Alas, no:[b] our lord king David hath made Solomon king;

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benayahu the son of Yehoyada', and the Kerethites, and the Pelethites, and they have caused him to ride upon the king's mule;

45 And Zadok the priest and Nathan the prophet have anointed him as king on the Gichon; and they are come up from there rejoicing, and the city hath been set in commotion. This is the noise that ye have heard.

46 And Solomon hath also sat on the kingly throne.

47 And also the king's servants are come to bless our lord king David, saying, May God make the name of Solomon more famous than thy name, and make his throne greater than thy throne: and the king hath bowed himself upon the bed.

48 And also thus hath the king said, Blessed be the LORD the God of Israel, who hath given (me) this day one who sitteth on my throne, while my eyes see it.

49 And all the guests that were with Adoniyah were terrified, and rose up, and went, every man, on his own way.

50 And Adoniyah was afraid because of Solomon; and he arose, and went, and caught hold on the horns of the altar.

51 And it was told unto Solomon, saying,

[a] איש חיל not alone valiant "in arms," but "worthy," or "distinguished for good deeds."

[b] אבל, literally, "but," here denoting the opposite of what Adoniyah expected.

Behold, Adoniyah feareth king Solomon; and, behold, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day that he will not slay his servant with the sword.

52 And Solomon said, If he will become a worthy man, there shall not a hair of his fall to the earth; but if any wrong shall be found on him, then shall he die.

53 So king Solomon sent, and they brought him down from the altar; and he came and bowed himself to king Solomon; and Solomon said unto him, Go to thy house.

CHAPTER II.

1 ¶ And when the days of David drew near that he should die, he charged Solomon his son, saying,

2 I am going the way of all the earth; but be thou strong, and become a man;

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, his commandments, and his ordinances, and his testimonies, as it is written in the law of Moses; in order that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself;

4 In order that the LORD may fulfil his word which he hath spoken concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall never fail thee, said he, a man on the throne of Israel.

5 And thou also knowest well what Joäb the son of Zeruyah hath done to me, what he did to the two captains of the armies of Israel, unto Abner the son of Ner, and unto 'Amassa the son of Yether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and on his shoes that were on his feet.

6 Do therefore according to thy wisdom, and let not his hoary head go down in peace to the grave.

7 ¶ But unto the sons of Barzillai the Gil'adite show thou kindness, and let them be of those that eat at thy table; for so they came near to me when I fled from before Abshalom thy brother.

8 And, behold, thou hast with thee Shim'i the son of Gera, the Benjamite of Bachurim, who cursed me with a grievous curse on the day when I went to Machanayim; but who came down to meet me at the Jordan, and I swore to him by the LORD, saying, I will not put thee to death with the sword.

9 But now leave him not unpunished; for thou art a wise man: know then what thou oughtest to do unto him, and bring thou down his hoary head with blood to the grave.

10 And David slept[a] with his fathers, and was buried in the city of David.

11 And the days that David reigned over Israel were forty years: in Hebron he reigned seven years, and in Jerusalem he reigned thirty and three years.

12 Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 ¶ And Adoniyah the son of Chaggith came to Bath-sheba' the mother of Solomon: and she said, Is thy coming for peace? And he said, For peace.

14 He said moreover, I have a word for thee. And she said, Speak.

15 And he said, Thou well knowest that mine was the kingdom, and that on me all Israel had set their faces, that I should reign: nevertheless the kingdom was turned about, and became my brother's; for from the LORD was it (made) his.

16 And now there is one petition I am going to ask of thee, do not turn me away. And she said unto him, Speak.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not turn thee away,) that he may give me Abishag the Shunammite for wife.

18 And Bath-sheba' said, Well: I will speak for thee unto the king.

19 Bath-sheba' thereupon went unto king Solomon, to speak unto him for Adoniyah; and the king rose up to meet her, and bowed himself unto her, and then sat down on his throne, and placed a chair for the king's mother; and she sat on his right hand.

20 Then said she, There is one small petition I am going to ask of thee: do not turn me away. And the king said unto her, Ask

[a] Lit. "lay with," or "laid himself down." Abarbanel well observes, that this expression does not mean the association of the bodies after death, since David was not buried in the family sepulchre at Hebron; but the spiritual association after our decease. (Compare with Deut. xxxi. 16.)

on. my mother; for I will not turn thee away.

21 And she said, Let Abishag the Shunammite be given to Adoniyah thy brother for wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adoniyah? rather[a] ask for him the kingdom; for he is my elder brother;—even for him, and for Ebyathar the priest, and for Joäb the son of Zeruyah.

23 ¶ Then swore king Solomon by the LORD, saying, May God do so to me, and may he thus continue, if Adoniyah have not spoken this word against his own life.

24 And now, as the LORD liveth, who hath established me, and seated me on the throne of David my father, and who hath made me a house, as he hath spoken, this very day shall Adoniyah be put to death.

25 And king Solomon sent by the hand[b] of Benayahu the son of Yehoyada'; and he fell upon him so that he died.

26 ¶ And unto Ebyathar the priest said the king, Go to 'Anathoth, unto thy own fields; for thou art a man worthy of death; but on this day will I not put thee to death; because thou hast borne the ark of the Lord Eternal before David my father, and because thou wast afflicted in all wherein my father was afflicted.

27 So Solomon banished Ebyathar that he should not be priest unto the LORD, to fulfil the word of the LORD, which he had spoken concerning the house of 'Eli in Shiloh.[c]

28 ¶ And the report came to Joäb; for Joäb had turned after Adoniyah, though he had not turned after Abshalom. And Joäb fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told to king Solomon that Joäb had fled unto the tabernacle of the LORD; and that, behold, he was close by the altar. Then sent Solomon Benayahu the son of Yehoyada', saying, Go, fall upon him.

30 And Benayahu came to the tabernacle of the LORD, and said unto him, Thus hath said the king, Come forth. And he said, No; but here will I die. And Benayahu brought the king word again, saying, Thus hath Joäb spoken, and thus hath he answered me.

31 Then said the king unto him, Do as he hath spoken, and fall upon him, and bury him; and remove (thus) the innocent blood, which Joäb hath shed, from me, and from the house of my father.

32 And may the LORD bring back his blood-guiltiness upon his own head, because he fell upon two men more righteous and better than he, and slew them with the sword, while my father David knew it not, Abner the son of Ner, the captain of the army of Israel, and 'Amassa the son of Yether, the captain of the army of Judah.

33 And their blood shall return upon the head of Joäb, and upon the head of his seed for ever; but unto David, and unto his seed, and unto his house, and unto his throne, may there be peace for ever from the LORD.

34 So Benayahu the son of Yehoyada' went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 And the king appointed Benayahu the son of Yehoyada' in his place over the army; and Zadok the priest did the king appoint in the place of Ebyathar.

36 ¶ And the king sent and called for Shim'i, and said unto him, Build thee a house in Jerusalem, and dwell there, and thou shalt not go forth from there hither or thither.

37 And it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thy own head.

38 And Shim'i said unto the king, It[d] is

[a] The demanding of the relict of David, though she never was actually his wife, showed that Adoniyah entertained some hopes of reaching the throne through her, after the custom of the orientals. Solomon, therefore, told his mother that she might as well have asked at once to constitute Adoniyah as king, and bring back to power his followers.

[b] "Through the hand" means the message was sent by Benayahu, who saw the decree executed.

[c] This was for having taken part with Adoniyah; but by it a remarkable prophecy was fulfilled. God had told 'Eli (1 Sam. ii. 30–36) that the high-priesthood should depart from his house: Ebyathar was the last high-priest of Ithamar, of which family also was 'Eli the judge. Zadok, who succeeded, was of the family of Elazar; and by this change the high-priesthood reverted to its ancient channel.

[d] Lit. "the thing is good."

well: as my lord the king hath spoken, so will thy servant do. And Shim'i dwelt in Jerusalem many days.

39 ¶ And it came to pass at the end of three years, that two servants of Shim'i ran away unto Achish the son of Ma'achah the king of Gath: and they told unto Shim'i, saying, Behold, thy servants are in Gath.

40 And Shim'i arose, and saddled his ass, and went to Gath to Achish to seek his servants; and Shim'i went, and brought his servants from Gath.

41 ¶ And it was told to Solomon that Shim'i had gone from Jerusalem to Gath, and had returned.

42 And the king sent and called for Shim'i, and said unto him, Did I not make thee swear by the LORD, and warned thee, saying, On the day thou goest out, and walkest abroad hither or thither, know for certain that thou shalt surely die? and thou saidst unto me, It is well, I have heard?[a]

43 Why then hast thou not kept the oath of the LORD, and the commandment with which I charged thee?

44 The king said moreover to Shim'i, Thou well knowest all the wickedness of which thy heart is conscious, that thou hast done to David my father: and the LORD bringeth back thy wickedness upon thy own head;

45 But king Solomon will be blessed, and the throne of David will be established before the LORD for ever.

46 So the king commanded Benayahu the son of Yehoyada', who went out, and fell upon him, so that he died. And the kingdom was established in the hand of Solomon.

CHAPTER III.

1 ¶ And Solomon intermarried with Pharaoh the king of Egypt, and took the daughter of Pharaoh, and brought her into the city of David, until he had finished building his own house, and the house of the LORD, and the wall of Jerusalem round about.

2 But the people sacrificed still on the high-places; because there was no house built unto the name of the LORD, until those days.

3 ¶ And Solomon loved the LORD, walking in the statutes of David his father: only that he sacrificed and burnt incense on the high-places.

4 And the king went to Gib'on to sacrifice there; for that was the great high-place: one thousand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gib'on the LORD appeared to Solomon in a dream of the night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shown unto thy servant David my father great kindness, just as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, and thou hast given him a son who sitteth on his throne, as it is this day.

7 And now, O LORD my God, thou hast made thy servant king in the place of David my father: and I am but a young lad; I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, to discern between good and bad; for who would (otherwise) be able to judge this thy great[b] people?

10 And the speech was pleasing in the eyes of the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life;[c] and hast not asked for thyself riches, nor hast asked the life of thy enemies; but hast asked for thyself discernment to understand (how to give) judgment:

12 Behold, I have done according to thy word; lo, I have given thee a wise and a discerning heart; so that like unto thee there was none before thee, nor after thee shall any one arise like unto thee.

13 And also what thou hast not asked have I given thee, both riches, and honour: so that like unto thee there shall not have been any one among the kings all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as

[a] Herxheimer, "I obey." Philippson, "Well, I have heard the word."

[b] After Jonathan. Arnheim, "powerful;" Rashi, "troublesome."

[c] Heb. "many days."

thy father David did walk, then will I lengthen thy days.

15 ¶ And Solomon awoke, and, behold, it was a dream; and he went to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt-offerings, and prepared peace-offerings, and made a feast to all his servants.

16 ¶ Then came there two women, that were harlots, unto the king, and placed themselves before him.

17 And the one woman said, Pardon, my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass on the third day after I was delivered, that also this woman was delivered: and we were together, there was no stranger with us in the house, only we two were in the house.

19 And this woman's son died in the night; because she had overlaid him.

20 And she arose in the midst of the night, and took my son from beside me, while thy handmaid slept, and laid him in her bosom, and her dead son she laid in my bosom.

21 And when I rose in the morning to give my son suck, behold, he was dead; but when I looked at him carefully in the morning, behold, it was not my son, whom I had born.

22 And the other woman said, It is not so;[a] my son is the living one, and thy son is the dead; and this one said, It is not so; thy son is the dead, and my son is the living: thus they spoke before the king.

23 Then said the king, This one saith, This is my son that liveth, and thy son is dead: and the other saith, It is not so; thy son is the dead, and my son is the living.

24 And the king said, Fetch me a sword: and they brought the sword before the king.

25 And the king said, Hew the living child in two, and give the one half to one, and the other half to the other.

26 Then spoke the woman whose son was the living unto the king, for her love[b] had become enkindled for her son, and she said, O pardon, my lord, give her the living child, and only do not slay it; but the other said, Neither mine nor thine shall it be, hew it asunder.

27 The king then answered and said, Give her the living child, and do not slay it: she is its mother.

28 And when all Israel heard of the judgment which the king had given,[c] they feared the king; for they saw that the wisdom of God was in him, to exercise justice.

CHAPTER IV.

1 Thus was king Solomon king over all Israel.

2 ¶ And these were the princes whom he had: 'Azaryahu the son of Zadok the priest;

3 Elichoreph and Achiyah, the sons of Shisha, scribes; Jehoshaphat the son of Achilud, the recorder;

4 And Benayahu the son of Yehoyada' over the army; and Zadok and Ebyathar priests;

5 And Azaryahu the son of Nathan was over the superintendents; and Zabud the son of Nathan was an officer of state and the king's friend;

6 And Achishar was over the household; and Adoniram the son of 'Abda was over the tribute.

7 ¶ And Solomon had twelve superintendents over all Israel, who provided for the king and his household: one month in the year had the particular one to procure provisions.

8 And these are their names: Ben-chur on the mountain of Ephraim;

9 Ben-deker, in Makaz, and in Sha'albim, and Beth-shemesh, and Elon-beth-chanan;

10 Ben-chessed, in Arubboth; to him pertained Sochoh and all the land of Chepher;

11 Ben-abinadab, in all the district of Dor; he had Taphath the daughter of Solomon for wife;

12 ¶ Ba'ana the son of Achilud in Tha'anach and Megiddo, and all Beth-shean, which is by Zarethanah beneath Yizre'el, from Beth-shean to Abel-mecholah, as far as beyond Yokme'am;

13 ¶ Ben-geber, in Ramoth-gil'ad; to him pertained the villages of Ya'ir the son of Menasseh, which are in Gil'ad; to him also pertained the region of Argob, which is in Bashan, sixty great cities with walls and brazen bars;

[a] After Jonathan; others, "No; but," &c.

[b] Lit. "merey."

[c] Lit. "judged."

14 ¶ Achinadab the son of 'Iddo in Machanayim;

15 ¶ Achima'az in Naphtali; he also took Bahsemath the daughter of Solomon for wife;

16 ¶ Ba'anah the son of Chushai in Asher and in Be'aloth;

17 ¶ Jehoshaphat the son of Paruach, in Issachar;

18 ¶ Shim'i the son of Ela, in Benjamin;

19 ¶ Geber the son of Uri in the country of Gil'ad, the country of Sichon the king of the Emorites, and of 'Og the king of Bashan; besides[a] the one superintendent who was in the land.

20 Judah and Israel were numerous, as the sand which is by the sea in multitude; and they ate and drank, and made merry.

CHAPTER V.

1[b] And Solomon was ruling over all the kingdoms from the river unto the land of the Philistines, and as far as the boundary of Egypt, which brought presents, and served Solomon all the days of his life.

2 ¶ And Solomon's provision for one day was thirty kors[c] of fine flour, and sixty kors of meal,

3 Ten fatted oxen, and twenty pasture oxen, and a hundred sheep, besides harts, and roebucks, and fallowdeer, and fatted fowl.

4 For he had dominion over all the region on this side the river, from Thiphsach even to Gazzah, over all the kings on this side the river: and he had peace on all sides round about him.

5 And Judah and Israel dwelt in safety, every man under his vine and under his figtree, from Dan even to Bcër-sheba', all the days of Solomon.

6 ¶ And Solomon had forty thousand stalls for the horses for his chariots, and twelve thousand horsemen.

7 And those superintendents provided for king Solomon, and for all that came near unto king Solomon's table, every man in his month: they let nothing be wanting.

8 The barley also and the straw for the horses and the runners[d] did they bring unto the place where he might be, every man according to his prescription.

9 ¶ And God gave unto Solomon wisdom and understanding exceedingly much, and largeness[e] of heart, even as the sand that is on the sea-shore.

10 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

11 And he was wiser than all men; than Ethan the Ezrachite, and Heman, and Kalkol, and Darda', the sons of Machol: and his name was (spread) among all the nations round about.

12 And he spoke three thousand proverbs; and his songs were a thousand and five.

13 And he spoke concerning the trees, from the cedar-tree that is on the Lebanon even unto the hyssop that springeth out of the wall; he spoke also concerning the beasts, and concerning the fowl, and concerning the creeping things, and concerning the fishes.

14 And men came from all the people to hear the wisdom of Solomon, from all the kings of the earth, who had heard of his wisdom.

15 ¶ And Hiram[f] the king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father; for Hiram had all the time been a lover of David.

16 ¶ And Solomon sent to Hiram, saying,

17 Thou well knowest of David my father, that he was not able to build a house unto the name of the LORD his God, on account of the war wherewith his enemies encompassed him, until the LORD had put them under the soles of his feet.

18 But now hath the LORD my God given me rest on every side, there is neither adversary nor evil hinderance.

19 And, behold, I purpose to build a house unto the name of the LORD my God, as the LORD hath spoken unto David my father, saying, Thy son, whom I will place in thy room upon thy throne, he it is that shall build the house unto my name.

---

[a] Rashi. There is a doubt concerning this officer; some suppose it refers to 'Azaryahu, son of Nathan, (ver. 5,) and others, to a thirteenth officer not named, who had to furnish supplies in the thirteenth month of a leap-year.

[b] The English version commences chapter v. only at our verse 15.

[c] A certain measure, said to be about 9⅔ Prussian bushels, or about 14½ imperial ones.

[d] A species of fleet horses. Others render, "dromedaries."

[e] *i. e.* "Extensive knowledge."

[f] Correctly, *Chiram.*

20 And now command thou that they hew me cedar-trees out of Lebanon; and my servants shall be with thy servants; and the wages of thy servants will I give unto thee in accordance with all that thou wilt say; for thou well knowest that there is not among us a man that hath the skill to hew timber like unto the Zidonians.

21 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly; and he said, Blessed be the LORD this day, who hath given unto David a wise son over this numerous people.

22 And Hiram sent to Solomon, saying, I have heard what thou hast sent to me for: I will gladly execute all thy desire in respect of timber of cedar, and in respect of timber of fir.

23 My servants shall bring them down from the Lebanon unto the sea: and I will convey them by sea in floats unto the place of which thou wilt send me word, and I will cause them to be taken apart there, and thou shalt take them away; and thou shalt accomplish my desire, in giving the food for my household.

24 So Hiram gave Solomon cedar-trees and fir-trees, all his desire.

25 And Solomon gave Hiram twenty thousand kors of wheat as provision for his household, and twenty kors of beaten oil: thus did Solomon give to Hiram year by year.

26 ¶ And the LORD gave wisdom unto Solomon, as he had spoken to him; and there was peace between Hiram and Solomon; and they made a covenant with each other.

27 And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

28 And he sent them into the Lebanon, ten thousand in each month by turns; one month they used to be in the Lebanon, two months at home: and Adoniram was over the levy.

29 ¶ And there belonged to Solomon seventy thousand bearers of burdens, and eighty thousand stone-cutters in the mountains;

30 Besides the chiefs who[a] were appointed by Solomon over the work, three thousand and three hundred, who ruled over the people that wrought on the work.

31 And when the king commanded, they quarried out great stones, heavy stones, to lay the foundation of the house, and hewn stones.

32 And the builders of Solomon, and the builders of Hiram, and the Giblites hewed them; and so they prepared the wood and the stones to build the house.

CHAPTER VI.

1 ¶ And it came to pass, in the four hundred and eightieth year after the going forth of the children of Israel out of the land of Egypt, in the fourth year, in the month Ziv, which is the second month, of the reign of Solomon over Israel, that he built[b] the house unto the LORD.

2 And the house which king Solomon built unto the LORD, was sixty cubits in length, and twenty in breadth, and thirty cubits in height.

3 And the porch before the temple of the house, was twenty cubits in length, in front of the breadth of the house; and ten cubits in breadth at the east side of the house.

4 And he made for the house windows wide without and narrow within.[c]

5 And he built on the wall of the house a gallery round about, on the walls of the house round about, of the temple and of the most holy place: and he made side-chambers round about.

6 The nethermost gallery was five cubits in breadth, and the middle was six cubits in breadth, and the third was seven cubits in breadth; for projections[d] had he made to the house round about on the outside, so as to fasten nothing in the walls of the house.

7 And the house, when it was in building, was built of entire stones as they had been prepared at the quarry: so that neither hammer, nor axe, nor any tool of iron was heard in the house, while it was in building.

8 The door for the middle[e] (gallery) side-chamber was in the right side of the house:

[a] Others, "the chiefs of Solomon's officers who were."
[b] *i. e.* Commenced to build.
[c] Wesseli renders, "windows transparent when closed," or "glass windows." Jonathan, "narrow without and wide within."
[d] Lit. מנרעות means "diminutions," *i. e.* the wall diminished in thickness one cubit each at the end of the first and second stories, on which projection thus formed the beams of the galleries were laid.
[e] Jonathan renders, "the lowermost gallery."

and with winding stairs they went up into the middle chamber, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with hollow tiles,[a] and with[b] boards of cedar.

10 And he built the gallery against all the house, (each) five cubits in height; and it was fastened on to the house with timber of cedar.[c]

11 ¶ And the word of the LORD came to Solomon, saying,

12 This house which thou art building—if thou wilt walk in my statutes, and execute my ordinances, and keep all my commandments to walk in them: then will I perform my word with thee, which I have spoken unto David thy father.

13 And I will dwell in the midst of the children of Israel, and I will not forsake my people Israel.

14 ¶ So did Solomon build the house, and finish it.

15 And he built the walls of the house within with boards of cedar; from the floor of the house to where the walls touched the ceiling did he overlay it on the inside with wood; and he overlaid the floor of the house with boards of fir.

16 And he built the twenty cubits on the lower side of the house with boards of cedar, from the floor to the battlements; and he built it within, for the debir,[d] for the holy of holies.

17 And the house, that is, the temple before it, was forty cubits long.

18 And the cedar on the house within was carved with colocynths and opening flowers: all was cedar, no stone was seen.

19 And the debir in the house within did he prepare, to set therein the ark of the covenant of the LORD.

20 And the interior of the debir was twenty cubits in length, and twenty cubits in breadth, and twenty cubits was its height: and he overlaid it with pure gold; and he overlaid the altar with cedar-wood.

21 And Solomon overlaid the house within with pure gold: and he barred by means of chains of gold the front of the debir; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until all the house was finished: also the whole altar that was before the debir did he overlay with gold.

23 And within the debir he made two cherubims of oleaster-wood,[e] each ten cubits high.

24 And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: (there were) ten cubits from the uttermost part of the one wing unto the uttermost part of the other.

25 And the other cherub was also ten cubits: both the cherubim were of one measure and one form.

26 The height of the one cherub was ten cubits, and so that of the other cherub.

27 And he set the cherubim within the innermost part of the house: and they spread forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings toward the middle of the house touched one another.

28 And he overlaid the cherubim with gold.

29 And on all the wall of the house round about he carved figures of cherubim and palm-trees and opening flowers, in the debir and in the temple.

30 And the floor of the house he overlaid with gold for the debir and for the temple.

31 And for the entrance of the debir he made doors of oleaster-wood: the lintel with the side-posts forming five sides.[f]

32 And also upon the two doors of oleaster-wood he carved figures of cherubim and palm-trees and opening flowers, and overlaid them

---

[a] Rashi. Others, "narrow boards or slats," or "shingles of cypress."

[b] Arnheim, from כרר "order," *i. e.* of columns, "and the columnar-hall with cedar-wood." Philippson, "and he covered the house with slats, and beams of cedar."

[c] Rashi, "and he fastened the house," &c. Philippson, "and he encased the house," &c. Our version is after Ralbag.

[d] דביר can scarcely be translated except with the harsh expression, "speaking-place, the spot for revealing;" wherefore we have left it, with Herxheimer, untranslated. The English version has "oracle," evidently not a good word.

[e] *i. e.* The wild olive. Lit. "oil-trees;" but Jonathan, "olive-trees."

[f] After Rashi, who explains that the lintel was not straight, but formed an angle: hence the base and side-posts with the lintel formed a pentagon, or five-sided opening ⌂.

with gold, and spread the gold, by beating, upon the cherubim, and upon the palm-trees.

33 So also made he for the entrance of the temple door-posts of oleaster-wood in shape of a square;

34 And two doors of fir-wood: the one door having two leaves which were folding, and the other door having two leaves which were folding.[a]

35 And he carved thereon cherubim, and palm-trees and opening flowers: and he overlaid them with gold fitting upon the carved work.

36 And he built the inner court of three rows of hewn stone, and one row of cedar beams.

37 In the fourth year was the foundation of the house of the LORD laid, in the month Ziv;

38 And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all its parts, and according to all its requirements. So was he building it seven years.

CHAPTER VII.

1 But his own house was Solomon building thirteen years, and then he finished all his house.

2 He built also the house of the forest of Lebanon: a hundred cubits was its length, and fifty cubits was its breadth, and thirty cubits was its height, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And it was covered with cedar above over the beams,[b] that lay on the forty-five pillars, fifteen in a row.

4 And there were window-spaces in three rows, and windows were opposite each other in three ranks.

5 And all the entrances and door-posts formed a square in shape: and windows were opposite windows in three ranks.

6 And he made a porch of pillars: fifty cubits was its length, and thirty cubits its breadth; and the porch was before them; and the other pillars with an entablature[c] before them.

7 Then he made a porch for the throne where he might judge, the porch of judgment: and it was covered with cedar from one side of the floor to the other.

8 And his house where he dwelt in another court within the porch, was of the like work: and Solomon made also a house for Pharaoh's daughter, whom he had taken for wife, like unto this porch.

9 All these were of heavy stones, hewn after a fixed measure, sawed with the saw inside and outside, even from the foundation unto the coping, and from the outside unto the great court.

10 And the foundation was of heavy stones, large stones, stones of ten cubits, and stones of eight cubits.

11 And above were heavy stones, hewn after a fixed measure, and cedars.

12 And the great court round about was of three rows of hewn stones, and one row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

13 ¶ And king Solomon sent and fetched Hiram out of Tyre.

14 He was the son of a widow of the tribe of Naphtali, and his father was a man of Tyre, a worker in copper: and he was filled with wisdom, and understanding, and knowledge, to make every work in copper; and he came to king Solomon, and did all his work.

15 And he cast the two pillars of copper, eighteen cubits was the height of the one pillar;[d] and a line of twelve cubits did encompass the second pillar.

16 And he made two capitals, to set upon the tops of the pillars, of molten copper; five cubits was the height of the one capital, and five cubits was the height of the other capital;

17 And nets of checker-work, and wreaths of chain-work, for the capitals which were upon the top of the pillars; seven for the one capital, and seven for the other capital.

18 And he made the pillars, so that two rows of pomegranates were round about upon the one net-work, to cover the capitals that

[a] גלילים lit. "revolving," *i. e.* on their own hinges.

[b] Some render, "above the chambers which rested on the pillars, which chambers were forty-five," &c.

[c] Philippson, "and the porch was in front, also columns and a stairway in front." But עב is considered by the Rabbins as thick beams, forming cornices over the columns, as rendered here.

[d] The height is given of one pillar, and the circumference of the other; though both were alike.

were upon the top: and the same he made for the other capital.

19 And the capitals, that were upon the top of the pillars, furnished with lily-work, (as) those in the porch, were four cubits.

20 And the capitals[a] upon the two pillars rose also above, close by the rounding which was on the side of the net-work: and the pomegranates were two hundred, in rows round about, upon either[b] capital.

21 And he set up the pillars for the porch of the temple; and he set up the right pillar, and called its name Yachin; and he set up the left pillar, and called its name Boäz.

22 And upon the top of the pillars there was lily-work: and so was finished the work of the pillars.

23 ¶ And he made the molten sea, ten cubits from the one brim to the other, rounded all about, and it was five cubits in height: and a line of thirty cubits did encompass it round about.

24 And colocynth-shaped knobs were under its brim round about encompassing it, ten in a cubit, encircling the sea round about: the colocynths were in two rows, and were cast (with it) when it was cast.

25 It was standing upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was resting above upon them, and all their hinder parts were inward.

26 And its thickness was a hand's breadth, and its brim was wrought like the brim of a cup, with lily-buds: it could contain two thousand baths.

27 ¶ And he made ten bases of copper: four cubits was the length of each one base, and four cubits its breadth, and three cubits its height.

28 And this was the workmanship of the bases: They had borders, and the borders were between the corner ledges;

29 And on the borders that were between the ledges were lions, oxen, and cherubim; and upon the corner ledges it was thus also[c] above; and likewise beneath the lions and oxen were pendant wreaths of plated work.[d]

30 And every base had four copper wheels, and axles of copper; and its four corners had undersetters: under the laver were the undersetters cast on; at the side of each were pendants.

31 And its mouth[e] was within the capital and above a cubit in height; but the mouth of this was rounded after the work of the base, a cubit and a half-cubit; and also upon its mouth were carvings; and their borders were square, not roumded.

32 And the four wheels were under the borders; and the axletrees of the wheels were joined to the base: and the height of each one wheel was a cubit and a half cubit.

33 And the workmanship of the wheels was like the workmanship of a chariot-wheel: their axletrees, and their naves,[f] and their felloes, and their spokes, were all cast.

34 And there were four undersetters to the four corners of each one base; the undersetters were of one piece with the base itself.

35 And on the top of the base was a rounded compass of half a cubit high: and on the top of the base were its side-ledges; and its borders were of one piece with itself.

36 And he engraved on the plates of its side-ledges and on its borders, cherubim, lions, and palm-trees: and in the open space of every one were pendant wreaths[g] round about.

37 After this manner did he make the ten bases: one casting, one measure, one form, was there for all of them.

38 ¶ Then made he ten lavers of copper; forty baths could each one laver contain; every laver was four cubits: each one laver was upon each one base of the ten bases.

39 And he put the bases, five on the right side of the house, and five on the left side of the house: and the sea he set on the right side of the house eastward opposite[h] the south.

---

[a] This verse is translated by others freely to explain the obscurity: "The two hundred pomegranates hung in two rows around the capitals, to wit, (one row) above, and (another row) below the centre, around which was the net-work." Our version seems to indicate the same, that the capitals rose above the ornaments which covered them in the centre. [b] Rashi.

[c] Rashi renders כן "there was a pedestal above," viz. for the laver to rest on.

[d] Philippson, "Also beneath were oxen and lions soldered on, of plated work;" ליות thus, after Jonathan, "fastened on."

[e] *i. e.* Of the laver which rested on the base.

[f] Sachs, and others, "felloes, spokes, and naves."

[g] Sachs. Philippson, "And he engraved on the tables —cherubim, &c., according to the space of each, and they were then soldered on," &c. (ליות as above, v. 29.)

[h] *i. e.* South-easterly.

40 ¶ And Hiram made the lavers, and the shovels, and the basins; so Hiram made an end of doing all the work that he made for king Solomon for the house of the LORD:

41 The two pillars, and the two bowl-shaped capitals that were on the top of the two pillars; and the two net-works, to cover the two bowl-shaped capitals which were upon the top of the pillars;

42 And the four hundred pomegranates for the two net-works, two rows of pomegranates for each one net-work, to cover the two bowl-shaped capitals that were upon the front[a] of the pillars;

43 And the ten bases, and the ten lavers upon the bases;

44 And the one sea, and the twelve oxen under the sea;

45 And the pots, and the shovels, and the basins; and all these vessels, which Hiram had made for king Solomon for the house of the LORD, were of polished copper.

46 In the plain of the Jordan did the king cast them, in the clay-ground[b] between Succoth and Zarethan.

47 And Solomon set down all the vessels (unweighed), because they were exceedingly many: the weight of the copper was not inquired into.

48 And Solomon made all the vessels that pertained unto the house of the LORD: The altar of gold, and the table whereupon the show-bread was, of gold,

49 And the candlesticks, five on the right side, and five on the left, before the debir,[c] of pure gold, with the flowers, and the lamps, and the tongs of gold,

50 And the bowls, and the knives,[d] and the basins, and the spoons, and the censers of pure gold; and the hinges, for the doors of the inner house, for the holy of holies, for the doors of the house, and for the temple, (were) of gold.

51 ¶ And so was ended all the work that king Solomon made for the house of the LORD: and Solomon brought in the things sanctified by David his father, the silver, and the gold, and the vessels, (and) he placed (these) in the treasuries of the house of the LORD.

CHAPTER VIII.

1 ¶ Then did Solomon assemble the elders of Israel, and all the heads of the tribes, the princes of the divisions of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast[e] in the month Ethanim, which is the seventh month.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle: even these did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto its place, into the debir of the house, into the most holy place, under the wings of the cherubim.

7 For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and its staves from above.

8 And they had made the staves so long, that the ends of the staves were seen out in the holy place in the front of the debir, but they were not seen without;[f] and they have remained there until this day.

9 There was nothing in the ark save the two tables of stone, which Moses had placed therein at Horeb, where the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD:

11 And the priests were not able to stand

[a] Meaning, which were visible when in front.
[b] Lit. "in thick" or "solid earth."
[c] Rendered "the most holy place," in vi. 5.
[d] Eng. ver. "snuffers." Rashi supposes מזמרות and כפות to be particular musical instruments.

[e] The Feast of Tabernacles, celebrated in the month of Tishry, formerly Ethanim.
[f] The staves which Moses had made to carry the ark, had been made longer than before, and they just touched the curtain, so as to be merely perceptible on the outside.

to minister because of the cloud; for the glory of the LORD had filled the house of the LORD.

12 ¶ Then said Solomon, The LORD said that he would dwell in the thick darkness.

13 I have indeed built a dwelling-house for thee, a settled place for thy abode for ever.

14 And the king turned his face about, and blessed all the congregation of Israel; and all the congregation of Israel was standing;

15 And he said, Blessed be the LORD, the God of Israel, who spoke with his mouth unto David my father, and hath with his hand fulfilled it, when he said,

16 Since the day that I brought forth my people Israel out of Egypt, I did not make choice of any city out of all the tribes of Israel to build a house, that my name might be therein; but I made choice of David to be over my people Israel.

17 And it was in the heart of David my father to build a house for the name of the LORD, the God of Israel.

18 But the LORD said unto David my father, Whereas it was in thy heart to build a house unto my name, thou didst well that it was in thy heart:

19 Nevertheless, thou shalt not thyself build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath fulfilled his word that he hath spoken: and I am risen up in the room of David my father, and I sit on the throne of Israel, as the LORD hath spoken, and I have built the house for the name of the LORD the God of Israel.

21 And I have assigned there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them forth out of the land of Egypt.

22 ¶ And Solomon now placed himself before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven;

23 And he said, O LORD, the God of Israel, there is no god like thee, in the heavens above, and on the earth beneath, thou who keepest the covenant and the kindness for thy servants that walk before thee with all their heart;

24 Who hast kept for thy servant David my father what thou hadst promised him; and thou spokest with thy mouth, and hast fulfilled it with thy hand, as it is this day.

25 And now, O LORD, the God of Israel, keep for thy servant David my father what thou hast spoken concerning him, saying, There shall never fail thee a man in my sight who sitteth on the throne of Israel; if thy children but take heed to their way to walk before me, as thou hast walked before me.

26 And now, O God of Israel, I pray thee, let thy word be verified, which thou hast spoken unto thy servant David my father.

27 For in truth will God then dwell on the earth? behold, the heavens and the heavens of heavens cannot contain thee: how much less then this house that I have built!

28 Yet wilt thou turn thy regard unto the prayer of thy servant, and to his supplication, O LORD my God, to listen unto the entreaty and unto the prayer, which thy servant prayeth before thee to-day;

29 That thy eyes may be open toward this house night and day, toward the place of which thou hast said, My name shall be there; that thou mayest listen unto the prayer which thy servant shall pray at this place.

30 And listen thou to the supplication of thy servant, and of thy people Israel, which they will pray at this place: and oh, do thou hear in heaven thy dwelling-place; and hear, and forgive.

31 If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thy altar in this house:

32 Then do thou hear in heaven, and act, and judge thy servants, by condemning the wicked, to bring his way upon his head; and by justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel are struck down before the enemy, because they have sinned against thee, and they return then to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34 Then do thou hear in heaven, and forgive the sin of thy people Israel, and cause them to return unto the land which thou hast given unto their fathers.

35 ¶ When the heavens be shut up, and there be no rain, because they have sinned against thee, and they pray toward this place,

and confess thy name, and turn from their sin, because thou hast[a] afflicted them:

36 Then do thou hear in heaven, and forgive the sin of thy servants, and of thy people Israel; for[b] thou wilt teach them the good way wherein they should walk; and give then rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ If there be famine in the land, if there be pestilence, blasting, mildew, or if there be locust, caterpillar, if their enemy besiege them in the land in their gates; at whatsoever plague, whatsoever sickness;

38 What prayer and supplication soever be made by any man,[c] of all thy people Israel, when they shall be conscious every man of the plague of his own heart, and he then spread forth his hands toward this house:

39 Then do thou hear in heaven the place of thy dwelling, and forgive, and act, and give to every man in accordance with all his ways, as thou mayest know his heart; for thou, thyself alone, knowest the heart of all the children of men;

40 In order that they may fear thee all the days that they live on the face of the land which thou hast given unto our fathers.

41 But also to the stranger, who is not of thy people Israel, but cometh out of a far-off country for the sake of thy name;

42 For they will hear of thy great name, and of thy strong hand, and of thy outstretched arm; when he will come and pray at[d] this house:

43 Mayest thou listen in heaven the place of thy dwelling, and do according to all that the stranger will call on thee for; in order that all the nations of the earth may know thy name, to fear thee, as (do) thy people Israel; and that they may understand that this house, which I have built, is called by thy name.[e]

44 ¶ If thy people go out to battle against their enemy, on the way on which thou mayest send them, and they do pray unto the LORD in the direction of the city which thou hast chosen, and of the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and procure them justice.[f]

46 If they sin against thee, (for there is no man that may not sin,) and thou be angry with them, and give them up before the enemy, so that their captors carry them away captive unto the land of the enemy, (be it) far or near;

47 And if they then take it to their heart in the land whither they have been carried captive, and repent, and make supplication unto thee in the land of their captors, saying, We have sinned, and have committed iniquity, we have acted wickedly;

48 And they return unto thee with all their heart, and with all their soul, in the land of their enemies, who have led them away captive, and they pray unto thee in the direction of their land, which thou hast given unto their fathers, of the city which thou hast chosen, and of the house which I have built for thy name:

49 Then hear thou in heaven the place of thy dwelling their prayer and their supplication, and procure them justice;

50 And forgive thy people for what they have sinned against thee, and all their transgressions whereby they have transgressed against thee, and cause them to find mercy before their captors, that they may have mercy on them;

51 For they are thy people, and thy heritage, whom thou hast brought forth out of Egypt, from the midst of the iron furnace;

52 That thy eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to listen unto them in all for which they call unto thee;

53 For thou hast separated them unto thee as a heritage from all the people of the earth, as thou spokest by the hand of Moses thy servant, when thou broughtest forth our fathers out of Egypt, O Lord Eternal.

54 ¶ And it happened, that, when Solomon

---

[a] Jonathan, "because thou wilt accept their prayers," taking תינם as derived from ענה, "to answer prayer."

[b] Others, "after thou hast taught them," &c.

[c] Redak, "be it one man, or all thy people Israel."

[d] After Jonathan; though from the context we have rendered אל at times, with "at" in this passage. But the word has been chosen no doubt purposely, to denote that prayer should be said *toward* the sanctuary, if it should not be possible to pray *in* it.

[e] Heb. "thy name is called upon this house."

[f] Arnheim, "do for them what they need." (See also v. 49.)

had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD from kneeling on his knees, with his hands spread out toward heaven.

55 And he stood up, and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed be the LORD, who hath given rest unto his people Israel, in accordance with all that he hath spoken: (so that) there hath not failed one word of all his good promise, which he spoke by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers; oh may he not leave us, nor forsake us;

58 That he may incline our heart unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his ordinances, which he commanded our fathers.

59 And may these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he may maintain the cause of his servant, and the cause of his people Israel in their daily requirements;[a]

60 In order that all the nations of the earth may know that the LORD is the (true) God, and none else.

61 Let your heart therefore be entire with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 And the king, and all Israel with him, offered sacrifices before the LORD.

63 And Solomon offered (as) the sacrifice of peace-offering which he offered unto the LORD, two and twenty thousand oxen, and a hundred and twenty thousand sheep. And thus did the king and all the children of Israel dedicate the house of the LORD.

64 On the same day did the king hallow the interior of the court that was before the house of the LORD; for he prepared there the burnt-offerings, and the meat-offerings, and the fat of the peace-offerings; because the copper altar that was before the LORD was too small to contain the burnt-offerings, and the meat-offerings, and the fat of the peace-offerings.

65 And Solomon held at that time the feast,[b] and all Israel with him, a great assembly, from the entrance of Chamath unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days.

66 On the eighth day he dismissed the people, and they blessed the king; and they went unto their tents joyful and glad of heart, because of all the good that the LORD had done for David his servant, and for Israel his people.

CHAPTER IX.

1 And it came to pass, when Solomon had finished building the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to execute:

2 ¶ That the LORD appeared to Solomon the second time, as he had appeared unto him at Gib'on.

3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast offered before me; I have hallowed this house, which thou hast built, to put my name there for ever; and my eyes and my heart shall be there at all times.

4 And as for thee, if thou wilt walk before me, as David thy father walked, in integrity of heart, and in rectitude, to do in accordance with all that I have commanded thee, (and) wilt keep my statutes and my ordinances:

5 Then will I establish the throne of thy kingdom over Israel for ever; as I have spoken concerning David thy father, saying, There shall never fail thee a man upon[c] the throne of Israel.

6 But if ye will at all turn away, ye or your children, from following me, and will not keep my commandments (and) my statutes which I have set before you, and go and serve other gods, and bow down to them:

7 Then will I cut off Israel from the face of the land which I have given them; and the house, which I have hallowed unto my name, will I cast away from my sight; and Israel shall be a proverb and a by-word among all the nations;

8 And at this house, (which) should be so exalted, every one that passeth by it shall be astonished, and shall hiss; and men will say, Why hath the LORD done thus unto this land, and unto this house?

[a] Heb. "the thing of a day on its day."

[b] *i. e.* Of tabernacles.

[c] Lit. "from."

9 And they shall say, For the cause that they forsook the LORD their God, who had brought forth their fathers out of the land of Egypt, and took hold of other gods, and bowed down to them, and served them: therefore hath the LORD brought upon them all this evil.

10 ¶ And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (Now Hiram the king of Tyre had supplied Solomon with cedar-trees and fir-trees, and with gold, according to all his desire,) that king Solomon then gave to Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; but they were not right in his eyes.

13 And he said, What kind of cities are these which thou hast given me, my brother? And he called them, The land of Cabul, until this day.

14 ¶ And Hiram sent to the king one hundred and twenty talents of gold.

15 And this is the manner of the levy which king Solomon raised, to build the house of the LORD, and his own house, and the Millo,[a] and the wall of Jerusalem, and Chazor, and Megiddo, and Gezer.

16 (Pharaoh king of Egypt had gone up, and captured Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it as a marriage-present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and lower Beth-choron,

18 And Ba'alath, and Thadmor[b] in the wilderness, in the land,[c]

19 And all the treasure-cities[d] that Solomon had, and the cities for the chariots, and the cities for the horsemen, and the (other) desire of Solomon which he desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.)

20 All the people that were left of the Emorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not of the children of Israel,

21 Their children that were left after them in the land, whom the children of Israel had not been able utterly to destroy, these did Solomon levy as tributary labourers until this day.

22 Yet of the children of Israel did Solomon make no one a bond-man; but they were the men of war, and his servants, and his princes, and his captains, and the officers of his chariots, and of his horsemen.

23 ¶ These (also) were the chiefs of the superintendents that were over Solomon's work, five hundred and fifty, who ruled over the people that wrought on the work.

24 But Pharaoh's daughter came up out of the city of David unto her house which he had built for her: then did he build the Millo.

25 And Solomon did offer three times in every year burnt-offerings and peace-offerings upon the altar which he had built unto the LORD, and he burnt incense upon the one that was before the LORD. So he finished the house.[f]

26 And king Solomon made a ship[g] in 'Ezyon-geber, which is near Eloth, on the shore of the Red Sea, in the land of Edom.

27 And Hiram sent in the ship his servants, seamen, that had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir, and fetched from there gold, four hundred and twenty talents, and brought it to king Solomon.

CHAPTER X.

1 ¶ And when the queen of Sheba heard of the fame of Solomon in connection[h] with the name of the LORD, she came to prove him with riddles.

2 And she came to Jerusalem with an exceedingly great train, with camels bearing

[a] Millo is said to have been a deep valley between the ancient city of Jebus, and the city of David on Mount Zion: this Solomon filled up, and built upon; and it became a fortified place, and a place for public assemblies.

[b] The word is written in the Hebrew text *Thamar*, which is "Palm," the same as Palmyra, the usual name of the place.

[c] Rashi comments, "this means, near the inhabited country."

[d] *i. e.* Those where the public stores and provisions were kept. (See Exod. i. 11.)

[e] Here recommences the statement of the levy begun in verse 15.

[f] Arnheim, after Ralbag, "he paid his dues to the house," *i. e.* the necessary sacrifices for the altar.

[g] Others, "ships" or "navy," referring to 2 Chr. viii. 18.

[h] Herxheimer explains, "what he had done for the glorification of the LORD."

spices, and gold in great abundance, and precious stones: and when she was come to Solomon, she spoke with him of all that was on her heart.

3 And Solomon solved her all her questions: nothing remained hidden from the king, which he did not tell her.

4 And when the queen of Sheba saw all Solomon's wisdom, and the house that he had built,

5 And the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent[a] by which he went up unto the house of the LORD: there was no more spirit in her.

6 And she said to the king, The truth only was the word that I heard in my own land of thy acts and of thy wisdom.

7 And I believed not in the words, until I came, and my eyes saw (all): and, behold, the half hath not been told me; thou excellest in wisdom and prosperity the report which I have heard.

8 Happy are thy men, happy are these thy servants, who stand before thee continually, who hear thy wisdom.

9 Blessed be the LORD thy God, who hath had delight in thee, to place thee on the throne of Israel; because the LORD loveth Israel for ever, therefore hath he made thee king, to do justice and righteousness.

10 And she gave to the king one hundred and twenty talents of gold, and of spices a very great store, and precious stones: there came no more spices in such abundance as these which the queen of Sheba gave to king Solomon.

11 And also the ship of Hiram, that fetched gold from Ophir, brought in from Ophir in great abundance sandal-wood[b] and precious stones.

12 And the king made of the sandal-wood a railing for the house of the LORD, and for the king's house, and harps and psalteries for the singers: there came no such sandal-wood, nor was it seen (again) until this day.

13 And king Solomon gave unto the queen of Sheba all her pleasure, whatsoever she asked, beside what Solomon gave her of his royal bounty. So she turned about and went to her own country, she and her servants.

14 ¶ Now the weight of the gold that came to Solomon in one year was six hundred and sixty and six talents of gold,

15 Beside (what he had) of the travelling tradesmen,[c] and of the traffic of the merchants, and of all the kings of confederate nations,[d] and of the governors of the country.

16 And king Solomon made two hundred targets of beaten gold:[e] six hundred shekels of gold he used for each one target.

17 And (he made) three hundred shields of beaten gold; three manehs of gold he used for each one shield: and the king put them in the house of the forest of Lebanon.[f]

18 The king also made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and there was a round top on the throne behind; and there were arms on either side on the place of the seat, and two lions stood beside the arms.

20 And twelve lions stood there upon the six steps on both sides: there was not the like made in any other kingdom.

21 And all king Solomon's drinking-vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver;[g] it was not valued in the days of Solomon at the least.

22 For the king had a Tharshish-ship[h] at sea with the ship of Hiram: once in three years the Tharshish-ship used to come home, laden with gold, and silver, ivory, and apes, and peacocks.

23 And king Solomon became greater than all the kings of the earth for riches and for wisdom.

24 And (men of) all the earth sought the presence of Solomon to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and

[a] After Rashi, who with other Rabbins takes עֲלִיָּתוֹ for עֲלִיָּתוֹ, *i. e.* a passage leading from the palace to the temple. But Jonathan, "and his burnt-offerings, which he offered at the house of the LORD."

[b] After Redak.

[c] Zunz and others, simply "merchants."

[d] After Jonathan; others, "kings of Arabia;" Zunz, "the western country."

[e] Zunz and Philippson, "alloyed gold;" Redak, "soft," or "the finest gold."

[f] Jonathan, "summer palace."

[g] Lit. "there was no silver."

[h] "African-traders."—RASHI.

and garments, and armour, and spices, horses, and mules: and so year by year.

26 ¶ And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he quartered in the cities for chariots, and near the king at Jerusalem.

27 And the king rendered the silver in Jerusalem like stones, and the cedars he rendered like the sycamore-trees that are in the lowlands, for abundance.

28 And Solomon had horses brought out of Egypt; and a company[a] of the king's merchants bought a quantity at a price.

29 And a chariot-team[b] came up and went out of Egypt for six hundred shekels of silver, and a horse for a hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.[c]

CHAPTER XI.

1 ¶ But king Solomon loved many strange women, beside the daughter of Pharaoh, women of the Moäbites, 'Ammonites, Edomites, Zidonians, and Hittites.

2 From the nations concerning which the LORD had said unto the children of Israel, Ye shall not go in among them, nor shall they come in among you; surely they will turn away your heart after their gods: unto these Solomon did cleave to love them.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 And it came to pass, at the time that Solomon was old, that his wives turned away his heart after other gods; and his heart was not undivided with the LORD his God, like the heart of David his father.

5 And Solomon went after 'Ashtoreth the divinity of the Zidonians, and after Milcom the abomination of the 'Ammonites.

6 And Solomon did what is evil in the eyes of the LORD, and went not fully after the LORD, like David his father.

7 ¶ Then did Solomon build a high-place for Kemosh, the abomination of Moäb, on the mount that is before Jerusalem, and for Molech, the abomination of the children of 'Ammon.

8 And so did he for all his strange wives, who burnt incense and sacrificed unto their gods.

9 And the LORD was angry with Solomon; because his heart was turned away from the LORD the God of Israel, who had appeared unto him twice;

10 And had commanded him concerning this thing, that he should not go after other gods; but he did not keep that which the LORD had commanded.

11 ¶ And the LORD said unto Solomon, Forasmuch as this is in thy mind, and thou hast not kept my covenant and my statutes, which I commanded concerning thee: I will surely rend the kingdom from thee, and will give it to thy servant.

12 Nevertheless in thy days will I not do it, for the sake of David thy father; (but) out of the hand of thy son will I rend it.

13 Still all the kingdom will I not rend away: one tribe will I give to thy son on account of David my servant, and on account of Jerusalem which I have chosen.

14 ¶ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom.

15 It came to pass, namely, when David was in Edom, when Joäb the captain of the army was gone up to bury the slain, after he had smitten every male in Edom;

16 (For six months did Joäb remain there with all Israel, until he he had cut off every male in Edom:)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; but Hadad was then yet a young lad.

18 And they arose from Midian, and came to Paran; and they took (some) men with them from Paran, and came to Egypt, unto Pharaoh the king of Egypt; who gave him a house, and decreed him a support, and gave him land.

19 And Hadad found great favour in the eyes of Pharaoh, so that he gave him for wife

[a] Rashi. Others, "and Solomon had horses brought out of Egypt and linen, the king's merchants bought the linen at a price."

[b] Eng. version, simply "a chariot."

[c] From this it appears that Solomon's traders had a monopoly to supply the neighbourhood with horses.

the sister of his own wife, the sister of Thachpeness the queen.

20 And the sister of Thachpeness bore him Genubath his son, whom Thachpeness brought up in Pharaoh's house; and Genubath remained in Pharaoh's house among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joäb the captain of the army was dead: Hadad said to Pharaoh, Dismiss me, that I may go to my own country.

22 Then said Pharaoh unto him, But what dost thou lack with me, that, behold, thou seekest to go to thy own country? And he answered, Nothing: nevertheless thou must let me go away.

23 And God stirred him up (another) adversary, Rezon the son of Elyada', who had fled from Hadad'ezer the king of Zobah his lord;

24 And he gathered around him some men, and became captain over a band, when David slew those (of Zobah); and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred[a] Israel, and reigned over Syria.

26 ¶ Also Jerobo'am[b] the son of Nebat, an Ephrathite of Zeredah, the name of whose mother was Zeru'ah, a widow woman, was a servant of Solomon, and he lifted up his hand against the king.

27 And this was the occasion that he lifted up his hand against the king: Solomon built up the Millo,[c] and closed up the breach of the city of David his father.

28 And the man Jerobo'am was a mighty man of valour: and Solomon seeing the young man that he was (also) an industrious worker, he appointed him over all the charge of the house of Joseph.

29 ¶ And it came to pass at that time when Jerobo'am went out of Jerusalem, that the prophet Achiyah the Shilonite found him on the way; and he had clad himself with a new garment; and these two were alone by themselves in the field;

30 And Achiyah caught hold of the new garment that was on him, and rent it in twelve pieces;

31 And he said to Jerobo'am, Take thee ten pieces; for thus hath said the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and I will give to thee the ten tribes;

32 But the one tribe shall remain for him, on account of my servant David, and on account of Jerusalem, the city which I have chosen out of all the tribes of Israel;

33 For the cause that they have forsaken me, and have bowed down to 'Ashtoreth the divinity of the Zidonians, to Kemosh the god of Moäb, and to Milcom the god of the children of 'Ammon, and have not walked in my ways, to do what is right in my eyes, and my statutes and my ordinances, like David his father.

34 Nevertheless will I not take the whole kingdom out of his hand; but I will let him remain prince all the days of his life for the sake of David my servant, whom I chose, who kept my commandments and my statutes;

35 But I will take the kingdom out of the hand of his son, and I will give it unto thee, even the ten tribes.

36 And unto his son will I give one tribe; so that there may remain a government[d] for David my servant at all times before me in Jerusalem, the city which I have chosen for me, to put my name there.

37 But thee will I take, and thou shalt reign over all that thy soul may long for; and thou shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I shall command thee, and wilt walk in my ways, and do what is right in my eyes, to keep my statutes and my commandments, as David my servant did: that I will be with thee, and build thee a permanent house, as I have built for David, and I will give Israel unto thee.

39 And I will afflict the seed of David for this; but not for all times.

40 ¶ Solomon thereupon sought to put Jerobo'am to death; but Jerobo'am arose, and fled into Egypt, unto Shishak the king of Egypt,

[a] Jonathan, "and he rebelled against Israel." Zunz, "and he dreaded."

[b] Properly, *Yarob'am*.

[c] Rashi, in the name of the Talmud, explains that David had left the Millo open and the wall breached, that the pilgrims might freely enter and lodge, and that Solomon having built it up for the purpose of Pharaoh's daughter, brought about a reproof from Jerobo'am.

[d] After Jonathan; others take נר as נר and render "a lamp," or "light."

and he remained in Egypt until the death of Solomon.

41 And the rest of the acts of Solomon, and all that he did, and his wisdom, behold, they are written in the book of the history of Solomon.

42 And the days that Solomon reigned in Jerusalem over all Israel were forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and Rehobo'am[a] his son became king in his stead.

CHAPTER XII.

1 ¶ And Rehobo'am went to Shechem; for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jerobo'am the son of Nebat, heard of it, (but he was yet in Egypt, whither he was fled from the presence of king Solomon, and Jerobo'am dwelt in Egypt;

3 And they had sent and called him;) that Jerobo'am and all the congregation of Israel came, and spoke unto Rehobo'am, saying,

4 Thy father made our yoke hard; but do thou now make lighter the hard service of thy father, and his heavy yoke which he put upon us, and we will serve thee.

5 And he said unto them, Go away yet for three days, and then return to me. And the people went away.

6 Then consulted king Rehobo'am with the old men, that had stood before Solomon his father while he yet lived, and said, How do ye advise that I should give an answer to this people?

7 And they spoke unto him, saying, If thou wilt this day be a servant unto this people, and wilt serve them, and be attentive to them, and speak to them good words; then will they be servants unto thee for all times.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, those who stood before him:

9 And he said unto them, What do you counsel how we should give an answer to this people, who have spoken to me, saying, Make lighter the yoke which thy father did put upon us?

10 Then spoke unto him the young men that were grown up with him, saying, Thus must thou say unto this people that have spoken unto thee, saying, Thy father made our yoke heavy, but do thou make it lighter unto us: thus must thou speak unto them, My little finger is thicker than my father's loins.

11 And now, if my father hath burdened you with a heavy yoke, I will even add to your yoke; if my father hath chastised you with whips, then will I chastise you with scorpion-thorns.

12 When now Jerobo'am and all the people came to Rehobo'am on the third day, as the king had spoken, saying, Return to me on the third day:

13 The king answered the people harshly, and forsook the old men's counsel that they had advised him;

14 And he spoke to them after the counsel of the young men, saying, My father made your yoke heavy, and I will even add to your yoke; my father chastised you with whips, but I will chastise you with scorpion-thorns.

15 Thus the king hearkened not unto the people; for it was so brought about from the LORD, in order that he might fulfil his word, which the LORD had spoken by means of Achiyah the Shilonite unto Jerobo'am the son of Nebat.

16 So when all Israel saw that the king hearkened not unto them, the people gave the king an answer saying, What portion have we in David? nor have we an inheritance in the son of Jesse; to your tents, O Israel: now see to thy own house, David. So did Israel go away unto their tents.

17 But as for the children of Israel who dwelt in the cities of Judah, over them did Rohobo'am reign.

18 ¶ Then sent king Rehobo'am Adoram, who was over the tribute; but all Israel stoned him with stones, that he died. Therefore king Rehobo'am made speed with all his might to get up into his chariot, to flee to Jerusalem.

19 So did Israel rebel against the house of David unto this day.

20 ¶ And it came to pass, when all Israel heard that Jerobo'am was returned, that they sent and called him unto the congregation, and made him king over all Israel: there was

[a] Correctly, *Rechab'am.*

none that followed the house of David, save the tribe of Judah alone.

21 And when Rehobo'am was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, a hundred and eighty thousand chosen men, warriors,[a] to fight against the house of Israel, to bring back the kingdom to Rehobo'am the son of Solomon.

22 ¶ But the word of God came unto Shema'yah the man of God, saying,

23 Say unto Rehobo'am, the son of Solomon, the king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus hath said the LORD, Ye shall not go up, nor fight with your brethren the children of Israel: return every man to his house; for from me hath this thing been brought about. And they hearkened to the word of the LORD, and returned to go home, according to the word of the LORD.

25 ¶ And Jerobo'am built[b] Shechem in the mountain of Ephraim, and dwelt therein; and he went out from there and built Penuël.

26 And Jerobo'am said in his heart, Now may the kingdom return to the house of David:

27 If this people go up to prepare sacrifices in the house of the LORD at Jerusalem, then may the heart of this people turn again unto their lord, even unto Rehobo'am the king of Judah, and they might kill me, and return to Rehobo'am the king of Judah.

28 Whereupon the king took counsel, and he made two calves of gold, and said unto the people, You have been long enough going up to Jerusalem: behold, here are thy gods, O Israel, which have brought thee up out of the land of Egypt.

29 And he placed the one in Beth-el, and the other put he in Dan.

30 And this thing became a sin; and the people went before the one, as far as Dan.[c]

31 And he made a house of the high-places, and made priests of the lowest[d] of the people, who were not of the sons of Levi.

32 And Jerobo'am made a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar; so did he in Beth-el, sacrificing unto the calves that he had made: and he stationed at Beth-el the priests of the high-places whom he had made.

33 So he offered upon the altar which he had made in Beth-el on the fifteenth day of the eighth month, in the month which he had falsely devised of his own heart; and he ordained a feast unto the children of Israel, and he went up to the altar, to burn incense.

CHAPTER XIII.

1 ¶ And, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: while Jerobo'am was standing upon the altar to burn incense.

2 And he called out against the altar by the word of the LORD, and he said, O altar, altar, thus hath said the LORD, Behold, a child shall be born unto the house of David, Josiah by name, and he shall sacrifice upon thee the priests of the high-places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he gave on the same day a token, saying, This is the token that the LORD hath spoken, Behold, the altar shall be rent, and the ashes which are upon it shall be spilled about.

4 And it came to pass, when the king heard the word of the man of God, which he had called out against the altar in Beth-el, that Jerobo'am stretched forth his hand from off the altar, saying, Seize him. And his hand, which he had put forth against him, dried up, so that he could not draw it back to himself.

5 The altar also was rent, and the ashes were spilled about from the altar, according to the token which the man of God had given by the word of the LORD.

6 And the king commenced and said unto the man of God, Offer but entreaty before the LORD thy God, and pray in behalf of me, that my hand may return to me again. And the man of God offered his entreaty before the LORD, and the king's hand returned to him again, and became as it was before.

7 And the king spoke unto the man of

[a] Lit. "conducting" or "making war."

[b] *i. e.* He fortified it, and built probably a palace in it.—REDAK.

[c] This is mentioned to the disgrace of the people, as they went to the end of the land to worship the idol, and would not go to Jerusalem, which was a great deal nearer. —RALBAG.

[d] Herxheimer, "all classes of the people."

God. Come home with me, and take some refreshment, and I will give thee a present.

8 But the man of God said unto the king, If thou wert to give me the half of thy house, I would not go in with thee, neither would I eat bread nor drink water in this place;

9 For so was it charged me by the word of the LORD, saying, Thou shalt not eat bread, nor drink water, nor return by the way that thou camest.

10 So he went by another way, and returned not by the way on which he was come to Beth-el.

11 ¶ Now there dwelt a certain old prophet in Beth-el; and his son came and told him all the deed that the man of God had done that day in Beth-el: the words (also) which he had spoken unto the king, these too they told to their father.

12 And their father spoke unto them, What way did he go? His sons however had seen what way had gone the man of God, who had come from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass, and he rode away thereon,

14 And he went after the man of God, and found him sitting under the oak; and he said unto him, Art thou the man of God that camest from Judah? And he said, I am.

15 Then said he unto him, Come with me home, and eat bread.

16 And he said, I cannot return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place;

17 For a command came to me by the word of the LORD, Thou shalt not eat bread nor drink water there; thou shalt not return to go by the way (also) by which thou camest.

18 And he said unto him, I also am a prophet like thee; and an angel spoke unto me by the word of the LORD, saying, Bring him back with thee unto thy house, that he may eat bread and drink water. But he lied unto him.

19 So he returned with him, and ate bread in his house, and drank water.

20 And it came to pass, as they were sitting at the table,

¶ That the word of the LORD came unto the prophet who had brought him back;

21 And he called unto the man of God that was come from Judah, saying, Thus hath said the LORD, Forasmuch as thou hast disobeyed the order of the LORD, and hast not kept the commandment which the LORD thy God had commanded thee;

22 But didst return, and hast eaten bread and drunk water in the place, of which he had spoken to thee, Thou shalt not eat bread, nor drink water: thy dead body shall not come unto the sepulchre of thy fathers.

23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, (to wit,) for[a] the prophet whom he had brought back.

24 And when he was gone, a lion met him on the way, and slew him: and his corpse remained cast down on the way, and the ass stood by it, the lion also stood by the corpse.

25 And, behold, men passed by, and saw the corpse cast down on the way, and the lion standing by the corpse; and they came and spoke of it in the city where the old prophet dwelt.

26 And when the prophet that had brought him back from the way heard it, he said, It is the man of God who was disobedient unto the order of the LORD; wherefore the LORD hath given him up unto the lion, who hath torn[b] him, and slain him, according to the word of the LORD, which he had spoken unto him.

27 And he spoke to his sons, saying, Saddle me the ass. And they saddled him.

28 And he went and found his corpse cast down on the way, and the ass and the lion standing by the corpse: the lion had not eaten the corpse, nor torn the ass.

29 And the prophet took up the corpse of the man of God, and laid it upon the ass, and brought it back; and he came to the city of the old prophet, to lament for, and to bury him.

30 And he laid his corpse in his own sepulchre; and they lamented over him, "Alas, my brother!"[c]

31 And it came to pass, after he had buried

[a] Philippson translates, "belonging to the prophet who had brought him back."

[b] Heb. "broken"

[c] Probably the commencing words of a well-known lament, (see Jer. xxii. 18,) which, with all other Hebrew writings except the Bible, have been lost.

him, that he spoke to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; beside his bones lay ye my bones;

32 For the thing which he called out by the word of the LORD against the altar which is in Beth-el, and against all the houses of the high-places[a] which are in the cities of Samaria.[b] ¶ will surely come to pass.

33 ¶ After this event Jerobo'am returned not from his evil way; but made again of the lowest of the people priests of the high-places: whosoever desired it, he consecrated, that he might become one of the priests of the high-places.

34 And he became through this thing the cause of sin[c] unto the house of Jerobo'am, and to cause that it was blotted out, and destroyed from off the face of the earth.

CHAPTER XIV.

1 ¶ At that time Abiyah the son of Jerobo'am fell sick.

2 And Jerobo'am said to his wife, Arise, I pray thee, and disguise thyself, that people may not know that thou art the wife of Jerobo'am; and go to Shiloh: behold, there is Achiyahu the prophet, who spoke of me that (I should become) king over this people.

3 And take with thee[d] ten loaves of bread and spice-cakes, and a cruise of honey, and go to him: he will tell thee what is to become of the lad.

4 And Jerobo'am's wife did so, and arose, and went to Shiloh, and came to the house of Achiyahu. But Achiyahu was not able to see; for his eyes were set by reason of his high age.

5 ¶ And the LORD had said unto Achiyahu, Behold the wife of Jerobo'am is coming to inquire a word of thee about her son; for he is sick: thus and thus shalt thou speak unto her; for it will be, when she cometh in, that she will feign to be another.

6 And it happened, when Achiyahu heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jerobo'am; why is this, that thou feignest to be another? but I am sent to thee with a hard message.

7 Go, say to Jerobo'am, Thus hath said the LORD the God of Israel, Forasmuch as I exalted thee from the midst of the people, and made thee prince over my people Israel,

8 And I rent the kingdom away from the house of David, and gave it unto thee; whereas thou hast not been like my servant David, who kept my commandments, and who followed after me with all his heart, to do only what is right in my eyes;

9 And thou hast done more evil than all that were before thee; and thou art gone and hast made unto thyself other gods, and molten images, to provoke me to anger, and me hast thou cast behind thy back:

10 Therefore, behold, will I bring evil upon the house of Jerobo'am, and will cut off from Jerobo'am every male,[e] (also) the guarded and fortified in Israel; and I will sweep out after the house of Jerobo'am as one sweepeth away the dung till there be nothing left of it.

11 Him that dieth of Jerobo'am in the city shall the dogs eat; and him that dieth in the field shall the fowls of the heavens eat; for the LORD hath spoken it.

12 But thou, arise now, go to thy own house: when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him; for this one alone shall come of Jerobo'am's (family) to the grave; because there hath been found in him some good thing toward the LORD the God of Israel in the house of Jerobo'am.

14 And the LORD will raise up unto himself a king over Israel, who shall cut off the house of Jerobo'am what is here this day, and what will be after this.[f]

15 And the LORD will smite Israel, as the reed is shaken in the water, and he will pull up Israel out of this good land, which he gave to their fathers, and will scatter them on the other side of the river; because they

[a] "High-places" is the general term for elevations where altars were erected, some using their roofs or courts for that purpose. (See Rashi on 1 Kings iii. 2.)

[b] Correctly, *Shomeron*.

[c] Redak, "punishment." (See Zech. xiv. 19.) Zunz, "guiltiness."

[d] Heb. "in thy hand."

[e] Others, "even a dog."

[f] After Jonathan and Rashi. Kimchi, "the house of Jerobo'am on the day he (that king) will arise; but what is even this evil now? for the LORD will smite," &c.

SAMSON PULLING DOWN THE PILLARS OF THE HOUSE

they buried him in the city of David: and Assa his son became king in his stead.

9 And in the twentieth year of Jerobo'am the king of Israel became Assa king over Judah.

10 And forty and one years did he reign in Jerusalem. And the name of his mother[a] was Ma'achah, the daughter of Abishalom.

11 And Assa did what is right in the eyes of the LORD, like David his father.

12 And he put away the sodomites out of the land, and removed all the idols which his fathers had made.

13 And also Ma'achah his mother, even her he removed from being queen; because she had made a scandalous image for the grove;[b] and Assa cut down her scandalous image, and burnt it by the brook Kidron.

14 But the high-places were not removed; nevertheless Assa's heart was entire with the LORD all his days.

15 And he brought the things which his father had sanctified, and his own sanctified things,[c] into the house of the LORD, silver, and gold, and vessels.

16 And there was war between Assa and Ba'sha[d] the king of Israel all their days.

17 And Ba'sha the king of Israel went up against Judah, and built Ramah, in order not to suffer any one to go out or come in to Assa the king of Judah.

18 Then did Assa take all the silver and the gold that were left in the treasures of the house of the LORD, and the treasures of the king's house, and gave them into the hand of his servants; and king Assa sent them to Ben-hadad, the son of Tabrimmon, the son of Chesyon, the king of Syria, who dwelt in Damascus, saying,

19 A covenant is between me and thee, (as) between my father and thy father: behold, I have sent unto thee a present of silver and gold; go and do break thy covenant with Ba'sha the king of Israel, that he may withdraw from me.

20 And Ben-hadad hearkened unto king Assa, and sent the captains of the armies which he had against the cities of Israel, and smote 'Iyon, and Dan, and Abel-beth-ma'achah, and the whole of Kinneroth, with all the land of Naphtali.

21 And it came to pass, when Ba'sha heard this, that he left off the building of Ramah, and remained in Tirzah.

22 Then king Assa called together by proclamation all Judah, none being exempted: and they took away the stones of Ramah, and its timber, wherewith Ba'sha had built; and king Assa built with them Geba' of Benjamin, and Mizpah.

23 And the rest of all the acts of Assa, and all his mighty deeds, and all that he did, and the cities which he built, behold, they are written in the book of the chronicles of the kings of Judah. Nevertheless in the time of his old age he became diseased in his feet.

24 And Assa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son became king in his stead.

25 ¶ And Nadab the son of Jerobo'am became king over Israel in the second year of Assa the king of Judah; and he reigned over Israel two years.

26 And he did what is evil in the eyes of the LORD, and he walked in the way of his father, and in his sin wherewith he had induced Israel to sin.

27 And Ba'sha the son of Achiyah, of the house of Issachar, conspired against him; and Ba'sha smote him at Gibbethon, which belonged to the Philistines: while Nadab and all Israel were besieging Gibbethon.

28 And Ba'sha slew him in the third year of Assa the king of Judah, and became king in his stead.

29 And it came to pass, when he reigned, that he smote all the house of Jerobo'am; he left not any that breathed unto Jerobo'am, until he had destroyed him, according to the word of the LORD, which he had spoken by his servant Achiyah the Shilonite;

30 Because of the sins of Jerobo'am which he had sinned, and through which he had induced Israel to sin, by his provoking wherewith he provoked the LORD the God of Israel to anger.

---

[a] More correctly, "grandmother," as Ma'achah was Abiyam's mother.

[b] Philippson, "because she had made a terrific image for Astarte." Arnheim, "Asherah."

[c] After Jonathan; but the Keri would require "and he brought in the things which his father had sanctified, and the (other) things sanctified *for* the house of the LORD."

[d] Commonly written *Baasha*.

31 And the rest of the acts of Nadab, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

32 And there was war between Assa and Ba'sha the king of Israel all their days.

33 ¶ In the third year of Assa the king of Judah became Ba'sha the son of Achiyah king over all Israel, in Thirzah, (for) twenty and four years.

34 And he did what is evil in the eyes of the LORD, and walked in the way of Jerobo'am, and in his sin wherewith he had induced Israel to sin.

CHAPTER XVI.

1 ¶ Then came the word of the LORD to Jehu[a] the son of Chanani against Ba'sha, saying,

2 Forasmuch as I lifted thee up out of the dust, and I set thee as prince over my people Israel; and thou hast walked in the way of Jerobo'am, and hast induced my people Israel to sin, to provoke me to anger with their sins:

3 Behold, I will sweep out after Ba'sha, and after his house; and I will render thy house like the house of Jerobo'am the son of Nebat;

4 Him that dieth of Ba'sha in the city shall the dogs eat; and him that dieth of his in the field shall the fowls of the heavens eat.

5 And the rest of the acts of Ba'sha, and what he did, and his mighty deeds, behold, they are written in the book of the chronicles of the kings of Israel.

6 And Ba'sha slept with his fathers, and was buried in Thirzah: and Elah his son became king in his stead.

7 And also by the hand of Jehu the son of Chanani, the prophet, came the word of the LORD against Ba'sha, and against his house, both for all the evil that he did in the eyes of the LORD, to provoke him to anger with the work of his hands, thus being like the house of Jerobo'am; and because he had killed him.[b]

8 ¶ In the twenty and sixth year of Assa the king of Judah became Elah the son of Ba'sha king over Israel in Thirzah, (for) two years.

9 And there conspired against him his servant Zimri, captain of half the chariots, as he was in Thirzah, drinking himself drunk in the house of Arza,[c] who was set over the house in Thirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Assa the king of Judah, and became king in his stead.

11 And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Ba'sha: he left him not a single male, neither of his kinsfolks, nor of his friends.

12 Thus did Zimri exterminate all the house of Ba'sha, according to the word of the LORD, which he had spoken against Ba'sha by the agency of Jehu the prophet,

13 For all the sins of Ba'sha, and the sins of Elah his son, by which they had sinned, and by which they had induced Israel to sin, to provoke the LORD the God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

15 ¶ In the twenty and seventh year of Assa the king of Judah did Zimri reign seven days in Thirzah: and the people were encamped against Gibbethon, which belonged to the Philistines.

16 And when the people that were encamped heard it said, Zimri hath conspired, and hath also slain the king: all Israel made 'Omri, the captain of the army, king over Israel on that day in the camp.

17 And 'Omri went up, and all Israel with him from Gibbethon, and they besieged Thirzah.

18 And it came to pass, when Zimri saw that the city was captured, that he went into the strong-hold of the king's house, and burnt the king's house over him with fire, and he died;

19 For his sins which he had sinned, in doing what is evil in the eyes of the LORD,

[a] Correctly, *Yehu*. In general it may be observed, that all the Hebrew words commencing with י rendered in the English version with J, should be pronounced with Y, as the other sound is not found in Hebrew.

[b] Only piety on the part of Ba'sha could excuse his killing Nadab and his family; hence his own sin made it a crime for which he deserved punishment.

[c] Jonathan, "In the temple of his house-idol, Arza."

to walk in the way of Jerobo'am, and in his sin which he did, to induce Israel to sin.

20 And the rest of the acts of Zimri, and his conspiracy that he contrived, behold, they are written in the book of the chronicles of the kings of Israel.

21 ¶ At that time were the people of Israel divided into two parts: one half of the people followed Thibni the son of Ginath, to make him king; and the other half followed 'Omri.

22 But the people that followed 'Omri prevailed against the people that followed Thibni the son of Ginath: and Thibni (also) died, and 'Omri became king.

23 In the thirty and first year of Assa the king of Judah became 'Omri king over Israel, (for) twelve years; in Thirzah he reigned six years.

24 And he bought the mount Samaria, of Shemer for two talents of silver, and built on the mount, and called the name of the city which he had built, after the name of Shemer, the lord of the mount, Samaria.

25 And 'Omri did what is evil in the eyes of the LORD, and did worse than all that were before him.

26 And he walked in all the way of Jerobo'am the son of Nebat, and in his sin wherewith he induced Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

27 Now the rest of the acts of 'Omri which he did, and his mighty deeds that he displayed, behold, they are written in the book of the chronicles of the kings of Israel.

28 And 'Omri slept with his fathers, and was buried in Samaria: and Achab[a] his son became king in his stead.

29 ¶ And Achab the son of 'Omri became king over Israel in the thirty and eighth year of Assa the king of Judah; and Achab the son of 'Omri reigned over Israel in Samaria twenty and two years.

30 And Achab the son of 'Omri did what is evil in the eyes of the LORD more than all that had been before him.

31 And it came to pass, as if it had been too light a thing for him to walk in the sins of Jerobo'am the son of Nebat, that he took for wife Izebel the daughter of Ethba'al the king of the Zidonians, and went and served Ba'al, and worshipped him.

32 And he erected an altar for Ba'al in the house of Ba'al, which he had built in Samaria.

33 And Achab made a grove; and Achab did yet more, so as to provoke the LORD the God of Israel to anger, than all the kings of Israel that had been before him.

34 In his days did Chiel the Beth-elite build Jericho: with Abiram his first-born laid he the foundation thereof, and with Segub his youngest son set he up the gates thereof,[b] according to the word of the LORD, which he had spoken by means of Joshua the son of Nun.

CHAPTER XVII.

1 ¶ Then said Elijah[c] the Tishbite, who was of the inhabitants of Gil'ad, unto Achab, As the LORD the God of Israel liveth, before whom I have stood, there shall not be in these years dew or rain, except according to my word.[d]

2 ¶ And the word of the LORD came unto him, saying,

3 Go away from here, and turn thyself eastward, and hide thyself by the brook Kerith, which is to the east of the Jordan.

4 And it shall be, that out of the brook shalt thou drink; and the ravens[e] have I ordained to sustain thee there.

5 And he went and did according to the word of the LORD; and he went and remained by the brook Kerith, that is to the east of the Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and out of the brook he used to drink.

7 And it came to pass after a while,[f] that the brook dried up; because there had been no rain in the land.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, go unto Zarephath, which belong-

[a] Pronounce *Ach-ahb*. Eng. ver. *Ahab*.

[b] See Josh. vi. 26.

[c] Correctly, *Eliyah*, or *Eliyahu*. Tishbi is supposed to have been a town in Galilee, in Naphtali, and that Elijah was an inhabitant of Gil'ad, in Menassch.

[d] Philippson, "unless I first announce it;" *i. e.* by the word of the LORD.

[e] Some suppose that it should be translated, Arabs, or "men from 'Oreb."

[f] Philippson, "at the end of a year."

eth to Zidon, and remain there: behold, I have ordained there a widow-woman to sustain thee.

10 So he arose and went to Zarephath; and when he came to the gate of the city, behold, there was there a widow-woman gathering sticks of wood: and he called her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she went to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thy hand.

12 And she said, As the LORD thy God liveth, I have nothing baked, but a handful of meal in a jar, and a little oil in a cruise: and, behold, I am gathering a couple of sticks, that I may go in and prepare it for me and my son; and when we have eaten it, we shall have to die.[a]

13 And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake at first, and bring it out unto me, and for thee and for thy son shalt thou prepare (something) afterward.

14 For thus hath said the LORD the God of Israel, The jar of meal shall not fail, neither shall the cruise of oil diminish, until the day that the LORD giveth rain upon the face of the earth.

15 And she went and did according to the word of Elijah: and she, and he, and her household, did eat (many) days.[b]

16 The jar of meal failed not, nor did the cruise of oil diminish, according to the word of the LORD, which he had spoken through means of Elijah.

17 ¶ And it came to pass after these events, that the son of the woman, the mistress of the house, fell sick; and his sickness became very severe, until that at length there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O man of God? thou art come unto me to call my sin to remembrance, and to slay my son!

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into the upper chamber, in which he abode, and he laid him upon his own bed.

20 And he called unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he stretched himself out over the child three times, and called unto the LORD, and said, O LORD my God, let, I pray thee, the soul of this child return again within him.

22 And the LORD listened to the voice of Elijah: and the soul of the child returned into him, and he revived.

23 And Elijah took the child, and brought him down out of the upper chamber into the house, and gave him unto his mother; and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, Now by this do I know, that thou art a man of God, and the word of the LORD in thy mouth is truth.

CHAPTER XVIII.

1 ¶ And it lasted many days, when the word of the LORD came to Elijah in the third year, saying, Go, show thyself unto Achab; and I will give rain upon the face of the earth.

2 And Elijah went to show himself unto Achab; and the famine was grievous in Samaria.

3 And Achab called 'Obadiah,[c] who was the superintendent of the house;—(now 'Obadiah feared the LORD greatly;

4 And it happened, when Izebel cut off the prophets of the LORD, that 'Obadiah took a hundred prophets, and hid them fifty each in one cave, and provided them with bread and water;)

5 And Achab said unto 'Obadiah, Go through the land, unto all the springs of water, and unto all the brooks; peradventure we may find grass and keep alive horse and mule, that we lose not all the cattle.

6 So they divided between them the land to pass through it: Achab went one way by himself alone, and 'Obadiah went another way by himself alone.

7 And as 'Obadiah was on the way, behold, Elijah came toward him; and he recognised him, and fell on his face, and said, Art thou here indeed, my lord Elijah?

[a] *i. e.* Of starvation.
[b] Or, "a full year."

[c] Correctly, '*Obadyah*, or '*Obad'yahu*.

8 And he said unto him, I am: go, say unto thy lord, Behold, Elijah is here.

9 And he said, What have I sinned, that thou wouldst deliver thy servant into the hand of Achab, to slay me?

10 As the LORD thy God liveth, there is not a nation or kingdom whither my lord hath not sent to seek thee; and when they said, He is not here: he caused that kingdom and nation to take an oath, that no one could find thee.

11 And now thou sayest, Go, say unto thy lord, Behold, here is Elijah.

12 And it may come to pass, that, when I go from thee, the spirit[a] of the LORD may carry thee whither I know not; and when I come to inform Achab, and he cannot find thee, he will slay me; but I thy servant have feared the LORD from my youth.

13 Hath it not been told unto my lord what I did when Izebel slew the prophets of the LORD, how I hid a hundred men of the prophets of the LORD, fifty each in one cave, and provided them with bread and water?

14 And now thou sayest, Go say to thy lord, Behold, Elijah is here: and he will slay me.

15 Then said Elijah, As the LORD of hosts liveth, before whom I have stood, surely[b] to-day will I show myself unto him.

16 So 'Obadiah went to meet Achab, and he told it to him; and Achab went to meet Elijah.

17 And it came to pass, when Achab saw Elijah, that Achab said unto him, Art thou he that troubleth[c] Israel?

18 And he answered, I have not troubled Israel; but thou, and thy father's house, through your forsaking the commandments of the LORD, and because thou hast followed the Be'alim.

19 And now send, assemble unto me all Israel at Mount Carmel, and the prophets of Ba'al four hundred and fifty, and the prophets of the grove[d] four hundred, who eat at the table of Izebel.

20 And Achab sent round among all the children of Israel, and he assembled the prophets at Mount Carmel.

21 And Elijah approached unto all the people, and said, How long halt ye between the two opinions? if the LORD be the God, follow him; and if Ba'al—follow him. And the people answered him not a word.

22 And Elijah said unto the people, I have been left a prophet of the LORD by myself alone; but the prophets of Ba'al are four hundred and fifty men.

23 Therefore let there be given unto us two bullocks; and let them choose for themselves the one bullock, and cut it in pieces, and lay it on wood, and put no fire to it: and I will prepare the other bullock, and lay it on wood, and put no fire to it.

24 And do ye call on the name of your god,[e] and I will call on the name of the LORD: and it shall be that the God who answereth by fire, he shall be the (true) God. And all the people answered and said, The proposal is good.

25 And Elijah said unto the prophets of Ba'al, Choose you for yourselves the one bullock, and prepare it first; for ye are the many; and call on the name of your god, but put no fire to it.

26 And they took the bullock which he had given to them, and they prepared it; and they called on the name of Ba'al from morning even until noon, saying, O Ba'al, answer us; but there was no voice, nor any answer: and they danced about the altar which had been made.

27 And it came to pass at noon, that Elijah mocked at them, and said, Call with a loud voice; for he is a god; either he is holding council,[f] or he is busy in some pursuit,[g] or he is on a journey; or peradventure he sleepeth, and may thus awaken.

28 And they called with a loud voice and cut themselves after their custom with knives and spears,[h] till the blood gushed out over them.

[a] "Wind of the LORD."—MOSES FRIEDLÄNDER.

[b] כי in this connection is to be taken as a strong affirmation: "surely," "without doubt."

[c] "Bringer of destruction to Israel."—ARNHEIM. It must be understood that the country was suffering from the want of rain, which Achab ascribed to the interference of Elijah, (see above, xvii. 1;) but the prophet properly laid the fault upon the king and his family, who through their sins had caused the heavens to be shut up that there was no rain; they, therefore, not he, had brought the destruction on Israel.

[d] More correctly, "Asherah," the name of an idol; "Astarte," in Philippson.

[e] Others, "gods."

[f] Rashi. Others, "he is lost in thought."

[g] Philippson, "stepped aside." Arnheim, "engaged in business."

[h] Eng. ver. "lancets." Lit. with swords and spears.

29 And it came to pass, when midday was past, that they practised their follies until near (the time of) the offering of the evening-sacrifice; but there was neither voice, nor any answer, nor any perceptible sound.

30 And Elijah said unto all the people, Come near unto me: and all the people came near unto him; and he repaired the altar of the LORD that had been torn down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD was come, saying, Israel shall be thy name.

32 And he built of the stones an altar in the name of the LORD; and he made a trench as great as would contain two seähs of seed[a] round about the altar.

33 And he put in order the wood, and cut the bullock in pieces, and laid them on the wood,

34 And he said, Fill four jars with water; and they had to pour it on the burnt-offering, and on the wood;[b] and he said, Do it the second time; and they did it the second time; and he said, Do it the third time; and they did it the third time.

35 And the water ran round about the altar; and the trench also he filled with water.

36 And it came to pass, at (the time of) the offering of the evening-sacrifice, that Elijah the prophet came near, and said, O LORD, God of Abraham, of Isaac, and of Israel, this day let it be known that thou art God in Israel, and that I am thy servant, and that at thy word I have done all these things.

37 Answer me, O LORD, answer me, and let all this people know that thou, O LORD, art the (true) God, and thou wilt (then) have turned their heart back again.[c]

38 And there fell a fire of the LORD, and consumed the burnt-offering, and the wood, and the stones, and the dust; and the water also that was in the trench did it lick up.

39 And when all the people saw this, they fell on their faces; and they said, the LORD—he is the God; the LORD—he is the God.

40 And Elijah said unto them, Seize the prophets of Ba'al; not one of them must escape; and they seized them: and Elijah brought them down to the brook Kishon, and slaughtered them there.

41 And Elijah said unto Achab, Go up,[d] eat and drink; for there is a sound of abundance of rain.[e]

42 So Achab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast[f] himself down toward the earth, and put his face between his knees;

43 And he said to his servant, Go up, I pray thee, look in the direction of the sea. And he went up, and looked, and said, Not the least (is visible). And he said, Go again, seven times.

44 And it came to pass at the seventh time, that he said, Behold, there is a little cloud like a man's hand arising out of the sea. And he said, Go up, say unto Achab, Harness up (thy chariot), and come down, that the rain may not detain thee.

45 And it came to pass in the mean while, that the heavens were blackened with clouds and wind, and there was a great rain. And Achab rode, and went to Yizre'el.

46 And the inspiration[g] of the LORD came over Elijah, and he girded up his loins; and he ran before Achab up to the entrance of Yizre'el.

CHAPTER XIX.

1 ¶ And Achab told Izebel all that Elijah had done, and withal that he had slain all the prophets with the sword.

2 Then sent Izebel a messenger unto Elijah, saying, So may the gods do to me, and may they thus continue, if about this time to-mor-

[a] *i. e.* Covering a space in which two seähs (a certain measure) could be sown.

[b] Here commences verse 34 in the English version.

[c] This is according to Arnheim's version, after Sa'adyah Gaön: others, and among them, Rambam, give, "that through thy permission their heart was hitherto turned backward." The former version, however, is more in concert with what precedes and follows. Elijah had represented to the people the folly of their indecision; and proposed thereupon the test of fire as a mark of the divinity in either god. He therefore prays, after the vanity of Ba'al had been exhibited, that the LORD would answer him with fire, through which means the people would become converted. And so it was. Nevertheless, the usual version can be defended, as meaning that their many sins had hitherto prevented their repentance.

[d] *i. e.* Away from Kishon.

[e] Arnheim, "for there is a sound of the noise of rain."

[f] To pray for rain.—RASHI.

[g] Literally, "hand."

row I do not render thy life as the life of any one of them.

3 And when he saw this, he arose, and went for his life, and came to Beër-sheba', which belongeth to Judah, and he left his young man there.

4 But he himself went forward into the wilderness a day's journey, and he came and sat down under a certain broom-bush:[a] and he requested for himself to die; and he said, It is enough, now, O LORD, take away my soul; for I am not better than my fathers.

5 And he laid himself down and slept under a certain broom-bush, and, behold then, an angel was touching him, and said unto him, Arise, eat.

6 And he looked about, and, behold, there was at his head a cake baked on coals,[b] and a cruise of water; and he ate and drank, and laid himself down again.

7 And the angel of the LORD came again, the second time, and touched him, and said, Arise, eat; because the journey is yet far for thee.

8 And he arose, and ate and drank; and he went on the strength of that eating forty days and forty nights unto the mount of God, Horeb.

9 And he came there unto a cave, and remained there over night: and, behold, the word of the LORD came to him, and said unto him, What dost thou here, Elijah?

10 And he said, I have been very zealous for the LORD, the God of hosts; for the children of Israel have forsaken thy covenant, thy altars have they thrown down, and thy prophets have they slain with the sword: and I am left by myself alone, and they have sought my life, to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD: and, behold, the LORD passed by, and a wind, great and strong, rending the mountains, and breaking in pieces the rocks (went) before the LORD; but not in the wind was the LORD; and after the wind was an earthquake; but not in the earthquake was the LORD;

12 And after the earthquake was a fire; but not in the fire was the LORD; and after the fire was the sound of a soft whisper.[c]

13 And it came to pass, when Elijah heard it, that he concealed his face in his mantle, and went out, and stood in the entrance of the cave: and, behold, there came a voice unto him, and said, What dost thou here, Elijah?

14 And he said, I have been very zealous for the LORD, the God of hosts; because the children of Israel have forsaken thy covenant, thy altars have they thrown down, and thy prophets have they slain with the sword: and I am left by myself alone, and they have sought my life, to take it away.

15 ¶ And the LORD said unto him, Go, return on thy way to the wilderness of Damascus; and go, anoint Chazaël to be king over Syria;

16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha' the son of Shaphat of Abel-mecholah shalt thou anoint to be prophet in thy stead.

17 And it shall come to pass, that him that escapeth the sword of Chazaël shall Jehu slay; and him that escapeth the sword of Jehu shall Elisha' slay.

18 And I will leave in Israel seven thousand, all the knees which have not been bent unto Ba'al, and every mouth which hath not kissed him.

19 And he departed thence, and found Elisha' the son of Shaphat, who was ploughing; twelve yoke of oxen were before him, and he was with the twelfth: and Elijah passed up to him, and cast his mantle toward him.[d]

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss but my father and my mother, and I will (then) follow thee: and he said unto him, Go, return; for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and with the instruments of the oxen he boiled the flesh[e] for them, and he gave it unto the people, and they did eat; and then he arose, and went after Elijah, and ministered unto him.

[a] Generally rendered "juniper-tree;" but according to R. Joseph Schwarz in his Geography, (p. 309,) the broom *(Planta Genista, Genista Raetam)* grows plentifully in the desert, to the height of about eight feet, but no *juniper*.

[b] "On hot stones."—PHILIPPSON.

[c] "A sound composed of sound and silence."—RALBAG. Eng. ver., "A still small voice." Philippson, and others, "Ein sanftes Säuseln," or delicate whispering, as that produced by wind in the trees.

[d] *i. e.* As a sign of appointing him prophet.

[e] Rashi, "he boiled their flesh."

CHAPTER XX.

1 ¶ And Ben-hadad the king of Syria assembled all his host together: and thirty and two kings were with him, and horses, and chariots; and he went up and besieged Samaria, and made war against it.

2 And he sent messengers to Achab the king of Israel into the city;

3 And he said unto him, Thus hath said Ben-hadad,[a] Thy silver and thy gold are mine; thy wives also and thy children, even the best, are mine.

4 And the king of Israel answered and said, According to thy word, my lord, O king, thine am I, and all that I have.

5 And the messengers returned, and said, Thus hath said Ben-hadad, to say, (to thee), I have indeed sent unto thee, saying, Thou shalt give unto me thy silver, and thy gold, and thy wives, and thy children;[b]

6 Nevertheless, about this time to-morrow will I send my servants unto thee, and they shall search through thy house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thy eyes, they shall place it in their hand, and take it away.

7 Then did the king of Israel call for all the elders of the land, and said, Mark, I pray you, and see that this man seeketh mischief; for he hath sent unto me for my wives, and for my children, and for my silver, and for my gold, and I have not refused them to him.

8 And all the elders and all the people said unto him, Thou must not hearken, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Say to my lord the king, All that thou didst send for to thy servant at the first will I do; but this thing I am not able to do. And the messengers went away, and brought him word again.

10 And Ben-hadad then sent unto him, and said, May the gods do so unto me, and continue to do so, if the dust of Samaria shall suffice for handfuls[c] for all the people that are in my train.

11 And the king of Israel answered and said, Speak, Let him that girdeth on the armour not boast himself as he that putteth it off.

12 And it came to pass, when he heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Get ready for the attack.[d] And they got ready for the attack against the city.

13 And, behold, there approached a certain prophet unto Achab the king of Israel, and said, Thus hath said the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thy hand this day; and thou shalt know that I am the LORD.

14 And Achab said, By whom? And he said, Thus hath said the LORD, By means of the young men[e] of the princes of the provinces. Then said he, Who shall order the battle?[f] And he said, Thou.

15 He then numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, all the children of Israel, seven thousand strong.

16 And they went out at midday; while Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out at first; and Ben-hadad sent out, and they told him, saying, Some men are come out of Samaria.

18 And he said, If they be come out for peace, catch them alive; and if they be come out for war, alive must ye catch them.

19 So these, the young men of the princes of the provinces, came out of the city, with the army which followed them.

20 And they slew every one his man; and the Syrians fled, and Israel pursued them: and Ben-hadad the king of Syria escaped on a horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and inflicted on the Syrians a great defeat.

22 And the prophet approached unto the

[a] At this word ends in the English version verse 2.

[b] Meaning, that it should not be a mere nominal submission, or a ransom for the retention of the property and families; but a complete surrender, so that Ben-hadad should be empowered to ransack all and take all.

[c] Rashi and Jonathan, "for the steps;" meaning, the dust that adheres to the shoes in walking; so numerous should the enemy be.

[d] Rashi, "Place the besieging engines forward."

[e] Others, "the sons of," &c.

[f] Rashi, "order to command." Zunz, "commence;" so also, "join the battle."

king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou hast to do; for at the return of the year the king of Syria will come up against thee.

23 ¶ And the servants of the king of Syria said unto him, Gods of the mountains are their gods; therefore they prevailed over us; but let us fight against them in the plain, (and see) whether we shall not prevail over them.

24 But do this thing, Remove the kings, every one from his place, and appoint governors in their rooms;

25 And thou, number for thyself an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, (and see) whether we shall prevail over them. And he hearkened unto their voice, and did so.

26 ¶ And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to the war with Israel.

27 And the children of Israel were numbered, and provisioned, and went (out) against them: and the children of Israel encamped opposite to them like two little flocks of goats; but the Syrians filled the country.

28 And there approached the man of God, and spoke unto the king of Israel, and said, Thus hath said the LORD, Forasmuch as the Syrians have said, "A God of the hills is the LORD, but he is not God of the valleys:" will I deliver all this great multitude into thy hand; and ye shall know that I am the LORD.

29 And they encamped one opposite the other for seven days. And it happened, that on the seventh day the battle took place: and the children of Israel smote of the Syrians a hundred thousand men on foot in one day.

30 But those that were left fled to Aphek, into the city; but the city-wall[a] fell upon the twenty and seven thousand men that had been left. And Ben-hadad fled, and came into the city, into an innermost[b] chamber.

31 And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are kindly kings: let us, we pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel; peradventure he may save thy life.

32 So they girded sackcloth on their loins, and ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad hath said, I pray thee, let me live. And he said, Is he yet alive? he is my brother.

33 Now the men took it for a good sign, and hastened and caught at his word, whether it was his earnest:[c] and they said, Thy brother Ben-hadad! But he said, Go ye, bring him. Then came Ben-hadad forth to him; and he caused him to come up into the chariot.

34 And he[d] said unto him, The cities, which my father took from thy father, will I restore; and thou canst lay out for thyself streets in Damascus, as my father laid out in Samaria. "And[e] I for my part will send thee away with this covenant." So he made a covenant with him, and sent him away.

35 ¶ And a certain man of the sons of the prophets said unto his companion, By[f] the word of the LORD, smite me, I pray thee. But the man refused to smite him.

36 Then said he unto him, Forasmuch as thou hast not obeyed the voice of the LORD, behold, when thou goest away from me, a lion[g] shall slay thee. And he went away from him, when a lion found him, and slew him.

37 Then he met with another man, and said, Smite me, I pray thee. And the man smote him, smiting and wounding (him).

38 And the prophet then went, and placed himself before the king on the way, and disguised himself with a bandage over his eyes.

39 And as the king passed by, he cried unto the king, and said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought unto me a man, and said, Guard this man; if by any means he be missing, then shall thy life be (forfeit)

---

[a] Philippson supposes that the wall fell, as the city was taken by assault.

[b] Heb. "into a chamber within a chamber."

[c] Rashi. Arnheim, "and the men watched and hastened to assure them, whether he spoke of him," *i. e.* Ben-hadad

[d] Ben-hadad.

[e] Words of Achab.

[f] Rashi and Arnheim so divide the verse. Others, "said to his companion by the word of the LORD, Smite me," &c.

[g] Disobedience to prophets is punishable sin. (Deut. xviii. 19.)

for his life, or else thou shalt weigh me down a talent of silver.

40 But it happened as thy servant was busy here and there, that he was gone. And the king of Israel said unto him, So is thy sentence: thou thyself hast decided it.

41 And he hastened, and removed the bandage from his eyes; and the king of Israel recognised him that he was one of the prophets.

42 And he said unto him, Thus hath said the LORD, Because thou hast let go out of thy hand the man whom I had caught in my net,[a] therefore shall thy life be the forfeit for his life, and thy people for his people.

43 And the king of Israel went to his house low-spirited and displeased, and he came to Samaria.

CHAPTER XXI.

1 ¶ And it came to pass after these events, that Naboth the Yizre'elite had a vineyard, which was in Yizre'el, near the palace of Achab the king of Samaria.

2 And Achab spoke unto Naboth, saying, Give me thy vineyard, that it may serve me for an herb-garden, because it is near unto my house; and I will give thee in its stead a vineyard better than it; (or,) if it seem good in thy eyes, I will give thee the money, the value of the same.

3 And Naboth said to Achab, Far be it from me before the LORD, that I should give the inheritance of my fathers unto thee.

4 And Achab came into his house low-spirited and displeased because of the word which Naboth the Yizre'elite had spoken to him, when he said, I will not give unto thee the inheritance of my fathers. And he laid himself down upon his bed, and turned away his face, and would eat no food.

5 But Izebel his wife came to him, and spoke unto him, Why is thy spirit so sad? and why eatest thou no food?

6 And he said unto her, Because I spoke unto Naboth the Yizre'elite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee a vineyard in its stead; but he hath said, I will not give unto thee my vineyard.

7 Then said unto him Izebel his wife, Dost thou now govern the kingdom of Israel?[b] arise, eat bread, and let thy heart be merry: I will myself give thee the vineyard of Naboth the Yizre'elite.

8 So she wrote letters in Achab's name, and sealed them with his seal; and she sent the letters unto the elders and unto the nobles who were in his city, and who dwelt near Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and cause Naboth to sit at the head of the people;

10 And seat two men, worthless fellows, opposite to him, and let them bear witness against him, saying, Thou hast blasphemed God and the king: and then lead him forth, and stone him, that he may die.

11 And the men of his city, the elders and the nobles, those who dwelt in his city, did as Izebel had sent unto them, as was written in the letters which she had sent unto them.

12 They proclaimed a fast, and caused Naboth to sit at the head of the people.

13 And there came in two men, worthless fellows, and seated themselves opposite to him; and these worthless men testified against him, against Naboth, in the presence of the people, saying, Naboth hath blasphemed God and the king. Then they led him forth out of the city, and stoned him with stones, that he died.

14 And they sent to Izebel, saying, Naboth hath been stoned, and is dead.

15 And it came to pass, when Izebel heard that Naboth had been stoned, and was dead, that Izebel said to Achab, Arise, take possession of the vineyard of Naboth the Yizre'elite, which he refused to give thee for money; for Naboth is not alive, but dead.

16 And it came to pass, when Achab heard that Naboth was dead, that Achab rose up to go down to the vineyard of Naboth the Yizre'elite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Achab the king of Israel, who is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it.

19 And thou shalt speak unto him, saying,

[a] Redak, after Midrash. Jonathan, "who deserved to die." Arnheim, "the man in my net."

[b] "Thou art yet in possession of the royal power over Israel."—ARNHEIM.

Thus hath said the LORD, Hast thou murdered, and also taken possession? And thou shalt speak unto him, saying, Thus hath said the LORD, In the place[a] where the dogs licked the blood of Naboth shall the dogs lick thy blood, yes, thine also.

20 And Achab said to Elijah, Hast thou found me, O my enemy? And he answered, I have found thee; because thou hast sold thyself to do what is evil in the eyes of the LORD.

21 Behold, I will bring evil upon thee, and I will sweep out after thee, and will cut off from Achab every male, and the guarded and fortified in Israel,

22 And I will make thy house like the house of Jerobo'am the son of Nebat, and like the house of Ba'sha the son of Achiyah, for the provocation wherewith thou hast provoked (me) to anger, and induced Israel to sin.

23 And also concerning Izebel hath the LORD spoken, saying, The dogs shall eat Izebel in the valley[b] of Yizre'el.

24 Him that dieth of Achab in the city shall the dogs eat; and him that dieth in the field shall the fowls of the heavens eat.

25 But indeed there was none like unto Achab, who sold himself to do what is evil in the eyes of the LORD, to which Izebel his wife incited him.

26 And he acted very abominably in following the idols, in all things just as had done the Emorites, whom the LORD had driven out from before the children of Israel.

27 And it came to pass, when Achab heard these words, that he rent his clothes, and put sackcloth upon his flesh,[c] and fasted, and slept in the sackcloth, and walked about barefooted.[d]

28 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

29 Hast thou seen how Achab hath humbled himself before me? therefore, because he hath humbled himself before me, will I not bring the evil in his days: in the days of his son will I bring the evil upon his house.

CHAPTER XXII.

1 And they remained (at rest) three years, there being no war between Syria and Israel.

2 ¶ And it came to pass in the third year that Jehoshaphat the king of Judah came down to the king of Israel.

3 And the king of Israel said unto his servants, Know ye that Ramoth in Gil'ad is ours, and we remain idle, without taking it out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to the battle against Ramoth-gil'ad? And Jehoshaphat said to the king of Israel, I (will be) like thee, my people like thy people, my horses like thy horses.

5 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, to-day (first) of the word of the LORD.

6 Then assembled the king of Israel the prophets, about four hundred men, and said unto them, Shall I go against Ramoth-gil'ad to battle, or shall I forbear? And they said, Go up; and the Lord will deliver (it) into the hand of the king.[e]

7 And Jehoshaphat said, Is there not here a prophet of the Eternal besides, that we might inquire of him?

8 And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we might inquire of the LORD; but I hate him; for he will never prophesy good concerning me, but evil: (it is) Michayhu the son of Yimlah. And Jehoshaphat said, Let not the king say so.

9 Then called the king of Israel a certain officer, and said, Hasten hither Michayhu the son of Yimlah.

10 And the king of Israel and Jehoshaphat the king of Judah were sitting each on his throne, dressed in their regal garments, in a threshing-floor at the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah[f] the son of Kena'anah had

[a] R. Jos. Schwarz renders בנקום "in punishment for," as the pool at Samaria, where Achab's blood was spilt, could never have conveyed the blood of the slain king to Yizre'el.

[b] After Jonathan. Others, "at the outer wall," &c.

[c] "On his body."—ARNHEIM, and others, who always render בשר, when used as here, with "body," and not "flesh."

[d] Jonathan. Others, "he walked about heavy-hearted," or "slowly," "softly;" but the actual idea is, that he displayed regret in his outward demeanour, even in his walk, his gait being changed.

[e] Ambiguous, not clearly defining what king, or what should be delivered. Lit., "the LORD will deliver into," &c.

[f] Correctly, *Zidkeyah*.

made himself horns of iron; and he said, Thus hath said the LORD, With these shalt thou push the Syrians, until thou have made an end of them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gil'ad, and prosper; and the LORD will deliver it into the king's hand.

13 And the messenger that went to call Michayhu spoke unto him, saying, Behold now, the words of the prophets are with one voice[a] good for the king: do let thy word, I pray thee, be like the word of any one of them, and speak something good.

14 And Michayhu said, As the LORD liveth, truly, what the LORD may say unto me, that will I speak.

15 And when he was come to the king, the king said unto him, Michayhu, shall we go against Ramoth-gil'ad to battle, or shall we forbear? And he answered him, Go up, and prosper; and may[b] the LORD deliver it into the hand of the king.

16 And the king said unto him, How many times yet must I adjure thee that thou shalt not speak to me any thing but the truth in the name of the LORD?

17 And he said, I saw all Israel scattered over the mountains, as flocks that have not a shepherd: and the LORD said, These have no master; let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not say unto thee that he would not prophesy concerning me any good, but (only) evil?

19 And he said, Therefore hear thou the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right and on his left.

20 And the LORD said, Who will persuade Achab, that he may go up and fall at Ramoth-gil'ad? And one said, In this manner, and another said, In that manner.

21 And there came forth a[c] spirit, and placed himself before the LORD, and said, I will persuade him. [d]And the LORD said unto him, Wherewith?

22 And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou wilt persuade him, and also prevail: go forth, and do so.

23 And now, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets; but the LORD hath spoken evil concerning thee.

24 And Zedekiah the son of Kena'anah went near, and struck Michayhu on the cheek, and said, Which way passed the Spirit of the LORD away from me to speak with thee?

25 And Michayhu said, Behold, thou shalt see it on that day, when thou shalt go into the innermost chamber to hide thyself.

26 And the king of Israel said, Take Michayhu, and carry him back unto Amon the governor of the city, and unto Joäsh the king's son;

27 And say, Thus hath said the king, Put this man in the prison, and feed him with sparing bread and with sparing water, until I come home in peace.

28 And Michayhu said, If thou return at all in peace, then hath the LORD not spoken through me. And he said, Hear it, O all ye nations!

29 ¶ So the king of Israel went up with Jehoshaphat the king of Judah to Ramoth-gil'ad.

30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but do thou put on thy regal garments. And the king of Israel disguised himself, and went into the battle.

31 And the king of Syria had commanded the captains over his chariots, thirty-two (in number), saying, Fight neither with a small nor a great one, save only with the king of Israel alone.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely this is the king of Israel. And they turned aside against him to fight: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from following him.

34 But a man drew his bow at a venture, and struck the king of Israel between the

---

[a] Heb. "mouth."
[b] Rashi. Others, "for the Lord will," &c.
[c] Lit. "The spirit."
[d] In the English version, verse 22 commences here.

joints[a] and the armour: wherefore he said unto his chariot-driver, Turn about, and carry me out of the camp; for I am wounded.[b]

35 And the battle increased on that day; and the king was stayed up in his chariot against the Syrians; but he died in the evening: and the blood of the wound flowed down into the hollow of the chariot.

36 And there went a proclamation throughout the camp at the going down of the sun, saying, Every man to his city, and every man to his own land.

37 So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And the chariot was washed out at the pool of Samaria; and the dogs licked up his blood, as they washed his armour;[c] according to the word of the LORD which he had spoken.

39 Now the rest of the acts of Achab, and all that he did, and the ivory house which he built, and all the cities that he built, behold, they are written in the book of the chronicles of the kings of Israel.

40 So Achab slept with his fathers: and Achazyahu his son became king in his stead.

41 ¶ And Jehoshaphat the son of Assa became king over Judah in the fourth year of Achab the king of Israel.

42 Jehoshaphat was thirty and five years old when he became king, and twenty and five years did he reign in Jerusalem. And his mother's name was 'Azubah the daughter of Shilchi.

43 And he walked in all the ways of Assa his father; he turned not aside from it, doing what is right in the eyes of the LORD:

44[d] Nevertheless the high-places were not removed; for the people still offered, and burnt incense on the high-places.

45 And Jehoshaphat made peace with the king of Israel.

46 Now the rest of the acts of Jehoshaphat, and his mighty deeds that he showed, and how he warred, behold, they are written in the book of the chronicles of the kings of Judah.

47 And the remnant of the sodomites, that had been left in the days of his father Assa, did he put away out of the land.

48 There was then no king in Edom: a deputy was king.

49 Jehoshaphat made Tharshish-ships to go to Ophir for gold; but they went not; for the ships were wrecked at 'Ezyon-geber.

50 Then said Achazyahu the son of Achab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

51 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son became king in his stead.

52 ¶ Achazyahu the son of Achab became king over Israel in Samaria in the seventeenth year of Jehoshaphat, the king of Judah; and he reigned over Israel two years.

53 And he did what is evil in the eyes of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jerobo'am the son of Nebat, who had induced Israel to sin.

54 And he served Ba'al, and bowed down to him, and he provoked to anger the LORD the God of Israel, all just as his father had done.

---

[a] Rashi interprets, that it was what is called a scaly armour, in which the scales cover the perforations of the coat of mail, in one of which the arrow struck.

[b] Heb. "made sick."

[c] After Jonathan. But others render, "while the harlots bathed therein."

[d] This is a part of verse 43 in the English version, in which the chapter has but 53 verses.

THE SECOND BOOK OF THE KINGS,

ספר מלכים ב׳.

CONTAINING THE CONTINUATION OF THE HISTORY OF ISRAEL TO THE DESTRUCTION OF THE TEMPLE.

CHAPTER I.

1 Then did Moäb rebel against Israel after the death of Achab.

2 And Achazyah fell down through the lattice in his upper chamber that was in Samaria, and became sick; and he sent messengers, and said unto them, Go, inquire of Ba'al-zebub[a] the god of 'Ekron whether I shall recover from this sickness.

3 But an angel of the Lord spoke to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it because there is not a God in Israel, that ye go to inquire of Ba'al-zebub the god of 'Ekron?

4 Now therefore, thus hath said the Lord, From the bed on which thou art gone up shalt thou not come down; for thou shalt surely die. And Elijah departed.

5 And the messengers returned unto him, and he said unto them, Why is this that ye are already returned?

6 And they said unto him, There came up a man to meet us, and said unto us, Go, return unto the king that hath sent you, and speak unto him, Thus hath said the Lord, Is it because there is not a God in Israel, that thou sendest to inquire of Ba'al-zebub the god of 'Ekron? therefore from the bed on which thou art gone up shalt thou not come down; for thou shalt surely die.

7 And he spoke unto them, What is the manner of the man who came up to meet you, and spoke unto you these words?

8 And they said unto him, He is a hairy man, with a girdle of leather girded about his loins. And he said, It is Elijah the Tishbite.

9 Then did he send unto him a captain of fifty with his fifty: and he went up to him, and, behold, he was sitting on the top of the mount; and he spoke unto him, O man of God, the king hath commanded, Come down.

10 And Elijah answered and spoke to the captain of the fifty, And if I be a man of God, let a fire come down from heaven and consume thee and thy fifty. And there came down a fire from heaven, and consumed him and his fifty.

11 And he sent again unto him another captain of fifty with his fifty. And he commenced and spoke unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and spoke unto them, If I be a man of God, let a fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 And he sent again a captain of fifty the third time[b] with his fifty. And the third captain of fifty went up, and came and bent down on his knees before Elijah, and besought him, and spoke unto him, O man of God, I pray thee, let my life and the life of these fifty thy servants be precious in thy eyes.

14 Behold, there came down a fire from heaven, and consumed the two captains of the first fifties with their fifties; and now let my life be precious in thy eyes.

15 ¶ And the angel of the Lord spoke unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

16 And he spoke unto him, Thus hath said the Lord, Forasmuch as thou didst send messengers to inquire of Ba'al-zebub the God

[a] Literally, "the lord of flies;" probably so called because he was supposed to defend the people from flies.

[b] Arnheim. Others, "the third fifty."

of 'Ekron, as though there were no God in Israel to inquire of his word: therefore from the bed on which thou art gone up shalt thou not come down;[a] for thou shalt surely die.

17 And he died, according to the word of the LORD which Elijah had spoken; and Jehoram became king in his stead in the second year of Jehoram[b] the son of Jehoshaphat the king of Judah; because he had no son.

18 Now the rest of the acts of Achazyahu which he did, behold, they are written in the book of the chronicles of the kings of Israel.

CHAPTER II.

1 ¶ And it came to pass, when the LORD was about to take up Elijah by a storm-wind to heaven, that Elijah went out with Elisha' from Gilgal.

2 And Elijah said unto Elisha', Remain, I pray thee, here; for the LORD hath sent me as far as Beth'el. But Elisha' said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons[c] of the prophets that were at Beth-el came forth to Elisha', and said unto him, Knowest thou that to-day the LORD will take away thy master from thy head? And he said, I also know it; be still.

4 And Elijah said unto him, Elisha', remain, I pray thee, here; for the LORD hath sent me to Jericho. But he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that were at Jericho came near to Elisha', and said unto him, Knowest thou that to-day the LORD will take away thy master from thy head? And he said, I also know it; be still.

6 And Elijah said unto him, Remain, I pray thee, here; for the LORD hath sent me to the Jordan. But he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So these two went on.

7 And fifty men of the sons of the prophets went, and stood opposite (to them) afar off: and those two stood by the Jordan.

8 And Elijah took his mantle, and folded it together, and smote the waters, and they were divided hither and thither, and they went, both of them, over on dry ground.

9 And it came to pass, when they passed over, that Elijah said unto Elisha', Ask what I shall do for thee, before I shall be taken away from thee. And Elisha' said, Let there be, I pray thee, a double portion[d] of thy spirit upon me.

10 And he said, Thou hast asked a hard thing: if thou see me when I am taken from thee, it shall be so (given) unto thee; but if not, it shall not be.

11 And it came to pass, as they went on, speaking as they were going, that, behold, there came a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a storm-wind[e] to heaven.

12 And Elisha' saw it, and he cried, My father, my father, the chariot of Israel, and their horsemen.[f] And he saw him no more; and he took hold of his clothes, and rent them in two pieces.

13 And he lifted up the mantle of Elijah that had fallen from him, and went back, and stood by the border of the Jordan;

14 And he took the mantle of Elijah that had fallen from him, and smote the waters, and said, Where is the LORD the God of Elijah? and when he also had smitten the waters, they parted hither and thither; and Elisha' passed over.

15 And when the sons of the prophets who were at Jericho, at a distance, saw him, they said, The spirit of Elijah doth rest on Elisha'. And they came forth to meet

---

[a] In the East, there is usually at the end of each chamber a little gallery, raised three or four feet above the floor, with a ballustrade in front, to which they go up by a few steps: here they place their beds; an allusion to which situation is involved in this declaration of Elijah's, and frequently referred to in the Sacred Scriptures. (See Gen. xlix. 4.)

[b] As it is said in chap. iii. 1, that he began his reign in the eighteenth of Jehoshaphat, it is supposed that Jehoshaphat admitted his son Jehoram to reign with him, eight or nine years before his death; hence, the second year that Jehoram was associate king, and the eighteenth of Jehoshaphat.

[c] *i. e.* As the Targumist renders תלמידי נביא "disciples of the prophets."

[d] Ralbag suggests that it means that Elisha requested to obtain a twofold portion of Elijah's spirit above the other disciples, regarding himself as his spiritual first-born, who was entitled to a double portion. (See Deut. xxi. 17.)

[e] Arnheim, "storm-cloud."

[f] Jonathan, "who wast better for Israel by thy prayers than their chariots and horsemen."

him, and bowed themselves unto him to the ground.

16 And they said unto him, Behold now, there are among thy servants fifty strong men; let them go, we pray thee, and seek thy master; peradventure the Spirit of the LORD hath taken him up, and cast him upon one of the mountains, or into one of the valleys. And he said, Ye must not send.

17 And they urged him till he was ashamed,[a] when he said, Send. And they sent fifty men; and they sought three days, but found him not.

18 And they returned again to him, for he had remained at Jericho; and he then said unto them, Did I not say unto you, Ye should not go?

19 ¶ And the men of the city said unto Elisha', Behold, I pray thee, the situation of this city is good, as my lord seeth; but the water is bad, and the land causeth untimely births.

20 And he said, Fetch me a new flask, and put salt therein: and they fetched it to him.

21 And he went forth unto the spring of the waters, and cast therein the salt, and said, Thus hath said the LORD, I have healed these waters; there shall not be from there any more death or untimely births.

22 So the waters were healed unto this day, according to the word of Elisha' which he spoke.

23 ¶ And he went up from there to Beth-el: and as he was going up by the way, there came forth young lads[b] out of the city, and they mocked him, and said unto him, Go up, bald-head! go up, bald-head!

24 And he turned back, and looked on them, and cursed them in the name of the LORD; and there came forth two she-bears out of the forest, and tore of them forty and two boys.

25 And he went from there to mount Carmel, and from there he returned to Samaria.

CHAPTER III.

1 ¶ And Jehoram the son of Achab became king over Israel in Samaria in the eighteenth year of Jehoshaphat the king of Judah, and he reigned twelve years.

2 And he did what is evil in the eyes of the LORD; but not like his father, and like his mother; and he removed the statue of Ba'al which his father had made.

3 Nevertheless unto the sins of Jerobo'am the son of Nebat, who had induced Israel to sin, did he cleave: he departed not therefrom.

4 ¶ And Mesha' the king of Moäb was a sheepmaster, and rendered as tribute unto the king of Israel a hundred thousand lambs, and a hundred thousand rams, with the wool.

5 And it came to pass, when Achab was dead, that the king of Moäb rebelled against the king of Israel.

6 And king Jehoram went out of Samaria at that time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moäb hath rebelled against me: wilt thou go with me against Moäb to battle? And he said, I will go up, I as thyself, my people as thy people, my horses as thy horses.

8 And he said, Which way shall we go up? And he said, The way through the wilderness of Edom.

9 So the king of Israel went, with the king of Judah, and the king of Edom; and they took a circuitous route, a seven days' journey; and there was no water for the camp, and for the cattle that followed in their train.

10 And the king of Israel said, Alas! that the LORD hath called these three kings, to deliver them into the hand of Moäb!

11 But Jehoshaphat said, Is there not here a prophet of the LORD, that we may inquire of the LORD from him? And there answered one of the king of Israel's servants and said, Here is Elisha' the son of Shaphat, who poured[c] water on the hands of Elijah.

---

[a] *i. e.* till he was ashamed to refuse any longer.

[b] The words נערים קטנים not only signify little children, but young men; for קטן signifies not only little, but young, in opposition to old; and נער signifies not only a child, but a young man, grown to years of maturity: thus Isaac is called נער when perhaps over thirty years old, Joseph when thirty, and Rehobo'am when forty. These idolatrous young men, having heard of the ascension of Elijah, without believing it, blasphemously bade Elisha' follow him.—After ABARBANEL.

[c] *i. e.* "Had waited on him." Elisha' must therefore have followed the army in the wilderness, to be ready to take advantage of circumstances to preach the word of God.—PHILIPPSON.

12 And Jehoshaphat said, The word of the LORD is with him. And there went down to him the king of Israel and Jehoshaphat and the king of Edom.

13 And Elisha' said unto the king of Israel, What have I to do with thee? go to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Not so; for the LORD hath called these three kings, to deliver them into the hand of Moäb.

14 And Elisha' said, As the LORD of hosts liveth, before whom I have stood, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a musician. And it came to pass, when the musician played, that the inspiration[a] of the LORD came upon him.

16 And he said, Thus hath said the LORD, Make this valley full of ditches.

17 For thus hath said the LORD, Ye shall not perceive wind, nor shall ye see rain; yet this valley shall be filled with water, that ye may drink, yourselves, and your flocks, and your cattle.

18 And this is yet too light a thing in the eyes of the LORD; and he will also deliver the Moäbites into your hand.

19 And ye shall smite every fortified city, and every choice city, and every good tree shall ye fell, and all springs of water shall ye stop, and every good piece of land shall ye spoil with stones.

20 And it came to pass in the morning, at the time when the meat-offering is offered, that, behold, there came water by the way from Edom, and the country was filled with the water.

21 And when all the Moäbites heard that the kings were come up to fight against them, they were called together from every one who was girded with a sword,[b] and upward, and they posted themselves on the border.

22 And when they rose up early in the morning, and the sun shone upon the water, the Moäbites saw the water at a distance as red as blood.

23 And they said, This is blood; the kings have certainly[c] had a contest among themselves, and they have smitten one another: and now, up to the spoil, Moäb.

24 But when they came to the camp of Israel, the Israelites rose up and smote the Moäbites, so that they fled before them; and they smote the Moäbites completely, even in their own country.

25 And the cities they pulled down, and into every good piece of land they cast every man his stone, and filled it up, and every spring of water they stopped, and every good tree they felled, until they left only its stones in Kir-chareseth, and this the slingers encompassed and smote it.

26 And when the king of Moäb saw that the battle was too strong for him, he took with him seven hundred men that drew the sword, to break through unto the king of Edom; but they could not.

27 Then took he his eldest[d] son that should have reigned in his stead, and offered him for a burnt-offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their land.

CHAPTER IV.

1 ¶ And a certain woman, of the wives of the sons of the prophets cried unto Elisha', saying, Thy servant my husband is dead; and thou well knowest that thy servant was one who feared the LORD: and now the creditor is come to take my two sons unto himself for servants.[e]

2 And Elisha' said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thy handmaid hath nothing in the house, save a pot of oil.

[a] *i. e.* The power to foresee what was impending.

[b] Lit. "girdle;" *i. e.* from the youngest that could buckle on a sword, to those of a higher age.

[c] Jonathan. Arnheim, literally, "they have ruined themselves."

[d] Some suppose that the prince thus sacrificed was a son of the Edumean king who had fallen into the hand of the Moäbite, wherefore he felt indignant at Israel, whose alliance had brought him so much evil. Others, again, understand that Mesha' slew his own son, which revolting spectacle broke up the confederacy. Rashi, and others, that God's wrath was kindled against the Israelites, who were then idolaters.

[e] This passage proves that with the prevalence of idolatry the purer principles of the law fell into disuse. The power of taking a human being into bondage for debt, is nowhere conferred upon the creditor; and here we see that the widow of one of the scholars of the prophets is threatened by her creditor with the servitude of her children.

3 And he said, Go, borrow for thyself vessels from abroad from all thy neighbours, empty vessels, let them not be a few.

4 And then go home, and lock the door behind thee and behind thy sons, and then pour out into all those vessels; and that which is full thou shalt set aside.

5 So she went from him, and locked the door behind her and behind her sons, who brought the vessels near to her, and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring near to me yet another vessel; and he said unto her, There is not a vessel more: and the oil stayed.

7 Then came she and told it to the man of God; and he said, Go, sell the oil, and pay thy debt, and thou with thy children shalt live of the rest.

8 ¶ And it happened one day, that Elisha' passed over to Shunem, and there was a great woman, and she constrained him to eat bread; and it happened, that as oft as he passed by, he used to turn in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this is a holy man of God, who passeth through by us continually.

10 Let us then make a little upper chamber, on the wall; and let us set for him there a bed, and a table, and a chair, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it happened one day, that he came thither, and he turned into the upper chamber, and lay[a] there.

12 And he said to Gechazi his servant, Call this Shunammite: and he called her, and she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been at pains to take all this trouble for us: what is to be done for thee? wouldst thou be spoken for to the king, or to the chief of the army? And she said, I dwell in the midst of my own people.[b]

14 And he said, What then is to be done for her? And Gechazi said, Verily, she hath no son, and her husband is old.

15 And he said, Call her: and he called her, and she stood in the door.

16 And he said, At this season, next year,[c] thou shalt embrace a son. And she said, No, my lord, man of God, do not deceive thy hand-maid.

17 But the woman conceived, and bore a son at that season in the following year, as Elisha' had spoken unto her.

18 And the child grew up; and it happened one day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head: and he said to a lad, Carry him to his mother.

20 And he took him up, and brought him to his mother, and he sat on her knees till noon, when he died.

21 And she went up, and laid him on the bed of the man of God, and locked the door behind him, and went out,

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the she-asses, that I may hasten as far as the man of God, and return.

23 And he said, Wherefore art thou going to him to-day? it is neither new moon, nor sabbath.[d] And she said, It is well.

24 Then she saddled the she-ass, and said to her servant, Drive, and go forward; do not restrain me in riding, unless I say it to thee.

25 So she went and came unto the man of God to mount Carmel: and it came to pass, when the man of God saw her afar off, that he said to Gechazi his servant, Behold, yonder is that Shunammite.

26 Now do run to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? and she answered, It is well.

27 And she came to the man of God to the mount, and caught hold of his feet; and Gechazi came near to thrust her away; but the man of God said, Let her alone; for her soul is grieved within her; and the LORD hath hidden it from me, and hath not told it me.

---

[a] Others, "slept."

[b] "Among my relatives: no one injures me, and I have no need of the aid of the king or the chief of the army." —RASHI.

[c] See Gen. xviii. 10.

[d] This passage proves the correctness of the rabbinical rule that a person should wait upon his teacher on the festival; for the husband remonstrated with the wife, that it being neither sabbath, which includes the festivals, nor new moon, there was no cause for her going to Elisha'; and no doubt to calm his uneasiness on that account, she answered him, "It is peace," meaning, "All is well."

28 And she said, Did I request a son from my lord? did I not say, Do not lead me astray?

29 Then said he to Gechazi, Gird up thy loins, and take my staff in thy hand, and go thy way: if thou meet any man, thou shalt not salute him; and if any salute thee, thou shalt not answer him; and lay my staff upon the face of the lad.

30 And the mother of the lad said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose and followed her.

31 And Gechazi passed on before them, and laid the staff upon the face of the lad; but there was neither voice, nor perceptible sound; wherefore he went back to meet him, and told him, saying, The lad is not awakened.

32 And when Elisha' was come into the house, behold, the lad was dead, laid upon his bed.

33 And he went in and locked the door behind both of them, and prayed unto the LORD.

34 And he went up, and laid himself upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon him: and the flesh of the child became warm.

35 Then he returned, and walked in the house to and fro; and went up, and stretched himself (again) upon him: and the lad sneezed as many as seven times, and the lad opened his eyes.

36 And he called Gechazi, and said, Call this Shunammite: so he called her, and she came in unto him; and he said, Take up thy son.

37 Then went she in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 ¶ And Elisha' returned to Gilgal; and there was a famine in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the large pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild colocynths his garment full, and came and cut them up into the pot of pottage; for they knew them not.

40 And they poured it out for the men to eat; and it came to pass, as they were eating of the pottage, that they cried out, and said, Death is in the pot, O man of God. And they could not eat.

41 But he said, Then bring some meal. And he cast it into the pot; and he said, Pour it out for the people, that they may eat. And there was nothing bad in the pot.

42 ¶ And there came a man from Ba'al-shalishah, and brought unto the man of God bread of the first-fruits, twenty loaves of barley bread, and fresh ears of corn in his scrip: and he said, Give it unto the people, that they may eat.

43 And his servitor said, What, shall I set this before a hundred men? And he said, Give it unto the people, that they may eat; for thus hath said the LORD, They shall eat, and shall leave (thereof).

44 So he set it before them, and they ate, and left thereof, according to the word of the LORD.

CHAPTER V.

1 ¶ And Na'aman, the captain of the army of the king of Syria, was a great man before his lord, and highly honoured; because by him had the LORD given victory unto Syria: and this man was valiant in war, (but) a leper.

2 And the Syrians had gone out in predatory troops, and had brought away captive out of the land of Israel a little maiden; and she waited on Na'aman's wife.

3 And she said unto her mistress, Oh that my lord were but before the prophet that is in Samaria! then would he heal[a] him of his leprosy.

4 And he went in, and told his lord, saying, Thus and thus hath spoken the maiden that is from the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of garments.

6 And he brought the letter[b] to the king

[a] Philippson, "rid him."

[b] The king of Syria, from his ignorance of the customs of Israel, where the king possessed no power over the prophet, thought it sufficient to address the former. Hence the words of Elisha', "And he shall know that there is a prophet in Israel."

of Israel, which said, And[a] now when this letter cometh unto thee, behold, I have sent to thee Na'aman my servant, that thou mayest heal him of his leprosy.

7 And it came to pass, when the king of Israel read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this one doth send unto me to heal a man of his leprosy? for know to a certainty, I pray you, and see that he but seeketh a quarrel against me.

8 And it happened, when Elisha' the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him but come to me, and he shall know that there is a prophet in Israel.

9 And Na'aman came with his horses and and with his chariot, and remained at the door of the house of Elisha'.

10 And Elisha' sent a messenger unto him, saying, Go and bathe seven times in the Jordan, and thy flesh shall be restored (healthy) to thee, and thou shalt become clean.

11 But Na'aman became wroth, and went away, and said, Behold, I had thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and swing his hand over the place, and heal the leper.

12 Are not Amanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not bathe in them, and become clean? and he turned and went away in a rage.

13 And his servants came near, and spoke unto him, and they said, My father, if the prophet had bidden thee a great thing, wouldst thou not do it? how much rather then, when he hath said to thee, Bathe, and become clean?

14 Then went he down, and dived seven times in the Jordan, according to the word of the man of God: and his flesh was restored (healthy) like the flesh of a little boy, and he became clean.

15 And he returned to the man of God, he with all his camp, and came and stood before him, and said, Behold, now I know that there is no god on all the earth, but in Israel; and now, I pray thee, take a present from thy servant.

16 But he said, As the LORD liveth before whom I have stood, I will take none: and he urged him to take it; but he refused.

17 And Na'aman said, If (thou wilt) not, (then) let there be given, I pray thee, unto thy servant two mules' burden of earth; for thy servant will not offer henceforth either burnt-offering or peace-sacrifice unto other gods, except unto the LORD.

18 For this thing may the LORD pardon thy servant, that when my lord goeth into the house of Rimmon to prostrate himself there, and he leaneth on my hand, and I prostrate myself also in the house of Rimmon: when I prostrate myself in the house of Rimmon, may the LORD pardon thy servant for this thing.

19 And he said unto him, Go in peace: so he departed from him some distance.

20 ¶ But Gechazi, the servant of Elisha' the man of God, said, Behold, my master hath spared Na'aman, this Syrian, in not receiving from his hand what he had brought; but, as the LORD liveth, I will run after him, and take some little thing from him.

21 So Gechazi hurried after Na'aman; and when Na'aman saw him running after him, he lighted down from the chariot to meet him, and said, Is (all) well?

22 And he said, (All) is well. My master hath sent me, saying, Behold, even now there are come to me from the mountain of Ephraim two young men of the sons of the prophets: do give them, I pray thee, a talent of silver, and two changes of garments.

23 And Na'aman said, Give thy assent, take two talents. And he urged him, and bound up two talents of silver in two bags, with two changes of garments, and he gave them unto his two young men, and they carried them before him.

24 And when he came to the hill,[b] he took them from their hand, and bestowed them in the house: and he dismissed the men, and they departed.

25 But he went in, and stood before his master. And Elisha' said unto him, Whence comest thou, Gechazi? And he said, Thy servant went not hither or thither.

26 And he said unto him, My mind was not gone,[c] when the man turned round from his chariot to meet thee. Is it a time to take

[a] Perhaps the conclusion of the letter.

[b] Jonathan, "secret place;" others, "tower."

[c] Lit. "My heart was not gone," *i. e.* it did not escape my knowledge.

money, and to take garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 May then the leprosy of Na'aman cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper (as white) as snow.

CHAPTER VI.

1 ¶ And the sons of the prophets said unto Elisha', Behold now, the place where we dwell before thee is too narrow for us.

2 Let us go, we pray thee, as far as the Jordan, and take thence every man one beam, and let us prepare for us there a place to dwell therein. And he said, Go.

3 And one said, Give thy assent, I pray thee, and go with thy servants. And he said, I will indeed go.

4 So he went with them; and they came to the Jordan, and they cut down trees.

5 But as one was felling a beam, the axe-head[a] fell into the water: and he cried, and said, Alas, my lord! it was also[b] borrowed.

6 And the man of God said, Where did it fall? And he showed him the place. And he cut down a stick, and cast it in thither, and he caused the iron to swim.

7 And then said he, Lift it up to thee. And he stretched out his hand, and took it.

8 ¶ And the king of Syria made war against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not that place; for thither the Syrians are come down.

10 And the king of Israel sent to the place, which the man of God had told him and warned him of, and he took care of himself there: not once nor twice.

11 Therefore the heart of the king of Syria was sorely troubled concerning this thing; and he called for his servants, and said unto them, Can ye not tell me who of us is for the king of Israel?

12 And one of his servants said, Not so, my lord, O king; but Elisha', the prophet that is in Israel, can tell unto the king of Israel the words that thou mayest speak in thy sleeping-chamber.

13 And he said, Go and see where he is, that I may send and fetch him. And it was told unto him, saying, Behold, he is in Dothan.

14 And he sent hither horses, and chariots, and a strong army: and they came by night, and surrounded the city.

15 And the servant of the man of God rose early, and went forth, when, behold, an army compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he said, Fear not; for those that are with us are more than those that are with them.

17 And Elisha' prayed, and said, O LORD, open, I pray thee, his eyes, that he may see. And the LORD opened the eyes of the young man: and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha'.

18 And when they came down to him, Elisha' prayed unto the LORD, and said, Smite, I pray thee, this people with blindness.[c] And he smote them with blindness according to the word of Elisha'.

19 And Elisha' said unto them, This is not the way, neither is this the city: follow me, and I will lead you to the man whom ye wish to seek. And he led them thus to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha' said, LORD, open the eyes of these, that they may see. And the LORD opened their eyes, and they saw, and, behold, they were in the midst of Samaria.

21 And the king of Israel said unto Elisha', when he saw them, Shall I smite them? Shall I smite them, my father?

22 But he said, Thou shalt not smite them: wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow?[d] set bread and water before them,

[a] Heb. "iron."

[b] *i. e.* The loss is the greater because it belongs to another.

[c] *i. e.* Confound their sight, so that they may not know what they see, and so mistake one place for another. The word סנורים, rendered "blindness," occurs only here and in Gen. xix. 11.

[d] Rashi. But Zunz, "Hast thou taken them captive with thy sword and with thy bow, that thou wouldst smite them?"

that they may eat and drink, and go (back) to their master.

23 And he prepared for them a great meal; and they ate and drank, and he sent them away, and they went (back) to their master. And the predatory bands of Syria came no more into the land of Israel.

24 ¶ And it came to pass after this, that Ben-hadad the king of Syria assembled all his camp, and went up, and besieged Samaria.

25 And there was a great famine in Samaria; and, behold, they besieged it, until an ass's head was sold for eighty pieces of silver, and the fourth part of a kab of dove's dung for five pieces of silver.

26 And it happened as the king of Israel was passing along upon the wall, that a woman cried unto him, saying, Help, my lord, O king.

27 And he said, If the LORD do not help thee, whence shall I help thee? shall it be out of the threshing-floor, or out of the wine-press?

28 And the king said unto her, What aileth thee? And she said, This woman said unto me, Give up thy son, that we may eat him to-day, and my son we will eat to-morrow.

29 So we boiled my son, and ate him; but when I said unto her on the next day, Give up thy son, that we may eat him: she hid her son.

30 And it came to pass, when the king heard the words of the woman, that he rent his clothes, as he was passing along upon the wall: and the people looked, and, behold, he had sackcloth beneath upon his flesh.

31 Then said he, May God do so unto me and continue so yet farther, if the head of Elisha' the son of Shaphat[a] shall remain on him this day.

32 But Elisha' was sitting in his house, and the elders were sitting with him; and he[b] sent a man from before him; but before the messenger could yet come to him, he said to the elders, See ye how this son of the murderer hath sent to remove my head? look, when the messenger cometh, shut the door, and hold him back with the door: is not the sound of his master's feet behind him?

33 And while he was yet speaking with them, behold, the messenger came down unto him: and he[c] said, Behold, this evil is of the LORD; what shall I hope for in the LORD any longer?

CHAPTER VII.

1 ¶ Then said Elisha', Hear ye the word of the LORD: Thus hath said the LORD, About this time to-morrow a seäh[d] of fine flour shall be sold for a shekel, and two seähs of barley for a shekel, in the gate of Samaria.

2 Then answered the lord of the king, on whose hand he used to lean, the man of God, and said, Behold, will the LORD make windows in the heavens, that this thing shall be? And he said, Behold, thou shalt see it with thy eyes, but thereof shalt thou not eat.

3 ¶ And there were four leprous men at the entrance of the gate: and they said one to another, Why do we remain[e] here until we die?

4 If we say, We will enter into the city, then is the famine in the city, and we shall die there; and if we remain here, we die (also): now therefore come, and let us go[f] over unto the camp of the Syrians; if they will let us live, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go unto the camp of the Syrians; and when they were come to the uttermost part of the camp of the Syrians, behold, there was no man there.

6 For the Lord had caused the camp of the Syrians to hear a noise of chariots, and a noise of horses, the noise of a large army: and they said one to the other, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

7 And they were arisen and fled in the twilight, and had left their tents, and their

[a] Perhaps he expected, as Rashi thinks, that Elisha' ought and could have prevented the famine by procuring the defeat of the Syrians, through his prayers; or perhaps, as others suggest, he had dissuaded him from surrendering.

[b] Rashi adds, "the king;" but it more properly refers to Elisha', who sent out somebody to look out for the messenger whom he knew prophetically to be coming.—PHILIPPSON.

[c] Rashi says, "he" refers to "the king," who was also after the messenger.

[d] The seäh was about two gallons and a half.

[e] Lit. "sit."

[f] Lit. "fall unto."

horses, and their asses, the camp as it was, and fled for their life.

8 And so came these lepers to the uttermost part of the camp, and they went into one tent, and ate and drank, and carried away thence silver, and gold, and garments, and went and hid them; and they returned, and entered into another tent, and carried away (something) thence, and went and hid it.

9 And then they said one to the other, We do not act correctly; this day is a day of good tidings; and if we remain silent,[a] and tarry till the morning-light, we shall incur guilt: now then come, and let us go and tell it at the king's house.

10 So they went and called unto one of the gate-keepers of the city, and they told them, saying, We came to the camp of the Syrians, and, behold, there was no man there, nor the voice of man; but the horses were tied, and the asses were tied, and the tents as they had been.

11 And he called the gate-keepers; and they told it at the king's house within.

12 And the king arose in the night, and said unto his servants, I can easily tell you what the Syrians have done to us: they know that we are hungry; and they are therefore gone out of the camp to hide themselves in the field, saying, If they should come out of the city, we will catch them alive, and enter into the city.

13 And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, let it fare with them as with all the multitude of Israel that are left in it, (or) let it fare with them as with all the multitude of Israel that have perished:[b] and let us send out and see.

14 And they took two chariots with horses;[c] and the king sent after the camp of the Syrians, saying, Go and see.

15 And they went after them as far as the Jordan; and, lo, the whole way was full of garments and vessels, which the Syrians had cast away in their haste: and the messengers returned, and told it to the king.

16 And the people went out, and plundered the camp of the Syrians: and a seäh of fine flour was to be had for a shekel, and two seähs of barley for a shekel, according to the word of the LORD.

17 And the king had appointed the lord on whose hand he used to lean to have the charge of the gate; and the people trod him down in the gate, and he died; as the man of God had spoken, which he spoke when the king came down to him.

18 And it came to pass as the man of God was speaking to the king, saying, Two seähs of barley for a shekel, and a seäh of fine flour for a shekel, shall be about this time to-morrow in the gate of Samaria:

19 That the lord had answered the man of God, and said, Now, behold, if even the LORD were to make windows in the heavens, would such a thing be? And he had said, Behold, thou shalt see it with thy eyes, but thereof shalt thou not eat.

20 And it happened unto him so; for the people trod him down in the gate, and he died.[d]

CHAPTER VIII.

1 ¶ And Elisha' spoke unto the woman, whose son he had restored to life, saying, Arise, and go, thou and thy household, and sojourn wheresoever thou canst sojourn; for the LORD hath called for a famine, and it is also coming in the land for seven years.

2 And the woman arose, and did after the word of the man of God; and she went, she with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the end of seven years, that the woman returned out of the land of the Philistines; and she went forth to cry unto the king for her house and for her land.

4 ¶ And the king was just speaking with Gechazi the servant of the man of God, saying, Relate to me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was just relating to the king how he had restored the dead to life, that, behold, the woman, whose son he

[a] Zunz. Others, "and we remain silent, and if we tarry," &c

[b] Zunz and Arnheim. "If it be said, they are in danger of being slain by the Syrians, they are in this city in danger of famine, like all the multitude of Israel that are left; and if they die, they are like all those of Israel who have died by famine."—RASHI, after JONATHAN.

[c] Others, "two horses with riders;" others, "two teams, chariot-horses." Eng. ver. "two chariot-horses."

[d] See Deut. xviii. 19.

GOLIATH SLAIN BY DAVID

had restored to life, cried to the king for her house and for her land. And Gechazi said, My lord, O king, this is the woman, and this is her son, whom Elisha' restored to life.

6 And the king asked of the woman, who related it to him. So the king appointed unto her a certain officer, saying, Restore all that belongeth to her, and all the products of the field since the day that she left the land, even until now.

7 ¶ And Elisha' came to Damascus;[a] and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come even hither.

8 And the king said unto Chazaël, Take a present in thy hand, and go to meet the man of God, and inquire of the LORD from him, saying, Shall I recover from this sickness?

9 So Chazaël went to meet him, and took a present in his hand, and all manner of good things of Damascus, a burden for forty camels, and he came and stood before him, and said, Thy son Ben-hadad the king of Syria hath sent me to thee, saying, Shall I recover from this sickness?

10 And Elisha' said unto him, Go, say unto him, Thou mayest certainly recover; nevertheless the LORD hath shown me that he shall surely die.

11 And he restrained[b] his countenance, and held back as long as he could: and then wept the man of God.

12 And Chazaël said, Why doth my lord weep? And he said, Because I know what evil thou wilt do unto the children of Israel: their strong-holds wilt thou set on fire, and their young men wilt thou slay with the sword, and their children wilt thou dash, and their pregnant women wilt thou rip up.

13 And Chazaël said, But what is thy servant, the dog,[c] that he should do this great thing? And Elisha' said, The LORD hath caused me to see thee as king over Syria.

14 So he went away from Elisha', and came to his master; who said to him, What hath Elisha' said to thee? And he said, He said to me that thou couldst surely recover.

15 And it came to pass on the morrow, that he took a coverlid, and dipped it in water, and spread[d] it over his face, and he died: and Chazaël became king in his stead.

16 ¶ And in the fifth year of Joram the son of Achab the king of Israel, Jehoshaphat being yet king of Judah, Jehoram the son of Jehoshaphat the king of Judah became king.

17 Thirty and two years old was he when he became king, and eight years did he reign in Jerusalem.

18 And he walked in the way of the kings of Israel, as the house of Achab had done; for a daughter of Achab had he for wife: and he did what is evil in the eyes of the LORD.

19 Yet would the LORD not destroy Judah for the sake of David his servant, as he said unto him, to give him a government[e] and to his children at all times.

20 In his days Edom revolted from under the power of Judah, and they appointed a king over themselves.

21 And Joram went over to Za'ir, and all the chariots were with him; and he rose up by night, and smote the Edomites who compassed him about, and the captains of the chariots: and the people fled unto their tents.

22 Yet Edom revolted[f] from under the power of Judah even until this day; then did Libnah revolt at the same time.

23 And the rest of the acts of Joram, and all that he did, behold, they are written in the book of the chronicles of the kings of Judah.

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Achazyahu his son became king in his stead.

25 ¶ In[g] the twelfth year of Joram the son of Achab the king of Israel became Achazyahu, the son of Jehoram the king of Judah, king.

[a] Heb. *Dimmesek.*

[b] After Rashi, who explains "countenance" as though it read "sorrowful countenance." Jonathan, "He turned away his face," &c. Philippson, "And he directed his face (toward him) and fixed it on him till he was ashamed, and he wept—the man of God." Zunz has nearly the same idea.

[c] Not as in the English version, "What, is thy servant a dog," &c., but, "the dog;" meaning, "Shall so worthless a person ever have the power to do," &c.

[d] The text leaves it doubtful whether Chazaël or Ben-hadad himself moistened the coverlid or cloth and placed it on his face to allay the fever; and if Chazaël did, whether it was to serve the sick king, or to smother him; probably the first was the case, as such a remedy is said not to be uncommon in the East.

[e] Jonathan. Others, "a light."

[f] Gradual decay of the power of the house of David, the consequence of idolatry and misgovernment.

[g] Heb. "In the year, the twelfth year"

26 Two and twenty years old was Achazyahu when he became king; and one year did he reign in Jerusalem. And his mother's name was 'Athalyahu, the (grand-)daughter of 'Omri the king of Israel.

27 And he walked in the way of the house of Achab, and did what is evil in the eyes of the LORD, like the house of Achab; for he was the son-in-law of the house of Achab.

28 And he went with Joram the son of Achab to the war against Chazaël the king of Syria at Ramoth-gil'ad: and the Syrians smote Joram.

29 And king Joram returned to be healed in Yizre'el of the wounds which the Syrians had inflicted on him at Ramah,[a] when he was fighting against Chazaël the king of Syria. And Achazyahu the son of Jehoram the king of Judah went down to see Joram the son of Achab in Yizre'el, because he was sick.

CHAPTER IX.

1 ¶ And Elisha' the prophet called one of the children of the prophets, and said unto him, Gird[b] up thy loins, and take this flask of oil in thy hand, and go to Ramoth-gil'ad:

2 And when thou art come thither, look out there for Jehu the son of Jehoshaphat the son of Nimshi, and go in, and cause him to stand up from the midst of his brethren, and bring him in to the innermost chamber;

3 And thou shalt then take the flask of oil, and pour it on his head, and say, Thus hath said the LORD, I have anointed thee as king over Israel. Then must thou open the door, and flee, and not wait for any thing.

4 So the young man, the disciple[c] of the prophet, went to Ramoth-gil'ad.

5 And when he came, behold, the captains of the army were sitting; and he said, I have a word for thee, O captain. And Jehu said, For whom of all of us? And he said, For thee, O captain.

6 And he arose, and went into the house: and he poured the oil on his head, and said unto him, Thus hath said the LORD the God of Israel, I anoint thee as king over the people of the LORD, over Israel.

7 And thou shalt smite the house of Achab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Izebel.

8 And the whole house of Achab shall perish: and I will cut off from Achab every male, and the guarded and fortified in Israel;

9 And I will make the house of Achab like the house of Jerobo'am the son of Nebat, and like the house of Ba'sha the son of Achiyah;

10 And Izebel shall the dogs eat in the field of Yizre'el, with none to bury her. And he (then) opened the door, and fled.

11 But Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this madman to thee? And he said unto them, Ye yourselves know the man, and his talk.

12 And they said, It is false: only tell us, we pray thee. And he said, So and so did he speak to me, saying, Thus hath said the LORD, I anoint thee as king over Israel.

13 Then they hastened, and they took every man his garment, and put it under him on the top[d] of the stairs; and they blew the cornet, saying, Jehu is king.

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept guard at Ramoth-gil'ad, he and all Israel, because of Chazaël the king of Syria.

15 But king Jehoram was returned to be healed in Yizre'el of the wounds which the Syrians had inflicted on him, when he was fighting with Chazaël the king of Syria.) And Jehu said, If this be your mind, then let none that escapeth go forth out of the city to go to tell it in Yizre'el.

16 So Jehu rode in a chariot, and went to Yizre'el; for Joram was lying there. And Achazyah the king of Judah was come down to see Joram.

17 And the watchman stood on the tower in Yizre'el, and he saw the company of Jehu

[a] The singular from *Ramoth*.

[b] As the upper garments of the orientals were long and flowing, it was indispensably necessary to tuck up the skirts with a girdle about their loins, in order to use any expedition in their work, or on a journey.

[c] Jonathan, as though it read הנער נער הנביא. Others, "The young man, the prophet."

[d] Jonathan, "on the step of the sun-dial." Others, "on the bare steps." Perhaps, however, that the steps were so constructed as to show the hours,

as he came; and he said, A company do I see. And Jehoram said, Take a horseman, and send out to meet them, and let him say, Is it peace?

18 So there went one riding on horseback to meet him, and said, Thus hath said the king, Is it peace? And Jehu said, What hast thou to do with peace? turn thee about behind me. And the watchman told, saying, The messenger came up to them, but he hath not returned.

19 Then sent he out a second rider on horseback, who came to them, and said, Thus hath said the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee about behind me.

20 And the watchman told, saying, He came up to them, but he hath not returned: and the driving is like the driving of Jehu the son of Nimshi; for he driveth as though he were mad.

21 And Jehoram said, Harness up. And his chariot was harnessed up. And Jehoram the king of Israel and Achazyahu the king of Judah went out, each in his chariot, and they went out to meet Jehu, and found him in the portion of land of Naboth the Yizre'elite.

22 And it came to pass, when Jehoram saw Jehu, that he said, Is it peace, Jehu? And he said, What peace can there be with the acts of incest of thy mother Izebel and her many witcherafts?

23 And Jehoram turned about,[a] and fled, and said to Achazyahu, Treachery, Achazyahu.

24 And Jehu grasped[b] the bow with his full strength, and struck Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

25 Then said he to Bidkar his officer, Lift up, (and) cast him down in the part of the field that was Naboth's the Yizre'elite; for remember how that I and thou rode alongside each other after Achab his father, when the LORD pronounced over him this fatal decree:[c]

26 Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will repay thee in this part of the field, saith the LORD. And now lift up, (and) cast him down into the field, according to the word of the LORD.

27 And when Achazyahu the king of Judah saw this, he fled by the way of the garden-house; but Jehu pursued after him, and said. Also him smite in the chariot. (And they did so) on the ascent to Gur, which is by Yible'am. And he fled to Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 ¶ And in the eleventh year of Joram the son of Achab became Achazyah king over Judah.

30 And Jehu came to Yizre'el; and when Izebel heard of it, she painted her eyes, and ornamented her head, and looked out at the window.

31 And as Jehu entered in at the gate, she said, Is it peace, O Zimri, who hath slain his master?

32 And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three chamberlains.

33 And he said. Pitch her down. So they pitched her down: and some of her blood was sprinkled on the wall, and on the horses; and he trod her under foot.[d]

34 And he came in, and ate and drank; and then said he, Look, I pray you, after this accursed one, and bury her; for she is a king's daughter.

35 And they went to bury her; but they found nothing of her but the skull, and the feet, and the palms of the hands.

36 And they returned, and told him; and he said, It is the word of the LORD, which he spoke by means of his servant Elijah the Tishbite, saying, In the field of Yizre'el shall the dogs eat the flesh of Izebel:

37 And the carcass of Izebel shall be as dung upon the face of the field in the portion of Yizre'el; so that they shall not say, This is Izebel.

CHAPTER X.

1 ¶ And Achab had seventy sons in Samaria. And Jehu wrote letters and sent them

[a] Lit. "turned about his hands;" *i. e.* turning the reins of the horses with his hands.

[b] Heb. "filled his hand with a bow."

[c] Lit. "bore over him this burden."

[d] Philippson, freely, "and he drove on over her."

to Samaria, unto the rulers of Yizre'el, the elders, and to those that brought up Achab's children, saying,

2 And[a] now as soon as this letter cometh to you, seeing that there are with you your master's sons, and there are with you the chariots and the horses, and the fortified city, and the armour:

3 Select then the best and the most fitting of your master's sons, and set him on his father's throne, and fight for your master's house.

4 But they were exceedingly much afraid, and said, Behold, the two kings could not stand before him: how then shall we be able to stand?

5 And the superintendent over the house, and the commander over the city, and the elders, and the bringers up of the children, sent to Jehu, saying, We are thy servants, and all that thou mayest say unto us will we do; we will not set up any one as king: do what is good in thy eyes.

6 Then wrote he to them a letter the second time, saying, If ye be for me, and if ye will hearken unto my voice, then take the heads of the men, your master's sons, and come to me to Yizre'el by this time to-morrow. Now the king's sons, seventy persons, were with the great men of the city, who brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons and slaughtered them, seventy persons, and put their heads in baskets, and sent them to him to Yizre'el.

8 And the messenger came, and told him, saying, They have brought the heads of the king's sons. And he said, Place ye them in two heaps at the entrance of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye are righteous: behold, I conspired against my master, and slew him; but who hath killed all these?

10 Know now that there shall not fall of the word of the LORD unto the earth, the least that the LORD hath spoken concerning the house of Achab; and the LORD hath done that which he spoke by means of his servant Elijah.

11 And Jehu smote all that yet remained of the house of Achab in Yizre'el, and all his great men, and his acquaintance, and his priests, until he had left him none that escaped.

12 And he arose and departed, and came to Samaria; he was just at the binding-house[b] of the shepherds, on the way:

13 When Jehu met with the brothers of Achazyahu the king of Judah, and he said, Who are ye? And they said, The brothers of Achazyahu are we; and we are come down to salute the children of the king and the children of the queen.

14 And he said, Seize them alive. And they seized them alive, and slaughtered them at the pit of the binding-house, two and forty men; and he left not one of them remaining.

15 ¶ And he went away thence, and met Yehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, Is all right in thy heart, as my heart is with thy heart? And Yehonadab answered, It is; it is:[c] give me thy hand. And he gave him his hand; and he took him up to him into the chariot.

16 And he said, Come with me, and behold my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he smote all that yet remained unto Achab in Samaria, till he had exterminated him, according to the word of the LORD which he had spoken to Elijah.

18 ¶ And Jehu assembled all the people,

---

[a] Frequently when letters or messages are quoted in the Bible, only the material parts referring to the narrative in hand are recorded; hence the portion given, as here, fitly commences with *and*, the preceding part being omitted.

[b] *i. e.* Where the sheep were bound when they were shorn. Jonathan and Rashi, "where the shepherds used to assemble." Zunz, and Eng. ver., "shearing-house."

[c] Redak, "It is. And if it be so, give me thy hand," the first יש being Yehonadab's answer, and the second יש the reply of Jehu. Our version is after Rashi. If the other idea be the correct one, Jehu asked for the hand of Yehonadab the influential, not merely for the purpose of assisting him into the chariot, but that he might give him an assurance that he would aid him in the prosecution of his designs; for giving the hand is considered as a pledge of friendship and fidelity, or a form of entering into a contract, among all nations.

and said unto them, Ahab hath served Ba'al a little: Jehu will serve him much.

19 And now call unto me all the prophets of Ba'al, all his worshippers, and all his priests: let no one be missing; for I have a great sacrifice to make for Ba'al; whosoever will be missing, shall not live. But Jehu did it in subtilty, in order to destroy the worshippers of Ba'al.

20 And Jehu said, Sanctify a solemn assembly for Ba'al. And they proclaimed it.

21 And Jehu sent throughout all Israel: and there came all the worshippers of Ba'al, so that there was not a man remaining that came not; and they came into the house of Ba'al; and the house of Ba'al was full from one end to another.

22 And he said unto him that was over the wardrobe,[a] Bring forth vestments for all the worshippers of Ba'al. And he brought forth for them the vestments.

23 And Jehu went, with Yehonadab the son of Rechab, into the house of Ba'al, and he said unto the worshippers of Ba'al, Search, and look that there be not here with you any of the servants of the LORD, but the worshippers of Ba'al entirely alone.

24 And they went in to prepare sacrifices and burnt-offerings; but Jehu had set for himself without eighty men, and said, (If there be) a man that escapeth from the men whom I deliver into your hands, (there shall be given) life[b] for his life.

25 And it came to pass, as soon as they had made an end of preparing the burnt-offering, that Jehu said to the runners and to the officers, Go in, smite them: let none come forth. And they smote them with the edge of the sword; and the runners and the captains cast them out, and went as far as the city[c] of the house of Ba'al.

26 And they brought forth the statues out of the house of Ba'al, and burnt every one of them.

27 And they broke down the statue of Ba'al, and broke down the house of Ba'al, and made it a common sewer unto this day.

28 Thus Jehu exterminated Ba'al out of Israel.

29 Nevertheless the sins of Jerobo'am the son of Nebat, who induced Israel to sin, Jehu departed not from in following them, (namely,) the golden calves that were in Beth-el, and that were in Dan.

30 ¶ And the LORD said unto Jehu, Forasmuch as thou hast acted well in doing what is right in my eyes, and hast done in accordance with all that was in my heart unto the house of Ahab: children of the fourth generation after thee shall sit upon the throne of Israel.

31 But Jehu took no heed to walk in the law of the LORD the God of Israel with all his heart: he departed not from the sins of Jerobo'am, who induced Israel to sin.

32 In those days the LORD began to cut Israel short;[d] and Chazaël smote them in all the boundary of Israel;

33 From the Jordan to the rising of the sun, all the land of Gil'ad, the Gadites, and the Reübenites, and the Menassites, from 'Aro'er which is by the river Arnon, both Gil'ad and Bashan.

34 Now the rest of the acts of Jehu, and all that he did, and all his mighty deeds, behold, they are written in the book of the chronicles of the kings of Israel.

35 And Jehu slept with his fathers, and they buried him in Samaria. And Jehoächaz his son became king in his stead.

36 And the time that Jehu reigned over Israel in Samaria was twenty and eight years.

CHAPTER XI.

1 ¶ And when 'Athalyah the mother of Achazyahu saw that her son was dead, she arose and destroyed all the seed royal.

2 But Yehosheba', the daughter of king Joram, the sister of Achazyahu, took Joäsh the son of Achazyahu, and stole him away from among the king's sons that were slain, him and his nurse into the[e] bed-chamber: and they hid him from 'Athalyah, so that he was not slain.

[a] Rashi, after Jonathan, "the one over the chests of the garments;" *i. e.* the festive dress worn by the worshippers of Ba'al. Our version includes the idea of both the garment and the place where they were kept.

[b] Lit. "his life;" *i. e.* the guard's who is at fault.

[c] Perhaps the quarter where the priests lived.

[d] *i. e.* To cut off, by means of the enemies, one piece of the land after the other; but Rashi, "to feel disgust in Israel."

[e] Where the officiating priests slept in the temple.

3 And he was with her in the house of the LORD hidden for six years, while 'Athalyah was reigning over the land.

4 ¶ And in the seventh year Yehoyada' sent and fetched the rulers over the hundreds, of the guards[a] and the runners, and brought them to him into the house of the LORD, and made a covenant with them, and made them swear in the house of the LORD, and showed them the king's son.

5 And he commanded them, saying, This is the thing that ye shall do: A third part of you that enter in on the sabbath shall even be keeping watch in the king's house;

6 And a third part shall be at the gate of Sur; and a third part at the gate behind the runners; so shall ye keep watch at the house, as a defence.[b]

7 And two parts of you all that are relieved[c] on the sabbath, even they shall keep watch in the house of the LORD about the king.

8 And ye shall encompass the king round about, every man with his weapons in his hand; and he that cometh within the ranges shall be put to death: and be ye with the king when he goeth out and when he cometh in.

9 And the captains over the hundreds did in accordance with all that Yehoyada' the priest had commanded: and they took every man his men that came in on the sabbath, with those that were to be relieved on the sabbath, and came to Yehoyada' the priest.

10 And the priest gave to the captains over the hundred the spears and shields that had belonged to king David, that were in the house of the LORD.

11 And the runners stood every man with his weapons in his hand, from the right side of the house to the left side of the house, by the altar and within, round about the king.

12 And he brought forth the king's son, and put the crown upon him, and (gave him) the testimony,[d] and they made him king, and anointed him; and they clapped their hands, and said, Long live the king.

13 ¶ And when 'Athalyah heard the noise of the runners[e] (and) of the people, she came to the people in the house of the LORD.

14 And she looked, and, behold, the king stood upon a stand, according to custom, and the princes and the trumpeters were by the king, and all the people of the land were rejoicing, and blowing with trumpets: and 'Athalyah then rent her clothes, and cried, Conspiracy! conspiracy!

15 But Yehoyada' the priest commanded the captains of the hundreds, the commanders of the army, and said unto them, Lead her forth to within the ranges: and him that followeth her put to death with the sword. For the priest had said, She shall not be slain in the house of the LORD.

16 And they made way for her;[f] and she went by the way of the entrance of the horses into the king's house: and she was put to death there.

17 ¶ And Yehoyada' made a covenant between the LORD and between the king and between the people, that they should be a people unto the LORD; and between the king and between the people.

18 And then came all the people of the land into the house of Ba'al, and pulled it down: his altars and his images they broke in pieces thoroughly, and Mattan the priest of Ba'al they slew before the altars. And the priest appointed superintendents[g] over the house of the LORD.

19 And he took the chiefs over hundreds, and the guards, and the runners, and all the people of the land, and they brought down the king from the house of the LORD, and came by the way of the gate of the runners to the king's house: and he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was quiet; but 'Athalyah they had slain with the sword at the king's house.

---

[a] Jonathan, גבריא "the mighty men."

[b] Zunz renders מכסה "in armour." Others regard it as a proper name, *Massach*. Rashi, "that you become not inattentive."

[c] Lit. "the goers out." Every sabbath a new company each of priests, Levites, and Israelites, came and relieved those of the preceding week in the temple.

[d] After Rashi; *i. e.* "the book of the law." Others, "the royal insignia."

[e] Jonathan, "of the people as they jumped about."

[f] Jonathan. Others, "they laid hands on her."

[g] Rashi comments, "as usual, for 'Athalyah had abolished all these." Others render, "he restored the officers."

CHAPTER XII.

1[a] ¶ Seven years old was Jehoäsh when he became king.

2 In the seventh year of Jehu became Jehoäsh king; and forty years did he reign in Jerusalem; and the name of his mother was Zibyah of Beër-sheba'.

3 And Jehoäsh did what is right in the eyes of the LORD all his days, that Yehoyada' the priest instructed him.

4 Only the high-places were not removed: the people as yet sacrificed and burnt incense on the high-places.

5 And Jehoäsh said to the priests, All the money of the dedicated things that may be brought into the house of the LORD, the money of every one that passeth the numbering, the money any man is valued at, and all the money that cometh into any man's heart to bring into the house of the LORD,

6 The priests shall take to themselves, every man from his acquaintance; and they shall repair the breaches of the house, wheresoever any breach may be found.

7 ¶ But it happened, that in the three and twentieth year of king Jehoäsh the priests had not repaired the breaches of the house.

8 Then called king Jehoäsh for Yehoyada' the priest, and the (other) priests, and he said unto them, Wherefore do ye not repair the breaches of the house? and now ye shall take no more money from your acquaintances, but ye shall give it up (at once) for the breaches of the house.

9 And the priests consented neither to take any more money from the people, nor to repair the breaches of the house.

10 But Yehoyada' the priest took a chest, and bored a hole in its lid, and he placed it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept watch at the threshold put therein all the money, that was brought into the house of the LORD.

11 And it happened, when they saw that there was much money in the chest, that the king's scribe and the high-priest came up, and they put up in bags, after having counted, the money that was found in the house of the LORD.

12 And they gave the money, after it was counted, into the hands of those who overlooked[b] the workmen, that had been appointed[c] as overseers of the house of the LORD: and they laid it out to the carpenters and to the builders, that wrought on the house of the LORD,

13 And to the masons, and the hewers of stone, and for the purchase of timber and hewn stones to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair it.

14 Nevertheless there were not made for the house of the LORD bowls of silver, knives, basins, trumpets, all kinds of vessels of gold, or vessels of silver, from the money that was brought into the house of the LORD;

15 But they gave it to those who overlooked the workmen, and they repaired therewith the house of the LORD.

16 And they reckoned not with the men, into whose hand they delivered the money to give it to those who overlooked the workmen; for they acted in good faith.

17 The money for trespass-offerings[d] and the money for sin-offerings was not brought into the house of the LORD: it belonged to the priests.

18 ¶ At that time Chazaël the king of Syria went up, and fought against Gath, and captured it: and Chazaël directed his face to go up against Jerusalem.

19 Then took Jehoäsh the king of Judah all the hallowed things that Jehoshaphat, Jehoram, and Achazyahu, his fathers, the kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the LORD, and in the king's house, and sent it to Chazaël the king of Syria: and he withdrew from Jerusalem.

20 And the rest of the acts of Joäsh, and all that he did, behold, they are written in the book of the chronicles of the kings of Judah.

21 And his servants arose, and formed a

[a] This is, in the English version, verse 21 of chap. xi.

[b] According to Rashi. It might be given with "stewards."

[c] "Appointed in the house."—PHILIPPSON.

[d] *i. e.* The remainder of money destined for the purchase of these sacrifices was given to the priests to buy therewith public burnt-offerings.—Talmud Temurah.

conspiracy, and smote Joäsh in Beth-millo, which (lieth on the road) that goeth down to Silla.

22 And Yozachar the son of Shim'ath, and Yehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amazyah his son became king in his stead.

CHAPTER XIII.

1 ¶ In the three and twentieth year of Joäsh the son of Achazyahu the king of Judah became Jehoächaz the son of Jehu king over Israel in Samaria (for) seventeen years.

2 And he did what is evil in the eyes of the LORD, and followed the sins of Jerobo'am the son of Nebat, who induced Israel to sin: he departed not therefrom.

3 And the anger of the LORD was kindled against Israel; and he gave them up into the hand of Chazaël the king of Syria, and into the hand of Ben-hadad the son of Chazaël, all the time.

4 And Jehoächaz besought the LORD; and the LORD hearkened unto him; for he saw the oppression of Israel, how the king of Syria oppressed them.

5 (And the LORD gave Israel a deliverer, so that they came out from under the power of the Syrians: and the children of Israel dwelt in their tents, as in times past.

6 Nevertheless they departed not from the sins of the house of Jerobo'am, who induced Israel to sin, therein the people walked: and the Asherah[a] also remained standing in Samaria.)

7 For[b] he had left of people to Jehoächaz none but fifty horsemen, and ten chariots, and ten thousand men on foot; for the king of Syria had destroyed them, and had made them like the dust at[c] threshing.

8 Now the rest of the acts of Jehoächaz, and all that he did, and his mighty deeds, behold, they are written in the book of the chronicles of the kings of Israel.

9 And Jehoächaz slept with his fathers; and they buried him in Samaria: and Joäsh his son became king in his stead.

10 ¶ In the thirty and seventh year of Joäsh the king of Judah became Jehoäsh the son of Jehoächaz king over Israel in Samaria, (for) sixteen years.

11 And he did what is evil in the eyes of the LORD; he departed not from all the sins of Jerobo'am the son of Nebat, who induced Israel to sin: therein he walked.

12 And the rest of the acts of Joäsh, and all that he did, and his mighty deeds wherewith he fought against Amazyah the king of Judah, behold, they are written in the book of the chronicles of the kings of Israel.

13 And Joäsh slept with his fathers; and Jerobo'am sat[d] upon his throne: and Joäsh was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha' was fallen sick of his sickness whereof he had to die. And Joäsh the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and their horsemen.[e]

15 And Elisha' said unto him, Fetch a bow and arrows. And he fetched unto him a bow and arrows.

16 And he said to the king of Israel, Place thy hand[f] upon the bow. And he placed his hand (upon it): and Elisha' laid his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened it. Then said Elisha', Shoot. And he shot. And he said, The arrow of victory from the LORD, and the arrow of victory over Syria; and thou shalt smite the Syrians in Aphek, till they be consumed.

18 And he said, Take the arrows. And he took them. And he said unto the king of Israel, Strike upon the ground. And he struck three times, and stopped.

19 And the man of God was angry with him, and said, Thou shouldst have struck five or six times; then wouldst thou have smitten the Syrians till they had been consumed: whereas now thou shalt smite the Syrians three times.

20 ¶ And Elisha' died, and they buried him. And the predatory bands of the Moäbites frequently invaded the land at the coming in of the year.

---

[a] Elsewhere rendered "grove."

[b] "This 'for' refers to the end of verse 4."—REDAK.

[c] Arnheim, "which is trodden down."

[d] Redak explains the difference in the phraseology to indicate that Joäsh appointed his son co-regent during his life.

[e] See above, ii. 12.

[f] Heb. "Cause thy hand to ride."

21 ¶ And it came to pass, as they were burying a man, that, behold, they saw the band; and they cast down the man into the sepulchre of Elisha': and as the man came, and touched the bones of Elisha', he revived, and rose up on his feet.

22 ¶ But Chazaël the king of Syria oppressed Israel all the days of Jehoächaz.

23 And the LORD became gracious unto them, and had mercy on them, and turned his regard unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, and he cast them not off from his presence even until now.[a]

24 And Chazaël the king of Syria died: and Ben-hadad his son became king in his stead.

25 And Jehoäsh the son of Jehoächaz took again the cities out of the power of Ben-hadad the son of Chazaël, which he had taken out of the power of Jehoächaz his father in the war. Three times did Joäsh beat him, and he recovered the cities of Israel.

CHAPTER XIV.

1 ¶ In the second year of Joäsh the son of Joächaz the king of Israel became Amazyahu, the son of Joäsh the king of Judah, king.

2 Twenty and five years was he old when he became king, and twenty and nine years did he reign in Jerusalem. And his mother's name was Yeho'addan of Jerusalem.

3 And he did what is right in the eyes of the LORD, yet not like David his father: in accordance with all that Joäsh his father had done, (so) did he.

4 Nevertheless the high-places were not removed: as yet the people sacrificed and burnt incense on the high-places.

5 And it came to pass, when the kingdom was firmly established in his hand, that he slew his servants who had slain the king his father.

6 But the children of the murderers he put not to death: as it is written in the book of the law of Moses, that the LORD commanded, saying, The fathers shall not be put to death for the children, nor shall the children be put to death for the fathers; but every man shall be put to death for his own sin.[b]

7 He it was that smote of Edom in the valley of salt ten thousand men, and seized Sela'[c] in the war, and called its name Yokthe'el until this day.

8 ¶ Then sent Amazyah messengers to Jehoäsh, the son of Jehoächaz the son of Jehu, the king of Israel, saying, Come, let us look one another in the face.[d]

9 And Jehoäsh the king of Israel sent to Amazyahu the king of Judah, saying, The thornbush that was in the Lebanon sent to the cedar that was in the Lebanon, saying, Give thy daughter to my son for wife. And there passed along the wild beasts that were in Lebanon, and trod down the thornbush.

10 Thou hast indeed smitten Edom, and thy heart hath lifted thee up: keep thy glory and stay in thy house; and why wilt thou meddle with misfortune, that thou mayest fall, thou, and Judah with thee?

11 But Amazyahu would not hear. Therefore Jehoäsh the king of Israel went up; and he and Amazyahu the king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah.

12 And Judah was defeated before Israel; and they fled every man to his tents.

13 And Jehoäsh the king of Israel caught Amazyahu the king of Judah, the son of Jehoäsh, the son of Achazyahu, at Beth-Shemesh; and he came to Jerusalem, and made a breach in the wall of Jerusalem from the gate of Ephraim unto the corner-gate, four hundred cubits.

14 And he took all the gold and the silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and the children of the chiefs as hostages, and returned to Samaria.

15 Now the rest of the acts of Jehoäsh which he did, and his mighty deeds, and how he fought with Amazyahu the king of Judah, behold, they are written in the book of the chronicles of the kings of Israel.

16 And Jehoäsh slept with his fathers, and was buried in Samaria with the kings of Israel: and Jerobo'am his son became king in his stead.

17 ¶ And Amazyahu the son of Joäsh the

[a] *i. e.* The time of writing this book.

[b] Deut. xxiv. 16; this proves that the law of Moses was known at that time.

[c] Lit. "the Rock," *i. e.* the city of Petra, Πέτρα, so called by the Greeks, also signifying *rock*.

[d] *i. e.* To fight.

king of Judah lived after the death of Jehoäsh, the son of Jehoächaz the king of Israel, fifteen years.

18 And the rest of the acts of Amazyahu, behold, they are written in the book of the chronicles of the kings of Judah.

19 Now they raised a conspiracy against him in Jerusalem: wherefore he fled to Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 And all the people of Judah took 'Azaryah,[a] who was sixteen years old, and they made him king instead of his father Amazyahu.

22 He it was that built[b] Elath, and brought it back to Judah, after the king[c] slept with his fathers.

23 ¶ In the fifteenth year of Amazyahu the son of Joäsh the king of Judah became Jerobo'am the son of Joäsh the king of Israel king in Samaria, (for) forty and one years.

24 And he did what is evil in the eyes of the LORD: he departed not from all the sins of Jerobo'am the son of Nebat, who induced Israel to sin.

25 He restored[d] the boundary of Israel from the entrance of Chamath unto the sea of the plain; in accordance with the word of of the LORD God of Israel, which he had spoken by means of his servant Jonah the son of Amitthai, the prophet, who was of Gath-chepher.

26 For the LORD saw the affliction of Israel, which was very bitter; that the guarded was no more, and that the fortified was no more, and there was no helper for Israel.

27 And the LORD had not spoken that he would blot out the name of Israel from under the heavens; but he helped them by means of Jerobo'am the son of Joäsh.

28 Now the rest of the acts of Jerobo'am, and all that he did, and his mighty deeds, how he warred, and how he brought back Damascus and Chamath, (which had belonged) to[e] Judah, to Israel, behold, they are written in the book of the chronicles of the kings of Israel.

29 And Jerobo'am slept with his fathers, with the kings of Israel: and Zechariah his son became king in his stead.

CHAPTER XV.

1 ¶ In the twenty and seventh year of Jerobo'am the king of Israel became 'Azaryah, the son of Amazyah[f] king of Judah, king.

2 Sixteen years old was he when he became king, and two and fifty years did he reign in Jerusalem. And his mother's name was Yecholyahu of Jerusalem.

3 And he did what is right in the eyes of the LORD, in accordance with all that Amazyahu his father had done;

4 Nevertheless the high-places were not removed: as yet the people sacrificed and burnt incense on the high-places.

5 And the LORD afflicted the king with leprosy, and he was a leper unto the day of his death, and he dwelt in the leper-house.[g] And Jotham the king's son was over the house, (and) judged the people of the land.

6 And the rest of the acts of 'Azaryahu, and all that he did, behold, they are written in the book of the chronicles of the kings of Judah.

7 And 'Azaryah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son became king in his stead.

8 ¶ In the thirty and eighth year of 'Azaryahu the king of Judah became Zechariah the son of Jerobo'am king over Israel in Samaria (for) six months.

9 And he did what is evil in the eyes of the LORD, as his fathers had done: he departed not from the sins of Jerobo'am the son of Nebat, who induced Israel to sin.

10 And Shallum the son of Yabesh con-

---

[a] Also called *'Uzziyah* or *'Uzziyahu*.

[b] Built, in this verse, simply means restored, or enlarged and fortified.

[c] *i. e.* Amazyahu.

His father recovered the east-Jordanic country from the Syrians; but he the tract extending from Cœlesyria and Damascus to the Dead Sea.

[e] These places belonged to Judah by David's conquest, (2 Sam. viii. 11,) but had been repossessed by the Syrians.

[f] To reconcile the chronology, some suppose an interregnum of eleven years; others, that a part of the reign of 'Azaryah was in his father's lifetime. (See above, verse 22.)

[g] חפשית means, literally, "freedom;" hence the house of freedom, so called, no doubt, because its inmates were relieved from all labour. Jonathan, simply, "and he dwelt outside of Jerusalem," describing the situation of the house more than translating the word. Philippson, "in a secluded house." Eng. ver. "several house." Lit. "the house of seclusion"

spired against him, and smote him before the people, and put him to death, and became king in his stead.

11 And the rest of the acts of Zechariah, behold, they are written in the book of the chronicles of the kings of Israel.

12 This was the word of the LORD which he spoke unto Jehu, saying, Sons of the fourth generation shall sit after thee on the throne of Israel. And so it came to pass.

13 ¶ Shallum the son of Yabesh became king in the nine and thirtieth year of 'Uzziyah the king of Judah; and he reigned for the space of one month in Samaria.

14 Then went up Menachem the son of Gadi from Thirzah, and came to Samaria, and smote Shallum the son of Yabesh in Samaria, and put him to death, and became king in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel.

16 ¶ At that time did Menachem smite Thiphsach, and all that was therein, and its territory from[a] Thirzah; because they opened not to him, he smote it; and all the pregnant women therein he ripped up.

17 ¶ In the nine and thirtieth year of 'Azaryah the king of Judah became Menachem the son of Gadi king over Israel, (for) ten years, in Samaria.

18 And he did what is evil in the eyes of the LORD: he departed not from the sins of Jerobo'am the son of Nebat, who induced Israel to sin, all his days.

19 (Then) came Pul the king of Assyria against the land: and Menachem gave Pul a thousand talents of silver, that his hand[b] might be with him to strengthen the kingdom in his hand.

20 And Menachem exacted[c] the money from all Israel, from all the mighty men of the army, to give to the king of Assyria, fifty shekels of silver from every man; and the king of Assyria then returned and stayed not there in the land.

21 And the rest of the acts of Menachem, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

22 And Menachem slept with his fathers; and Pekachyah his son became king in his stead.

23 ¶ In the fiftieth year of 'Azaryah the king of Judah became Pekachyah the son of Menachem king over Israel in Samaria, (for) two years.

24 And he did what is evil in the eyes of the LORD: he departed not from the sins of Jerobo'am the son of Nebat, who induced Israel to sin.

25 And Pekach the son of Remalyahu, an officer of his, conspired against him, and smote him in Samaria, in the fortress of the king's house, with the aid of Argob and the Aryeh,[d] and with him were fifty men of the children of the Gil'adites: and he put him to death, and became king in his stead.

26 And the rest of the acts of Pekachyah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

27 ¶ In the fifty-second year of 'Azaryah the king of Judah became Pekach the son of Remalyahu king over Israel in Samaria, (for) twenty years.

28 And he did what is evil in the eyes of the LORD: he departed not from the sins of Jerobo'am the son of Nebat, who induced Israel to sin.

29 In the days of Pekach the king of Israel came Tiglath-pilesser the king of Assyria, and took 'Iyon, and Abel-beth-ma'achah, and Yanoäch, and Kedesh, and Chazor, and Gil'ad, and Galilee, all the land of Naphtali, and led them[e] away as exiles to Assyria.

30 And Hoshea' the son of Elah made a conspiracy against Pekach the son of Remalyahu, and smote him, and put him to death, and became king in his stead, in the twentieth year of Jotham the son of 'Uzziyah.

31 And the rest of the acts of Pekach, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

---

[a] Meaning, "setting out from Thirzah." Znnz, after Ralbag, "its boundaries toward Thirzah." Redak thinks that Thiphsach was outside of Palestine, (see 1 Kings v. 4;) while others again suppose it to have been a place in Palestine not mentioned elsewhere.

[b] *i. e.* To assist him against any revolt of the people.

[c] Heb. "caused to come forth."

[d] After Redak and Ralbag, who take Argob and Aryeh for two brave men who joined Pekach. *The* Aryeh would denote that it was a name given him for his bravery, as *the lion-hearted*.

[e] *i. e.* The inhabitants of the towns and districts.

32 ¶ In the second year of Pekach the son of Remalyahu the king of Israel became Jotham, the son of 'Uzziyah the king of Judah, king.

33 Five and twenty years old was he when he became king, and sixteen years did he reign in Jerusalem. And his mother's name was Yerusha, the daughter of Zadok.

34 And he did what is right in the eyes of the LORD: in accordance with all that 'Uzziyahu his father had done, (so) did he.

35 Nevertheless, the high-places were not removed: as yet the people sacrificed and burnt incense on the high-places. He it was that built the upper gate of the house of the LORD.

36 Now the rest of the acts of Jotham, and all that he did, behold, they are written in the book of the chronicles of the kings of Judah.

37 ¶ In those days began the LORD to send against Judah Rezin the king of Syria, and Pekach the son of Remalyahu.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Achaz his son became king in his stead.

CHAPTER XVI.

1 ¶ In the seventeenth year of Pekach the son of Remalyahu, became Achaz, the son of Jotham the king of Judah, king.

2 Twenty years old was Achaz when he became king, and sixteen years did he reign in Jerusalem; and he did not what is right in the eyes of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, and even his son he caused to pass through the fire, after the abominable acts of the nations whom the LORD had driven out from before the children of Israel.

4 And he sacrificed and burnt incense on the high-places, and on the hills, and under every green tree.

5 Then came up Rezin the king of Syria and Pekach the son of Remalyahu the king of Israel to Jerusalem to war: and they besieged Achaz, but were not able to make an attack.[a]

6 ¶ At that time did Rezin the king of Syria bring Elath back to Syria, and drove the Jews[b] from Eloth: and the Edomeans[c] came to Elath and dwelt there, even until this day.

7 And Achaz then sent messengers to Tiglath-pilesser[d] the king of Assyria, saying, Thy servant and thy son am I: come up, and help me out of the hand of the king of Syria, and out of the hand of the king of Israel, who rise up against me.

8 And Achaz took the silver and the gold that were found in the house of the LORD, and in the treasures of the king's house, and sent (the same) to the king of Assyria as a bribe.

9 And the king of Assyria hearkened unto him; and the king of Assyria went up against Damascus, and captured it, and led (the people of) it away captive to Kir, and Rezin did he put to death.

10 And King Achaz went to meet Tiglath-pilesser the king of Assyria to Damascus,[e] and he saw the altar that was at Damascus: and king Achaz then sent to Uriyah the priest the form of the altar, and its pattern, after all its workmanship.

11 And Uriyah the priest built the altar; in accordance with all that king Achaz had sent from Damascus, so did Uriyah the priest make it against the arrival of king Achaz from Damascus.

12 And when the king came from Damascus, the king saw the altar; and the king approached to the altar and offered thereon.

13 And he burnt his burnt-offering and his meat-offering, and poured out his drink-offering, and sprinkled the blood of his peace offerings[f] upon the altar.

14 And as respecteth the copper altar which was before the LORD, he moved it back from the forefront of the house, from between the altar[g] and the house of the LORD, and set it on the side of the altar to the north.

15 And king Achaz commanded Uriyah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the king's burnt-offering, and his meat-offering, with the burnt-offering

[a] *i. e.* Capture the city, lit. "to fight."

[b] This is the first time the word *Yehudim*, Jews, occurs in the Bible.

[c] The Ketib is *Aromim*, *i. e.* Syrians.

[d] In Hebrew, the name is spelled here *Plesser*.

[e] The name is spelled here *Dammesseḳ* instead of *Dam meseḳ*.

[f] Heb. "the peace-offerings which were his."

[g] *i. e.* The new altar.

of all the people of the land, and their meat-offering, and their drink-offerings; and all the blood of the burnt-offering, and all the blood of the sacrifices shalt thou sprinkle on it; and the copper altar shall be for me to visit occasionally.[a]

16 And Uriyah the priest did in accordance with all that king Achaz had commanded.

17 And king Achaz cut off the borders of the bases, and removed the lavers from off them; and the sea he took down from off the copper oxen that were under it, and placed it upon a pavement of stones.

18 And the covered passage for the sabbath that they had built on the house, and the outer king's entrance, turned he from the house of the LORD, on account[b] of the king of Assyria.

19 Now the rest of the acts of Achaz which he did, behold, they are written in the book of the chronicles of the kings of Judah.

20 And Achaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah[c] his son became king in his stead.

CHAPTER XVII.

1 ¶ In the twelfth year of Achaz the king of Judah became Hoshea' the son of Elah king in Samaria over Israel, (for) nine years.[d]

2 And he did what is evil in the eyes of the LORD, but not like the kings of Israel that were before him.

3 Against him came up Shalmanesser the king of Assyria; and Hoshea' became his servant, and rendered him tribute.

4 And the king of Assyria discovered a conspiracy on Hoshea'; for he had sent messengers to So the king of Egypt, and had raised no tribute for the king of Assyria, as (before) year by year; and the king of Assyria made him prisoner, and shut him up in a prison-house.

5 And the king of Assyria came up over all the land, and went up to Samaria, and besieged it three years.

6 In the ninth year of Hoshea' did the king of Assyria capture Samaria, and he led Israel away as exiles into Assyria, and settled them in Chalach and in Chabor[e] by the river of Gozan, and in the cities of Media.

7 ¶ This took place, because the children of Israel had sinned against the LORD their God, who had brought them up out of the land of Egypt, from under the hand of Pharaoh the king of Egypt, and had feared other gods,

8 And had walked in the customs of the nations whom the LORD had driven out from before the children of Israel, and in those of the kings of Israel, which they had made.

9 And (because) the children of Israel had secretly done things that are not right against the LORD their God, and had built themselves high-places in all their cities, from the tower of the watchmen up to fortified cities;

10 And had set themselves up statues and groves on every high hill, and under every green tree;

11 And had burnt there incense on all the high-places, like the nations that the LORD had led away exiles before them; and wrought wicked things to provoke the LORD to anger;

12 And had served the idols, whereof the LORD had said unto them, Ye shall not do this thing.

13 The LORD had indeed warned Israel and Judah, by means of all the prophets, all the seërs, saying, Turn ye back from your evil ways, and keep my commandments (and) my statutes, in accordance with all the law which I commanded your fathers, and which I have sent to you by means of my servants the prophets.

14 But they would not hear, and hardened their neck, like the neck of their fathers, who had not believed in the LORD their God;

15 And they despised his statutes, and his covenant which he had made with their fathers, and his testimonies[f] which he had en-

[a] Rashi. Lit. "to seek," "to visit," "to inquire." Philippson, "but to seek the brazen altar shall depend on my will."

[b] As some suggest, Achaz made all the various changes, the object and manner of which are not clearly understood, to please the Assyrians, to render his worship like theirs; or for the purpose of personal security in the palace.

[c] Correctly, *Chiskiyahu*

[d] Some reconcile the chronology, by supposing that Hoshea', after the murder of Pekach, was only governor under Tiglath-Pilesser for about ten years.

[e] Herxheimer, "on the Chabor," stating it to be a river in Assyria east of the Tigris.

[f] Philippson, "and his warning with which he had warned them."

trusted to them; and they followed after what is vanity, and became vain, and followed after the nations that were round about them, concerning whom the LORD had charged them, not to do like them.

16 And they forsook all the commandments of the LORD their God, and made themselves molten images, two calves, and made a grove, and bowed down to all the host of the heavens, and served Ba'al;

17 And they caused their sons and their daughters to pass through the fire, and used divinations and enchantments, and sold themselves to do what is evil in the eyes of the LORD, to provoke him to anger.

18 Therefore became the LORD very angry with Israel, and he removed them from his presence: there was none left but the tribe of Judah alone.

19 Also Judah kept not the commandments of the LORD their God, but walked in the customs of Israel which they had made.

20 Therefore did the LORD reject all the seed of Israel, and he afflicted them, and gave them up into the hand of spoilers, until that he had cast them out of his presence.

21 For Israel had torn themselves from the house of David, and they made Jerobo'am the son of Nebat king: and Jerobo'am misled Israel from following the LORD, and caused them to commit a great sin;

22 And the children of Israel walked in all the sins of Jerobo'am which he did; they departed not therefrom.

23 Until that the LORD removed Israel out of his presence, as he had spoken by means of all his servants the prophets; and Israel was led away as exiles out of their own land to Assyria even until this day.

24 ¶ And the king of Assyria brought (men) from Babylon, and from Cuthah, and from 'Avva, and from Chamath, and from Sepharvayim, and settled them in the cities of Samaria in the room of the children of Israel: and they took possession of Samaria, and dwelt in its cities.

25 And it happened at the beginning of their dwelling there, that they feared not the LORD; wherefore the LORD sent among them lions, which slew some of them.

26 And they said to the king of Assyria, as followeth, The nations that thou hast led away, and settled in the cities of Samaria, know not the manner of the God of the land; wherefore he hath sent among them lions, and, behold, they are slaying them, since they know not the manner of the God of the land.

27 Then commanded the king of Assyria, saying, Carry thither one of the priests whom ye led away from there; and let them[a] go and dwell there, and let him teach them the manner of the God of the land.

28 And there came one of the priests whom they had led away as exiles from Samaria, and dwelt in Beth-el; and he taught them how they should fear the LORD.

29 Yet they made, every nation, their own gods; and they put them in the houses of the high-places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succothbenoth, and the men of Cuth made Neregal, and the men of Chamath made Ashima.

31 And the 'Avvites made Nibchaz and Tharthak, and the Sepharvites burnt their children in fire to 'Adrammelech and 'Anammelech, the gods of Sepharvayim.

32 And they feared (also) the LORD; and they made unto themselves of the lowest[b] of them priests of the high-places, and these sacrificed for them in the houses of the high-places.

33 The LORD did they fear, and their own gods did they serve, after the manner of the nations whence they had been led away.

34 Even until this day do they act after the former manners: they fear not the LORD, neither do they act after their own customs, and after their manner, nor after the law and after the commandment which the LORD commanded the children of Jacob, whose name he styled Israel;

35 With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves down to them, nor serve them, nor sacrifice to them;

36 But the LORD, who hath brought you up out of the land of Egypt with great might and with an outstretched arm, him alone shall ye

[a] This means, probably, the followers of the priest, as no doubt it required more than one to teach so many.

[b] Philippson renders, "from their whole mass," as in 1 Kings xii. 31.

fear, and to him shall ye bow yourselves down, and to him shall ye sacrifice;

37 And the statutes, and the ordinances, and the law, and the commandment, which he hath written for you, shall ye observe to do for all time; and ye shall not fear other gods.

38 And the covenant that I have made with you shall ye not forget; and ye shall not fear other gods.

39 But the LORD your God shall ye fear; and he will deliver you out of the hand of all your enemies.

40 Nevertheless they have not hearkened, but they act after their former manner.

41 So were these nations, while they feared the LORD, also serving their graven images; and both their children and their children's children do until this day as their fathers have done.[a]

CHAPTER XVIII.

1 ¶ And it came to pass in the third year of Hoshea' the son of Elah the king of Israel, that Hezekiah, the son of Achaz the king of Judah, became king.

2 Twenty and five years old was he when he became king, and twenty and nine years did he reign in Jerusalem; and his mother's name was Abi, the daughter of Zechariah.

3 And he did what is right in the eyes of the LORD, in accordance with all that David his father had done.

4 He it was that removed the high-places, and broke the statues, and cut down the groves, and stamped in pieces the copper serpent that Moses had made; for unto those days were the children of Israel burning incense to it: and he called it Nechushtan.[b]

5 In the LORD the God of Israel did he trust; and after him there was not his like among all the kings of Judah, nor among those that were before him.

6 And he adhered to the LORD, and turned not away from following him; but he kept his commandments, which the LORD had commanded Moses.

7 And the LORD was with him; whithersoever he went forth he prospered: and he rebelled against the king of Assyria, and served him not.

8 He it was that smote the Philistines, as far as Gazzah, and its territory, from the tower of the watchmen up to the fortified city.

9 ¶ And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea' the son of Elah the king of Israel, that Shalmanesser the king of Assyria came up against Samaria, and besieged it.

10 And they captured it at the end of three years,—in the sixth year of Hezekiah, that is the ninth year of Hoshea' the king of Israel, was Samaria captured.

11 And the king of Assyria led away Israel as exiles unto Assyria, and transported them to Chalach and to Chabor, by the river of Gozan, and to the cities of Media;

12 Because they had not obeyed the voice of the LORD their God, but had transgressed his covenant, all that Moses the servant of the LORD had commanded; and had not obeyed, nor done accordingly.

13 ¶ And in the fourteenth year of king Hezekiah did Sennacherib[c] the king of Assyria come up against all the fortified cities of Judah, and seized on them.

14 And Hezekiah the king of Judah sent to the king of Assyria to Lachish, saying, I have sinned; retire from me: what thou wilt impose on me will I bear. And the king of Assyria exacted from Hezekiah the king of Judah three hundred talents of silver and thirty talents of gold.

15 And Hezekiah gave up all the silver that was found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off (the gold from) the doors of the temple of the LORD, and from the door-sills which Hezekiah the king of Judah had overlaid, and gave the same to the king of Assyria.

17 ¶ And the king of Assyria sent Thar-than and Rab-sariss and Rabshakeh from Lachish to king Hezekiah with a strong army against Jerusalem. And they went up and came to Jerusalem; and when they were

[a] Herxheimer comments, "from the exile of the ten tribes till that of Babylon," when no doubt this book was written.

[b] Rashi and others suppose that Hezekiah called it so, signifying, "it is but a piece of copper;" but Zunz and others translate, "and people called," &c., *i. e.* the name under which it was worshipped.

[c] Correctly, *Sancherib*.

come up, they came and halted by the aqueduct of the upper pool, which is on the highway of the washer's field.[a]

18 And they called for the king, when there came out to them Elyakim the son of Chilkiyahu, who was superintendent over the house, and Shebnah the scribe, and Yoäch the son of Assaph the recorder.

19 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus hath said the great king, the king of Assyria, What confidence is this wherewith thou hast trusted?

20 Thou saidst, but[b] it was only a word uttered with the lips, (I have) counsel and strength for the war. Now on whom didst thou trust, that thou rebelledst against me?

21 Now, behold, thou trustedst upon you cracked reed-staff, upon Egypt, which, if a man lean on it, will enter into his hand, and pierce it: so is Pharaoh the king of Egypt unto all that trust on him.

22 But if ye should say unto me, In the LORD our God have we trusted: is he not the one whose high-places and whose altars Hezekiah hath removed, when he said to Judah and to Jerusalem, Before this altar shall ye prostrate yourselves in Jerusalem?

23 And now, I pray thee, enter into a contest with my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn back the face of a single chieftain among the least of my master's servants, while thou hast put thy trust on Egypt for chariots and for horsemen?

25 Now am I come up without the LORD ('s will) against this place to destroy it? The LORD hath said to me, Go up against this land, and destroy it.

26 Then said Elyakim the son of Chilkiyahu, and Shebnah, and Yoäch, unto Rabshakeh, Speak, we pray thee, to thy servants in the Syrian language; for we understand it: and speak not with us in the Jewish language before the ears of the people that are on the wall.

27 But Rabshakeh said unto them, Hath my master then sent me to thy master, and to thee, to speak these words? is it not rather to the men who sit on the wall, that they may eat their own excrement, and drink their own urine with you?

28 Then stood Rabshakeh up and called out with a loud voice in the Jewish language, and spoke, and said, Hear ye the word of the great king, the king of Assyria:

29 Thus hath said the king, Let not Hezekiah deceive you; for he will not be able to deliver you out of his hand;

30 Neither let Hezekiah induce you to trust in the LORD, saying, The LORD will surely deliver us, and this city will not be given up into the hand of the king of Assyria:

31 Hearken not to Hezekiah; for thus hath said the king of Assyria, Make a treaty of peace with me, and come out to me, and eat ye every man of his own vine, and every man of his fig-tree, and drink ye every man the waters of his cistern;

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive trees, and of honey, that ye may live, and not die; and hearken not unto Hezekiah; for[c] he will mislead you, saying, The LORD will deliver us.

33 Have the gods of the nations delivered in anywise each his land out of the hand of the king of Assyria?

34 Where are the gods of Chamath, and of Arpad? where are the gods of Sepharvayim, Hena', and 'Ivvah? have they[d] then delivered Samaria out of my hand?

35 Who are they among all the gods of the countries, that have delivered their country out of my hand, that the LORD should deliver Jerusalem out of my hand?

36 But the people remained silent, and answered him not a word; for it was the king's command, saying, Ye shall not answer him.

37 Then came Elyakim the son of Chilkiyah, who was superintendent over the house, and Shebnah the scribe, and Yoäch the son of Assaph the recorder, to Hezekiah with their clothes rent; and they told unto him the words of Rabshakeh.

---

[a] Others, "fuller's field."

[b] Rashi comments, "Thou hast said till now, I will not serve the king of Assyria; but this was mere boasting while he came not from his place; but now it requires counsel and strength for the war." Zunz, "Meanest thou, that only a word of the lips is counsel," &c.

[c] Others, "when he wishes to persuade," &c.

[d] *i. e.* The gods of Samaria. כי is here given with *then*.

CHAPTER XIX.

1 And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Elyakim, who was superintendent over the house, and Shebnah the scribe, and the elders of the priests, covered with sackcloth, to Isaiah[a] the prophet the son of Amoz.

3 And they said unto him, Thus hath said Hezekiah, A day of trouble, and of rebuke, and derision is this day; for the children are come to the birth, and there is not strength to bring forth.

4 Perhaps the LORD thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to blaspheme the living God; and who hath reproached with the words which the LORD thy God hath heard: wherefore lift up a prayer in behalf of the remnant that is still found here.

5 And the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say to your master, Thus hath said the LORD, Be not afraid because of the words which thou hast heard, with which the boys of the king of Assyria have blasphemed me.

7 Behold, I will put an (other) spirit in him, that when he will hear a rumour, he shall return to his own land; and I will cause him to fall by the sword in his own land.

8 And Rabshakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he was departed from Lachish.

9 And he heard it said of Thirhakah the king of Ethiopia, Behold, he is come out to fight with thee; and he again sent messengers unto Hezekiah, saying,

10 Thus shall ye say to Hezekiah the king of Judah, as followeth, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given up into the hand of the king of Assyria.

11 Behold, thou thyself hast heard what the kings of Assyria have done to all the lands, by destroying them utterly: and thou alone shouldst be delivered?

12 Have the gods of the nations which my fathers destroyed delivered them; as Gozan, and Charan, and Rezeph, and the children of 'Eden, who were in Thelassar?

13 Where is the king of Chamath, and the king of Arpad, and the king of the city of Sepharvayim, of Hena', and 'Ivvah?

14 And Hezekiah took the letters out of the hand of the messengers, and read them: and Hezekiah went up into the house of the LORD, and spread them out before the LORD.

15 ¶ And Hezekiah prayed before the LORD, and said, O LORD God of Israel, who dwellest between the cherubims, thou art the (true) God, thou alone, for all the kingdoms of the earth; for it is thou who hast made the heavens and the earth.

16 Bend down, O LORD, thy ear, and hear! open, O LORD, thy eyes, and see! and hear the words of Sennacherib, that[c] which he hath sent to blaspheme the living God.

17 Truly, LORD, the kings of Assyria have devastated the nations and their land,

18 And they have placed their gods into the fire; for they are no gods, but the work of man's hands, wood and stone: and these have they destroyed.

19 And now, O LORD our God, save us, I beseech thee, out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, thou alone.[d]

20 ¶ Then sent Isaiah the son of Amoz to Hezekiah, saying, Thus hath said the LORD the God of Israel, What thou hast prayed to me concerning Sennacherib the king of Assyria have I heard.

21 This is the word that the LORD hath spoken over him: She despiseth thee, she laugheth thee to scorn, the virgin daughter of Zion; behind thee shaketh her head the daughter of Jerusalem.

22 Whom hast thou blasphemed, and (whom) hast thou scorned? and against whom hast thou raised thy voice, and lifted up thy eyes on high? against the Holy One of Israel.

23 By thy messengers thou hast blasphemed the Lord, and hast said, With the multitude

[a] Correctly, *Yesha'yahu*.
[b] Philippson, "he returned, but sent messengers."
[c] Others refer שלחו to the messenger, and translate "who hath sent him."
[d] Philippson, "that thou, LORD, art God alone."

of my chariots am I indeed come up to the height of the mountains, to the sides of Lebanon, and I will cut down its tall cedars, the choice of its fir-trees: and I will enter[a] into the lodgings on its summit, the forest of its fruitful soil.

24 I have dug and drunk strange[b] waters, and I will dry up with the sole of my feet all the streams[c] of besieged places.[d]

25 Hadst[e] thou not heard that in distant[f] ages I had prepared this? in the times of antiquity when I formed it? now have I brought it along, and it came to pass, to desolate into ruinous heaps fortified cities.

26 And thus their inhabitants were short of power, they were dismayed and confounded; they were as the herbs of the field, and as the green grass; as the moss on the housetops, and as corn blasted before the ear appeareth.

27 But thy abiding and thy going out and thy coming in do I know, and thy raging against me.

28 Because of thy raging against me and thy tumult that is come up into my ears, will I put my hook in thy nose, and my bridle between thy lips; and I will cause thee to turn back on the way by which thou camest.

29 And this shall be unto thee[g] the sign, Ye shall eat this year what groweth of itself, and in the second year what springeth up after the same; and in the third year sow and reap, and plant vineyards, and eat their fruit.

30 And the remnant of the house of Judah that is escaped shall yet again strike root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and that which escapeth out of mount Zion: the zeal of the LORD of hosts will do this.

32 ¶ Therefore thus hath said the LORD concerning the king of Assyria, He shall not come into this city, and he shall not shoot an arrow thereon, nor come before it with shield, nor cast up against it an embankment.

33 On the way by which he came, by the same shall he return, and into this city shall he not come, saith the LORD.

34 And I will shield this city, to save it, for my own sake, and for the sake of David my servant.

35 ¶ And it came to pass, on the same night, that an angel of the LORD went out and smote in the camp of the Assyrians one hundred eighty and five thousand men: and when people arose early in the morning, behold, they were all dead corpses.

36 And Sennacherib the king of Assyria then departed, and went and returned, and dwelt at Nineveh.

37 And it came to pass, as he was prostrating himself in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Ararat. And Essar-chaddon his son became king in his stead.

CHAPTER XX.

1 ¶ In those days Hezekiah fell sick unto death; and there came to him Isaiah the son of Amoz the prophet, and said unto him, Thus hath said the LORD, Give thy charge to thy house;[h] for thou shalt die, and not live.[i]

2 Then did he turn his face to the wall, and prayed unto the LORD, saying,

3 I beseech, thee, O LORD, remember now that I have walked before thee in truth, and with an undivided heart, and have done what is good in thy eyes. And Hezekiah wept aloud.[k]

4 ¶ And it came to pass, before Isaiah was gone out into the middle court, that the word of the LORD came to him, saying,

5 Return, and say to Hezekiah the ruler

[a] Zunz and Arnheim, "now I penetrate to its utmost dwelling, in its thick forest." Rashi and other Rabbins take "the mountains" for the temple mount, "Lebanon" for the temple, and translate the last clause, "the fatness of its land, and the beauty of its glory."

[b] I have conquered strange countries, and marched through the driest places, in which I have dug wells for my army.

[c] My infantry have been so numerous, that they alone have been sufficient to dry up all the rivers of besieged places, either by drinking them, or diverting their course into other channels.

[d] After Rashi. Others, "of Mazor" or "Egypt." Jonathan, "deep rivers."

[e] Here recommence God's words to Sennacherib.

[f] Rashi, after Massorah, "Hadst thou not heard afar off what I had decreed?"

[g] Hezekiah.

[h] *i. e.* "Make thy will," which was the more necessary, as he had at that time no children.

[i] Philippson and others, "not recover,"

[k] Heb. "with a great weeping."

of my people, Thus hath said the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will heal thee: on the third day shalt thou go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and out of the hand of the king of Assyria will I deliver[a] thee and this city; and I will shield this city for my own sake, and for the sake of David my servant.

7 And Isaiah said, Fetch a lump of figs. And they fetched and laid it on the inflammation,[b] and he recovered.

8 And Hezekiah said unto Isaiah, What sign shall there be that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This shall be unto thee the sign from the LORD, that the LORD will do the thing that he hath spoken: Shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah said, It is a light thing for the shadow to go forward ten degrees: no; but let the shadow return backward ten degrees.

11 And Isaiah the prophet called unto the LORD; and he caused the shadow to return, by the degrees which the (sun) was gone down on the dial of Achaz, backward, ten degrees.

12 ¶ And at that time sent Berodach-baladan, the son of Baladan, the king of Babylon, letters and a present unto Hezekiah; for he had heard that Hezekiah had been sick.

13 And Hezekiah listened unto them, and showed them the whole of his treasure-house,[c] the silver, and the gold, and the spices, and the precious oil, and the whole of his armour-house, and all that was found in his treasures: there was nothing that Hezekiah showed them not, in his house and in all his dominion.

14 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What did these men say? and whence did they come unto thee? And Hezekiah said, From a far off country are they come, from Babylon.

15 And he said, What did they see in thy house? And Hezekiah answered, All that is in my house have they seen: there was nothing that I did not show them in my treasures.

16 ¶ And Isaiah said unto Hezekiah, Hear the word of the LORD,

17 Behold, days are coming, when all that is in thy house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

18 And of thy sons that will issue from thee, whom thou wilt beget, shall they take; and they shall be court-servants in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken. And he said, Is it not so, if there be peace and stability[d] in my days?

20 And the rest of the acts of Hezekiah, and all his mighty deeds, and how he made the pool, and the aqueduct, and brought the water into the city, behold, they are written in the book of the chronicles of the kings of Judah.

21 And Hezekiah slept with his fathers: and Menasseh his son became king in his stead.

CHAPTER XXI.

1 ¶ Twelve years old was Menasseh when he became king, and fifty and five years did he reign in Jerusalem. And his mother's name was Chephzi-bah.

2 And he did what is evil in the eyes of the LORD, after the abominable acts of the nations whom the LORD had driven out before the children of Israel.

3 And he built up again the high-places which Hezekiah his father had destroyed; and he reared up altars for Ba'al, and made a grove,[e] as Achab the king of Israel had done; and he bowed down to all the host of heaven, and served them.

4 And he built altars in the house of the LORD, of which the LORD had said, In Jerusalem will I put my name.

5 And he built altars for all the host of

[a] *i. e.* He shall not return after the event noted above, xix. 35.

[b] Perhaps the bubos common in the plague, by which some suppose that the Assyrian army was so suddenly destroyed, and which afterward or at the same time attacked the king of Judah. The angel was thus a natural agent, not rare in the East; tho' the wonder was equally great.

[c] Rashi renders נכתו as in Gen. xxxvii. 25, with "spices."

[d] Others, literally, "truth."

[e] Philippson, "an Astarte." Zunz, "an Asherah"

heaven in the two courts of the house of the LORD.

6 And he caused his son to pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much that is evil in the eyes of the LORD, to provoke him to anger.

7 And he set a hewn image of the Asherah that he had made in the house, of which the LORD had said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:

8 And I will not cause any more the foot of Israel to move out of the land which I gave their fathers; only if they will observe to act in accordance with all that I have commanded them, and in accordance with all the law that my servant Moses commanded them.

9 But they hearkened not: and Menasseh seduced them to do what is evil more than the nations whom the LORD had destroyed before the children of Israel.

10 ¶ And the LORD spoke by means of his servants the prophets, saying,

11 Forasmuch as Menasseh the king of Judah hath done these abominations, having done wickedly more than all that the Emorites had done, who were before him, and hath induced Judah also to sin with his idols:

12 ¶ Therefore thus hath said the LORD the God of Israel, Behold, I will bring evil upon Jerusalem and Judah, at which both the ears of every one that heareth it shall tingle.

13 And I will stretch over Jerusalem the measure-line[a] of Samaria, and the plummet of the house of Achab: and I will wipe off Jerusalem as one wipeth off a dish, wiping it, and turning it on its face.

14 And I will forsake the remnant of my inheritance, and give them up into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Forasmuch as they have done what is evil in my eyes, and have been provoking me to anger, from the day that their fathers came forth out of Egypt, even until this day.

16 And also innocent blood did Menasseh shed in very great abundance, till he had filled (therewith) Jerusalem from one end to another; beside his sin wherewith he induced Judah to sin, to do what is evil in the eyes of the LORD.

17 Now the rest of the acts of Menasseh, and all that he did, and his sin that he committed, behold, they are written in the book of the chronicles of the kings of Judah.

18 And Menasseh slept with his fathers, and was buried in the garden of his own house, in the garden of 'Uzza[b]: and Amon his son became king in his stead.

19 ¶ Twenty and two years old was Amon when he became king, and two years did he reign in Jerusalem. And his mother's name was Meshullemeth, the daughter of Charuz of Yotbah.

20 And he did what is evil in the eyes of the LORD, as his father Menasseh had done.

21 And he walked in all the way that his father had walked in, and served the idols that his father had served, and bowed himself down to them;

22 And he forsook the LORD the God of his fathers, and walked not in the way of the LORD.

23 And the servants of Amon conspired against him, and put the king to death in his own house.

24 And the people of the land slew all those that had conspired against king Amon; and the people of the land made Josiah[c] his son king in his stead.

25 Now the rest of the acts of Amon which he did, behold, they are written in the book of the chronicles of the kings of Judah.

26 And they buried him in his sepulchre in the garden of 'Uzza: and Josiah his son became king in his stead.

CHAPTER XXII.

1 ¶ Eight years old was Josiah when he became king, and thirty and one years did he reign in Jerusalem. And his mother's name was Yedidah, the daughter of 'Adayah of Bozkath.

2 And he did what is right in the eyes of the LORD, and walked in all the way of David his father, and turned not aside to the right or to the left.

[a] Meaning, the same measure of justice which overwhelmed Samaria should be meted out to Jerusalem.

[b] *i. e.* Not in the sepulchre of the ancient kings

[c] Correctly, *Yoshiyahu.*

3 ¶ And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azalyahu, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to Chilkiyahu the high-priest, that he may collect[a] up all the money which is brought into the house of the LORD, which the door-keepers have gathered from the people:

5 And let them deliver it into the hand of those who overlook the workmen, that have been appointed as overseers of the house of the LORD; and let them give it to those who do the work who are in the house of the LORD, to repair the breaches of the house;

6 Unto the carpenters, and the builders, and the masons, and to buy timber and hewn stones to repair the house.

7 Nevertheless shall there be no reckoning made with them for the money that is delivered into their hand, because they deal faithfully.

8 And Chilkiyahu the high-priest said unto Shaphan the scribe, A book of the law have I found in the house of the LORD. And Chilkiyah gave the book to Shaphan,[b] and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have taken out all the money that was found in the house, and have delivered it into the hand of those who overlook the workmen, that have been appointed overseers of the house of the LORD.

10 And Shaphan the scribe also told the king, saying, A book hath Chilkiyahu the priest given me. And Shaphan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Chilkiyah the priest, and Achikam the son of Shaphan, and 'Achbor the son of Michayah, and Shaphan the scribe, and 'Assahyah a servant of the king's, saying,

13 Go ye, inquire of the LORD in my behalf, and in behalf of the people, and in behalf of all Judah, concerning the words of this book that hath been found; for great is the wrath of the LORD that hath been kindled against us, because our fathers did not hearken unto the words of this book, to do in accordance with all that is prescribed concerning us.

14 And Chilkiyahu the priest, and Achikam, and 'Achbor, and Shaphan, and 'Assahyah, went unto Chuldah the prophetess, the wife of Shallum the son of Tikvah the son of Charchass, the keeper of the wardrobe;[c] (now she dwelt in Jerusalem in the suburb;)[d] and they spoke unto her.

15 And she said unto them, Thus hath said the LORD the God of Israel, Say unto the man that hath sent you to me,

16 Thus hath said the LORD, Behold, I will bring evil upon this place, and upon its inhabitants, all the words of the book which the king of Judah hath read;

17 Because they have forsaken me, and have burnt incense unto other gods, in order to provoke me to anger with all the works of their hands: therefore is my wrath kindled against this place, and shall not be quenched.

18 But with respect to the king of Judah who sendeth you to inquire of the LORD, thus shall ye say to him, Thus hath said the LORD the God of Israel, Concerning the words which thou hast heard;

19 Because thy heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I had spoken against this place, and against its inhabitants, that they should become an astonishment and a curse, and hast rent thy clothes, and wept before me: I also have heard it, saith the LORD.

20 Therefore, behold, I will gather thee unto thy fathers, and thou shalt be gathered unto thy graves in peace; and thy eyes shall not look on all the evil which I am bringing over this place. And they brought the king word again.

---

[a] Philippson, "shall pay out."

[b] It is possible enough, that during the long reign of Menasseh, the books of the law had become scarce, at least among the courtiers and priests; or it may have been the autograph of Moses which Chilkiyahu had discovered. It is absurd to suppose that it was then first composed; as the whole history of Israel proves that its *contents* were at least traditionally known.

[c] Heb. "garments."

[d] Rashi, "outside the first wall, and between it and the second." Jonathan, "college." Zunz, "in the second quarter of the city."

CHAPTER XXIII.

1 And the king sent, and they gathered unto him all the elders of Judah and Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, from the small to the great: and he read before their ears all the words of the book of the covenant which had been found in the house of the LORD.

3 And the king stood upon the stand, and he made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies and his statutes with all (their) heart and all (their) soul, to maintain the words of this covenant that are written in this book. And all the people entered into the covenant.

4 And the king commanded Chilkiyahu the high-priest, and the priests of the second order, and the door-keepers, to carry forth out of the temple of the LORD all the vessels that had been made for Ba'al, and for the Asherah, and for all the host of heaven: and they[a] burnt them without Jerusalem in the fields of Kidron, and carried their ashes unto Beth-el.

5 And he put down[b] the idolatrous priests, whom the kings of Judah had appointed that they might burn incense on the high-places in the cities of Judah, and in the places round about Jerusalem; those also that burnt incense unto Ba'al, to the sun, and to the moon, and to the planets,[c] and to all the host of heaven.

6 And he brought out the Asherah from the house of the LORD, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and ground it small to powder, and cast its powder upon the graves of the children of the people.

7 And he pulled down the houses of the sodomites,[d] that were by[e] the house of the LORD, where the women wove hangings for the Asherah.

8 And he brought all the priests out of the cities of Judah, and defiled the high-places where the priests had burnt incense, from Geba' to Beër-sheba', and he pulled down the high-places of the gates that were at the entrance of the gate of Joshua the governor of the city, which were on a man's left at the gate of the city.

9 Nevertheless the priests of the high-places came not up to the altar of the LORD in Jerusalem; but they ate unleavened bread in the midst of their brethren.

10 And he defiled the Thopheth, which was in the valley Ben-hinnom, so that no man should cause his son or his daughter to pass through the fire to Molech.

11 And he put down the horses that the kings of Judah had dedicated to the sun, from the entrance of the house of the LORD,[f] by the chamber of Nethan-melech the chamberlain, who was over the suburbs; and the chariots of the sun he burnt with fire.

12 And the altars that were on the roof of the upper-chamber of Achaz, which the kings of Judah had made, and the altars which Menassch had made in the two courts of the house of the LORD, did the king pull down, and tore them away from there, and cast their dust into the brook Kidron.

13 And the high-places that were before Jerusalem, which were to the right of the mount of destruction,[g] which Solomon the king of Israel had built for 'Ashtoreth the abomination of the Zidonians, and for Kemosh the abomination of the Moäbites, and for Milcom the abomination of the children of 'Ammon, did the king defile.

14 And he broke in pieces the standing images, and cut down the Asherah-groves, and filled their places with the bones of men.

15 So also the altar that was at Beth-el, the high-place which Jerobo'am the son of Nebat, who induced Israel to sin, had made, —also that altar and the high-place did he

---

[a] Heb. "he," *i. e.* any one that did the act spoken of; the indefinite "they" in English, "man" in German, and "on" in French.

[b] Heb. "caused to cease."

[c] Others, "the constellations of the zodiac."

[d] As elsewhere, idolatry had caused demoralization.

[e] Zunz and others, "in."

[f] Zunz and Arnheim, "And he prevented the horses which the kings of Judah had dedicated to the sun, from coming into the house of the LORD, (and put them) into the cell of Nethan-melech," &c.

[g] *i. e.* The Mount of Olives; so called here in disgrace for the idols worshipped there. (See note to 2 Sam xi. 21.)

pull down; and he burnt the high-place, ground it small to powder, and burnt then the Asherah.

16 And Josiah turned about, and beheld the graves that were there in the mount, and he sent, and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who had proclaimed these events.

17 Then said he, What kind of monument is that which I see? And the men of the city said to him, It is the grave of the man of God, who came from Judah, and proclaimed these things which thou hast done against the altar of Beth-el.

18 And he said, Let him rest: no man shall disturb his bones. So they saved his bones, with the bones of the prophet that came out of Samaria.

19 And also all the houses of the high-places that were in the cities of Samaria, which the kings of Israel had made as provocations to anger,[a] did Josiah remove, and did to them in accordance with all the acts that he had done in Beth-el.

20 And he slaughtered all the priests of the high-places that were there upon the altars, and burnt men's bones upon them, and returned (then) to Jerusalem.

21 And the king commanded all the people, saying, Keep[b] the passover unto the LORD your God, as it is written in this book of the covenant.

22 For there had not been holden such a passover from the days of the judges that judged Israel; nor in all the days of the kings of Israel, and of the kings of Judah;

23 But in the eighteenth year of king Josiah was this passover holden to the LORD in Jerusalem.

24 And also the men of familiar spirits, and the wizards, and the teraphim, and the idols, and all the abominations that were to be seen in the land of Judah and in Jerusalem, did Josiah clear away; in order that he might accomplish the words of the law which were written in the book that Chilkiyahu the priest had found in the house of the LORD.

25 And like unto him there was no king before him, that returned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; and after him there arose none like him.

26 Notwithstanding this the LORD turned not from the fierceness of his great anger, since his anger was kindled against Judah, because of all the provokings wherewith Menasseh had provoked him to anger.

27 And the LORD said, Also Judah will I remove out of my sight, as I have removed Israel, and will cast off this city which I have chosen, even Jerusalem, and the house of which I said, My name shall be there.

28 Now the rest of the acts of Josiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Judah.

29 In his days went up Pharaoh-nechoh the king of Egypt against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he saw him.[c]

30 And his servants carried him dying in a chariot from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoächaz the son of Josiah, and anointed[d] him, and made him king in his father's stead.

31 ¶ Twenty and three years old was Jehoächaz when he became king; and three months did he reign in Jerusalem. And his mother's name was Chamutal, the daughter of Jeremiah[e] of Libnah.

32 And he did what is evil in the eyes of the LORD, all just as his fathers had done.

33 And Pharaoh-nechoh put him in fetters at Riblah in the land of Chamath, that he should not reign in Jerusalem, and imposed a fine on the land of a hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made Elyakim the son of Josiah king in the room of Josiah

---

[a] *i. e.* Of the LORD.

[b] Zuuz, "Prepare the passover-sacrifices;" and so also in verse 22.

[c] It seems that Josiah went out to intercept the march of Nechoh, and that the armies met at Megiddo (or Megiddon) where Josiah lost his life in the battle which ensued. "Seeing each other face to face" means "to meet in battle." (See above, xiv. 8.)

[d] It is noticed that he was younger than Elyakim wherefore he was anointed, which was only done at a disputed succession, as with Solomon and Joäsh.

[e] Properly, *Yirmeyahu*.

his father, and changed his name to Jehoyakim, and took Jehoächaz away: and he came to Egypt, and died there.

35 And Jehoyakim gave the silver and the gold to Pharaoh; but he taxed[a] the land to give the money by the order of Pharaoh: from every one according to his estimation did he exact the silver and gold from the people of the land, to give it unto Pharaoh-necho.

36 ¶ Twenty and five years old was Jehoyakim when he became king; and eleven years did he reign in Jerusalem. And his mother's name was Zebudah, the daughter of Pedayah of Rumah.

37 And he did what is evil in the eyes of the LORD, all just as his fathers had done.

CHAPTER XXIV.

1 In his days came up Nebuchadnezzar the king of Babylon, and Jehoyakim became his servant for three[b] years: and then he turned[c] and rebelled against him.

2 And the LORD sent against him predatory bands of the Chaldeans,[d] and predatory bands of the Syrians, and predatory bands of the Moäbites, and predatory bands of the children of 'Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he had spoken by means of his servants the prophets.

3 But only at the order of the LORD came this upon Judah, to remove the same out of his sight, for the sins of Menasseh, in accordance with all that he had done;

4 And also for the innocent blood that he had shed; for he had filled Jerusalem with innocent blood; wherefore the LORD would not pardon.

5 Now the rest of the acts of Jehoyakim, and all that he did, behold, they are written in the book of the chronicles of the kings of Judah.

6 And Jehoyakim slept with his fathers: and Jehoyachin his son became king in his stead.

7 And the king of Egypt came no more again out of his land; for the king of Babylon had taken from the brook of Egypt unto the river Euphrates all that had pertained to the king of Egypt.

8 ¶ Eighteen years old was Jehoyachin when he became king, and three months did he reign in Jerusalem. And his mother's name was Nechushta, the daughter of Elnathan of Jerusalem.

9 And he did what is evil in the eyes of the LORD, all just as that his father had done.

10 At that time the servants of Nebuchadnezzar the king of Babylon came up against Jerusalem, and the city was put in a state of siege.

11 And Nebuchadnezzar the king of Babylon came against the city, while his servants were besieging it.

12 And Jehoyachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his court-officers: and the king of Babylon took him (captive) in the eighth year of his reign.

13 And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut[e] in pieces all the vessels of gold which Solomon the king of Israel had made in the temple of the LORD, as the LORD had spoken.

14 And he led away as exiles all Jerusalem, and all the princes, and all the mighty men of valour, ten thousand exiles, and all the craftsmen[f] and locksmiths: there was none left, save the poorest sort of the people of the land.

15 And he led away Jehoyachin as exile to Babylon; and the king's mother, and the king's wives, and his court-officers, and the mighty men of the land, he led into exile from Jerusalem to Babylon.

16 And all the men of might, seven thousand (in number), and the craftsmen and the locksmiths a thousand (in number), all strong men, apt for war; and the king of Babylon brought them into exile to Babylon.

17 And the king of Babylon made Mattan-

[a] Lit. "estimated," *i. e.* how much each was to give.
[b] From the fourth year of this king commences the Babylonian exile of seventy years.
[c] Zunz, and others, "he again rebelled," &c.
[d] Heb. "Cassdim."
[e] Philippson, "cut loose," *i. e.* "removed them from their fastenings." Herxheimer, "cut off the surface," and refers to above, xviii. 6.
[f] Others, "smiths." The removal of the craftsmen was a state policy to render the others dependent.

yah his uncle king in his stead, and changed his name to Zedekiah.[a]

18 ¶ Twenty and one years old was Zedekiah when he became king, and eleven years did he reign in Jerusalem. And his mother's name was Chamutal, the daughter of Jeremiah of Libnah.

19 And he did what is evil in the eyes of the LORD, all just as Jehoyakim had done.

20 For through the anger of the LORD it occurred in Jerusalem and Judah, until he had cast them out from his presence, that[b] Zedekiah rebelled against the king of Babylon.

CHAPTER XXV.

1 ¶ And it came to pass in the ninth year of his reign, in the tenth month, on the tenth of the month, that Nebuchadnezzar the king of Babylon came, he, and all his host, against Jerusalem, and encamped against it; and they built a mound[c] all round about it.

2 And the city was put in a state of siege until the eleventh year of king Zedekiah.

3 And on the ninth of the month,[d] when the famine prevailed in the city, and there was no bread for the people of the land:

4 The city was broken into, and all the men of war (fled) in the night by the way of the gate between the two walls, which was by the king's garden; (while the Chaldeans were all round about the city;) and the people went the way toward the plain.

5 And the army of the Chaldeans pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from around him.

6 And they seized the king, and brought him up to the king of Babylon to Riblah; and they called him to account.[e]

7 And they slaughtered the sons of Zedekiah before his eyes, and he blinded the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 ¶ And in the fifth month, on the seventh day of the month, which was the nineteenth year of king Nebuchadnezzar the king of Babylon, came Nebusaradan, the chief of the guard, a servant of the king of Babylon, unto Jerusalem:

9 And he burnt the house of the LORD, and the king's house; also, all the houses of Jerusalem, and every great man's house burnt he with fire.

10 And the walls of Jerusalem round about did all the army of the Chaldeans that were with the captain of the guard tear down.

11 And the rest of the people that were left in the city, and the deserters that had run over to the king of Babylon, with the remnant of the multitude, did Nebusaradan the captain of the guard lead away into exile;

12 But from the poorest of the land the captain of the guard left some to be vine-dressers and husbandmen.

13 And the pillars of copper that were in the house of the LORD, and the bases, and the copper sea that was in the house of the LORD, did the Chaldeans break up, and they carried the copper thereof to Babylon.

14 And the pots, and the shovels, and the knives, and the spoons, and all the vessels of copper wherewith they ministered, took they away.

15 And the censers, and the bowls, the gold of the golden things, and the silver of the silver things, took the captain of the guard away.

16 The two pillars, the one sea, and the bases which Solomon had made for the house of the LORD: the copper of all these vessels was too much to be weighed.

17 Eighteen cubits was the height of the one pillar, and the capital upon it was copper; and the height of the capital was three cubits; and the wreathed work, and the pomegranates upon the capitals round about, were all of copper: and the same had the second pillar together with the wreathed work.

18 And the captain of the guard took Serayah the chief-priest, and Zephanyahu the second priest, and the three door-keepers;

19 And out of the city he took one court-officer that was appointed over the men of war, and five men of those that could come

[a] Properly, *Zidkiyahu*.
[b] Herxheimer—"presence; and so Zedekiah," &c.
[c] Others, "wooden towers."
[d] Jer. lii. 6, supplies "fourth."
[e] After Rashi. Lit. "they spoke with him judgment." Some render, "pronounced sentence on him." Our version implies that he was called to task for his rebellion. The sentence is shown in the sequel.

into the king's presence, who were found in the city, and the scribe of the chief of the army, who ordered to the army the people of the land, and sixty men of the people of the and that were found in the city:

20 And Nebusaradan the captain of the guard took these, and conducted them to the king of Babylon to Riblah;

21 And the king at Babylon smote them, and put them to death at Riblah in the land of Chamath. So did Judah wander away into exile out of their land.

22 And as for the people that were left in the land of Judah, whom Nebuchadnezzar the king of Babylon had left, he appointed over them Gedalyahu the son of Achikam, the son of Shaphan.

23 ¶ And when all the captains of the armies, they and their men, heard that the king of Babylon had appointed Gedalyahu, they came to Gedalyahu to Mizpah; even Ishma'el the son of Nethanyah, and Jochanan the son of Kareäch, and Serayah the son of Tanchumeth the Netophathite, and Jaäzanyahu the son of a Ma'achathite, they and their men.

24 And Gedalyahu swore to them, and to their men, and said unto them, Be not afraid of the servants of the Chaldeans: remain in the land, and serve the king of Babylon; and it will be well with you.

25 ¶ But it happened in the seventh month, that there came Ishma'el the son of Nethanyah, the son of Elishama', of the seed royal, and ten men with him, and they smote Gedalyahu, so that he died, also the Jews and the Chaldeans that were with him at Mizpah.

26 And then arose all the people, from small to great, and the captains of the armies, and went to Egypt; for they were afraid of the Chaldeans.

27 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoyachin the king of Judah, in the twelfth month, on the seven and twentieth (day) of the month, that Evil-merodach[a] the king of Babylon in the year that he became king did lift up the head of Jehoyachin the king of Judah out of the prison;

28 And he spoke kindly to him, and set his chair above the chair of the kings that were with him in Babylon;

29 And changed his prison-garments: and he ate bread continually before him all the days of his life.

30 And his allowance was a continual allowance given him by the king, the necessary ration for the day on its day, all the days of his life.

[a] Evil-merodach was a vicious prince, and was slain after a reign of two years by his brother-in-law Neriglissar. Jehoyachim, or as he is called Jechonyah, was probably yet alive when the Book of Kings was written.

תורה נביאים וכתובים

THE HOLY SCRIPTURES:

PART SECOND.—DIVISION II.

CONTAINING THE LATER PROPHETS.

נביאים אחרונים

ISAIAH, ישעיה	JEREMIAH, ירמיה
EZEKIEL, יחזקאל	HOSEA, הושע
JOEL, יואל	AMOS, עמוס
OBADIAH, עבריה	JONAH, יונה
MICAH, מיכה	NAHUM, נחום
HABAKKUK, חבקוק	ZEPHANIAH, צפניה
HAGGAI, חגי	ZECHARIAH, זכריה

MALACHI, מלאכי

THE BOOK OF ISAIAH,

ספר ישעיה.

CHAPTER I.

1 ¶ The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of 'Uzziyahu, Jotham, Achaz, and Hezekiah, the kings of Judah.

2 Hear, O ye heavens, and give ear, O earth; for the Lord hath spoken: Children have I nourished and brought up, but they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib: Israel doth not know, my people doth not consider.

4 Wo! sinful nation, people laden with iniquity, seed of evildoers, children that are corrupt: they have forsaken the Lord, they have incensed[a] the Holy One of Israel, they are departed backward.

5 Why[b] will ye be stricken yet more? (that) ye increase the revolt? every head is sick, and every heart is faint.

6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed,[c] nor bound up, nor mollified with oil.

7 Your country is desolate, your cities are burnt with fire; your soil—in your presence, strangers devour it, and it is desolate, as overthrown by strangers.

8 And left is the daughter of Zion as a hut in a vineyard, as a lodge in a cucumber-field, as a besieged[d] city.

9 Unless the Lord of hosts had left unto us a remnant ever so small, like Sodom[e] should we have been, unto Gomorrah should we have been compared.

10 ¶ Hear the word of the Lord, ye rulers of Sodom: give ear unto the law of our God, ye people of Gomorrah.

11 For what serveth me the multitude of your sacrifices? saith the Lord: I am sated with the burnt-offerings of rams, and the fat of fatted beasts; and the blood of bullocks, and of sheep, and of he-goats, I do not desire.

12 When ye come to appear in my presence—who hath required this at your hand, to tread down my courts?

13 Continue no more to bring an oblation of deceit; incense[f] of abomination is it unto me: new moon and sabbath, the calling of assemblies—I cannot bear misdeed with festive gathering.

14 Your new moons and your appointed feasts my soul hateth; they are become a burden unto me; I am weary to bear them.

15 And when ye spread forth your hands, I will withdraw my eyes from you; yea, when ye make ever so many prayers, I will not hear: your hands are full of blood.

16 Wash yourselves, make yourselves clean; put away the evil of your deeds from before my eyes; cease to do evil;

17 Learn to do well; seek for justice, relieve the oppressed, do justice to the fatherless, plead for the widow.[g]

18 ¶ Come now, and let us reason together, saith the Lord: though your sins should be as scarlet, they shall become white as the snow; though they should be red like crimson, they shall become like wool.

19 If ye be willing and obey, the best of the land shall ye eat;

20 But if ye refuse and rebel, by the sword shall ye be devoured; for the mouth of the Lord hath spoken it.

21 ¶ How is she become a harlot, the faithful town! she, that was full of justice; righteousness lodged therein; but now murderers.

22 Thy silver is become dross, thy wine is drugged with water;

[a] Sachs, "rejected." Philippson, "despised."
[b] Others, "where," as all the body is already sore.
[c] Rashi, "They have not been sprinkled with powder." Others, "squeezed out."
[d] Philippson, "as a city just released from siege."
[e] Correctly, *Sedom*, *'Amorah*.
[f] Rashi. Others, "incense is an abomination."
[g] Only righteousness can appear before God.

23 Thy princes are rebels, and companions of thieves; every one loveth bribes, and runneth after rewards; to the fatherless they will not do justice, and the cause of the widow doth not come unto them.

24 ¶ Therefore saith the Lord, the Eternal of hosts, the mighty One of Israel, Ah, I will take satisfaction on my adversaries, and be avenged on my enemies.

25 And I will turn my hand against thee, and purge away as with lye[a] thy dross, and remove all thy tin:[b]

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning; after that shalt thou be called, The city of righteousness, the town that is faithful.

27 Zion shall be redeemed through justice, and her converts through righteousness.

28 But destruction shall come over transgressors and sinners together, and those that forsake the LORD shall perish.

29 For people shall be ashamed because of the terebinths[c] which ye had desired, and ye shall be put to the blush because of the gardens that ye had chosen.

30 For ye shall be as a terebinth the leaves of which wither, and as a garden that hath no water.

31 And the mighty oppressor[d] shall become as tow, and his workman as a spark; and they shall both burn together, with none to quench.

CHAPTER II.

1 ¶ The word that Isaiah the son of Amoz foresaw concerning Judah and Jerusalem.

2 And it shall come to pass in the last[e] days, that the mountain of the LORD's house shall be firmly established on the top of the mountains, and shall be exalted above the hills; and unto it shall flow all the nations.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; that he may teach us of his ways, and we may walk in his paths; for out of Zion shall go forth the law, and the word of the LORD out of Jerusalem.

4 And he will judge among the nations, and decide[f] for many people; and they shall beat their swords into plough-shares, and their spears into pruning-knives: nation shall not lift up sword against nation, and they shall not learn any more war.

5 ¶ O house of Jacob, come ye, and let us walk in the light of the LORD.

6 For[g] thou hast abandoned thy people, the house of Jacob, because they are full of (witchcraft) more than the east, and are soothsayers like the Philistines, and with the children of strangers they unite[h] themselves.

7 And full became their land of silver[i] and gold, and there is no end to their treasures; and full became their land of horses, and there is no end to their chariots;

8 And full became their land of idols; to the work of their own hands they bow themselves, to what their own fingers have made.

9 And so is bent down the son of earth, and humbled the man; and thou wilt not forgive them.

10 Enter into the rock, and hide thee in the dust, because of the dread of the LORD, and because of the glory of his majesty.

11 The looks of human pride shall be humbled, and the haughtiness of men shall be bent down: and exalted shall be the LORD alone on that day.

12 ¶ For there is a day (of judgment) unto the LORD of hosts over every proud and lofty one; and over every exalted one, that he be brought low;

13 And over all the cedars of the Lebanon,

---

[a] The flux put into metal to remove the impurities.

[b] Others, "lead."

[c] Terebinths, or other spreading trees, were used to place images under their shade; and so in the gardens the domestic idols were set up. (See also chap. lxvi. 17.)

[d] Rashi. Jonathan, "And the strength of the wicked shall become as tow, and the work of their hand as a spark." Heinemann comments, "the idol—and its worshipper."

[e] Lit. "the latter end of days." Sachs, "late times." Heinemann, "the latest." Jonathan, "the end of." Philippson, "in the course of time."

[f] This is the natural parallel to "judge." Others, "shall rebuke," "reprove." Aben Ezra, "And he, the judge, the king Messiah, shall judge," &c.

[g] The prophet now addresses God.—RASHI.

[h] Sachs, "they are full of the children," &c. Redak, and Aben Ezra, "they abound (are content) with the laws (the mental children) of the stranger." So also Jonathan, "they walk in the customs of the nations." Rashi, however, refers it to intermarriage, and renders, "they are busied with the children of a strange marriage."

[i] The prophet first traces the demoralizing effects of wealth and then the reverses, as the divine vengeance.

the high and exalted, and over all the oaks of Bashan;

14 And over all the high mountains, and over all the exalted hills;

15 And over every high tower, and over every fortified wall;

16 And over all the ships of Tharshish; and over all desirable palaces.[a]

17 And the pride of man shall be bent down, and the haughtiness of men shall be humbled: and exalted shall be the LORD alone on that day.

18 And the idols will he utterly abolish.

19 And men shall enter into the caverns of rocks, and into the rifts of the earth, because of the dread of the LORD, and because of the glory of his majesty, when he ariseth to terrify the earth.

20 On that day shall a man cast away his idols of silver, and his idols of gold, which have been made for him to worship, to the moles and to the bats;

21 To enter into the clefts of the rocks, and into the hollows of the cliffs, because of the dread of the LORD, and because of the glory of his majesty, when he ariseth to terrify the earth.

22 Withdraw yourselves (then) from man, whose breath is in his nostrils; because, for what is he to be esteemed?[b]

CHAPTER III.

1 ¶ For, behold, the Lord, the Eternal of hosts, doth remove from Jerusalem and from Judah stay and staff,[c] every stay of bread, and every stay of water.

2 The hero, and the man of war, the judge, and the prophet, and the prudent,[d] and the ancient,

3 The captain of fifty, and the honourable man, and the counsellor, and the skilful artificer,[e] and the eloquent orator.

4 And I will set up boys as their princes, and children shall rule over them.

5 And so shall the people press man against man, and one against the other: the boy shall demean himself proudly against the ancient, and the base against the honourable.

6 When a man will seize hold on his brother in the house of his father, (saying,) Thou hast a garment, thou shalt be our ruler, and let this ruin be under thy hand:

7 He will swear on that day, saying, I will not be a chief;[f] and in my house is neither bread nor clothing; you shall not appoint me a ruler of the people.

8 For Jerusalem is sunk to decay, and Judah is fallen; because their tongue and their doings are against the LORD, to incense the eyes of his glory.

9 The boldness[g] of their face testifieth against them; and like Sodom they tell openly their sin, they conceal it not. Wo unto their soul! for they have prepared evil unto themselves.

10 Say ye to the righteous, that he hath done well;[h] for the fruit of their[i] doings shall they eat.

11 Wo unto the wicked who doeth evil;[k] for the recompense of his hands shall be bestowed on him.

12 My people! their oppressors are children, and women rule over them. O my people! thy leaders cause thee to err, and the direction[l] of thy paths they corrupt.

13 ¶ The LORD is stepped forth to plead, and standeth up to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and their princes; but ye—ye have eaten up the vineyard; the plunder of the poor is in your houses.

15 What mean ye that ye crush my people, and grind down the faces of the poor? saith the Lord the Eternal of hosts.

16 ¶ And the LORD said, Forasmuch as the daughters of Zion are proud, and walk with stretched forth necks and casting about their

---

[a] Rashi, "Palaces with costly floors." Redak, "pictures." Sachs, "what delighteth the eye."

[b] *i. e.* What is his value in comparison with God?

[c] Abarbanel renders, "stay and staff," with "every prop;" *i. e.* the great, who are farther described.

[d] Rashi, "the king." Sachs, "diviner."

[e] Sachs, "Wizard and conjurer."

[f] Jonathan. Others, "a physician," taking חבש literally, as one who binds up a wound —*i. e.* The public distress shall be so great that each one shall be afraid to rule.

[g] Rashi. Sachs, after Aben Ezra, "the appearance," or "traits."

[h] Rashi. Sachs, after Jonathan, "Praise the righteous, for it goeth well with him."

[i] The plural after the singular, or "all who are righteous."

[k] Rashi, who takes רע as the adjective of רשע. Others, "it shall be ill with him."

[l] After Sachs; it means that they who ought to lead rightly, cause the people to swerve from the proper path into a wrong direction.

eyes, walking and mincing as they go, and making a tinkling with their feet:

17 Therefore will the Lord smite with leprosy the crown of the head of the daughters of Zion, and the LORD will lay open their nakedness.

18 ¶ On that day will the Lord take away the beauty of their tinkling shoe-buckles, and the hair-nets, and the crescent-shaped ornaments,

19 The drops, and the bracelets, and the mufflers,

20 The bonnets, and the foot-chains, and the head-bands,[a] and the tablets, and the ear-rings,

21 The finger-rings, and nose-jewels,

22 The changeable suits of apparel, and the mantles, and the shawls, and the pockets,

23 The mirrors, and the chemisettes,[b] and the turbans, and the long vails.

24 And it shall come to pass, that instead of sweet smell there shall be corruption; and instead of a girdle a rope; and instead of curled hair baldness; and instead of a wide garment a girding of sackcloth; a mark of burning instead of beauty.

25 Thy men shall fall by the sword, and thy mighty ones in the war.

26 And then shall her gates lament and mourn; and stript of all shall she sit upon the ground.

CHAPTER IV.

1 And seven women shall take hold of one man on that day, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, take but away our reproach.[c]

2 ¶ On that day shall the sprout of the LORD be for ornament and for honour, and the fruit of the land for excellence and for glory for the escaped of Israel.

3 And it shall come to pass, that whoever is left in Zion, and he that remaineth in Jerusalem, shall be called holy, every one that is written down unto life in Jerusalem:

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have scoured away the blood-guiltiness of Jerusalem from her midst, by the spirit of judgment, and by the spirit of destruction.[d]

5 And then will the LORD create upon every dwelling of mount Zion, and upon her places of assembly, a cloud and smoke by day, and the brightness of a flaming fire by night; for over all the glory shall be a covering.[e]

6 And a tabernacle shall it be for a shade in the daytime from the heat, and for a refuge, and for a covert from tempest and from rain.

CHAPTER V.

1 ¶ I will sing now for my beloved, the song of my dear one touching his vineyard. A vineyard had my beloved on a rich hill-top;

2 And he fenced it in, and cleared it of stones, and planted it with the choicest vines, and built a tower in its midst, and also a winepress he hewed out therein: and he hoped that it should bring forth grapes, and it brought forth worthless fruit.[f]

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between me and my vineyard.

4 What more was to be done to my vineyard, that I had not done in it? why then did I hope that it should bring forth grapes, while it brought forth worthless fruit?

5 And now I will let you know also what I will do to my vineyard: I will take away its hedge, and it shall be eaten off;[g] I will break down its wall, and it shall be trodden down;

6 And I will lay it quite waste; it shall not be pruned, nor hoed around; and it shall be overgrown with briers and thorns; and the clouds will I command that they send down no rain upon it.

---

[a] Zunz and others, "belts, smelling-boxes, and amulets."

[b] כדין here, is evidently not "fine linen," but a garment made of it. We have followed Sachs and others, who render it with *Hemdchen*, the nearest term to which is the one we have chosen. On the whole, there is much uncertainty what precise ornaments and dresses are described here; but no doubt that luxury had attained a high point in Isaiah's time.

[c] They demand him in marriage, celibacy being a disgrace

[d] Lit. "Removal," or "sweeping out," *i. e.* of wickedness.

[e] Philippson, "that it (the cloud) may be a cover of all the glory," and refers to Exod. xl. 34, 35; but Rashi comments, "for over all the glory promised to them, shall be the protection which my majesty shall cover them with."

[f] Rashi, "*Lambruche*, 'wild grapes,'" appearing like grapes.

[g] *i. e.* Cattle shall come in and feed on its branches; the same meaning is to be applied to above, iii. 14.

7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah are the plant of his delight: and he hoped for justice, but behold injustice; for equity, but behold iniquity.[a]

8 ¶ Wo unto those that cause house to join on house, bring field near[b] to field, till there is no more room, so that ye may be left alone as the inhabitants in the midst of the land!

9 In my ears (spoke) the LORD of hosts, Truly many houses shall become desolate, yea, great and beautiful ones without an inhabitant.

10 Yea, ten acres of vineyard shall yield (but) one bath, and a chomer-seed[c] shall yield (but) an ephah.

11 ¶ Wo unto those that rise up early in the morning, that they may run after strong drink; that continue until late in the twilight, till wine inflame them!

12 And there are harp and psaltery, tambourine and flute, and wine at their drinking-feasts; but the deeds of the LORD they regard not, and the works of his hands they behold not.

13 Therefore are my people led into exile, for want of knowledge:[d] and their honourable men suffer of famine, and their multitude are panting with thirst.

14 Therefore hath the deep[e] enlarged her desire, and opened her mouth without measure: and there descend (Jerusalem's)[f] glory, and her multitude, and her noise, and whoever rejoiced therein.

15 And bent down shall be the son of earth, and humbled shall be the man, and the eyes of the lofty shall be humbled;

16 And the LORD of hosts shall be exalted in judgment, and the holy God shall be sanctified by (displaying his) righteousness.

17 Then shall the sheep feed according to their wont, and the ruins of the fat ones shall sojourners eat.

18 ¶ Wo unto those that draw iniquity with the cords of falsehood, and as with a wagon-rope, sinfulness;

19 That say, Let him make speed, let him hasten his work, that we may see it: and let draw nigh and come the counsel of the Holy One of Israel, that we may know it!

20 ¶ Wo unto those that say of the evil it is good, and of the good it is evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 ¶ Wo unto those that are wise in their own eyes, and intelligent in their own esteem![g]

22 ¶ Wo unto those that are heroes to drink wine, and men of might to mingle strong drink;

23 Who justify the wicked in lieu of a bribe, and who deprive the righteous of their right!

24 ¶ Therefore as the tongue of the fire devoureth the stubble, and dry hay sinketh before the flame: so shall their root be as rotten things, and their blossom shall fly up as the dust; because they have despised the law of the LORD of hosts, and the word of the Holy One of Israel they have rejected.

25 For this cause is kindled the anger of the LORD against his people, and he stretcheth[h] forth his hand against them, and he smiteth them; and the mountains tremble, and their carcasses lie like sweepings[i] in the midst of the streets: with all this his anger is not turned away, but still is his hand stretched out.

26 And he will lift up an ensign to the nations from afar, and will call[k] for one of them from the end of the earth; and, behold, with speed, swiftly, it cometh;

---

[a] Lit. "outery," *i. e.* against the false decrees of the judges. It has been endeavored to retain the play on the words in the original, משפט against משפה, and צדקה against צעקה.

[b] *i. e.* By taking away by force the intermediate property.

[c] A *chomer* is ten *ephahs* or ten *baths*.

[d] כבלי דעת is rendered by Sachs "unawares;" *i. e.* before they are aware or knowing of the evil. We have followed Rashi and Jonathan, who also give מתי רעב with "dying of famine."

[e] שאול is rendered *hell* in the English version; but the general idea is the place where the dead go to, "the grave," "the deep," "the nether world."

[f] After Rashi.

[g] Heb. "and in the presence of their face."

[h] In the Hebrew the past tense is used, because to the prophet's eyes the present is already past.

[i] After Rashi. But Aben Ezra takes the כ of ככוחה belonging to the root, and renders, "shall be cast away." Redak, "cut in pieces."

[k] Lit. "whistle," or "pipe." Rashi, "*Siffler*, which is also a sign for gathering, like the lifting up of the banner."

27 There is none weary nor stumbling among its men; it slumbereth not, it sleepeth not; not loosened is the girdle of its loins, not broken is the latchet of its shoes;

28 Whose arrows are sharpened, and all whose bows are bent; its horses hoofs are hard like the flint, and its wheels like the whirlwind;

29 It hath a roar like the lioness, it roareth like the young lions: yea, it growleth, and layeth hold of the prey, and carrieth it safely off, with none to deliver.

30 And it will rage against them on that day like with the raging of the sea: and if one look unto the earth, behold, there is darkness, oppression,[b] and the light is darkened through the darkness of its clouds.

CHAPTER VI.

1 ¶ In the year of king 'Uzziyahu's death I saw the Lord sitting upon a high and exalted throne, and his train filled the temple.

2 Seraphim were standing around him, each one had six wings; with two he covered his face, and with two he covered his feet, and with two did he fly.

3 And one called unto the other, and said, Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory.

4 And the posts of the threshold shook at the voice of those that called aloud, and the house was filled with smoke.

5 And I said, Wo is me! for I am lost; because a man of unclean lips am I, and in the midst of a people of unclean lips do I dwell; for the King, the LORD of hosts have my eyes seen.

6 Then flew unto me one of the seraphim, and in his hand was a live coal,[c] with the tongs had he taken it from off the altar:

7 And he touched therewith upon my mouth, and said, Lo, this hath touched thy lips; and thy iniquity is departed, and thy sin is forgiven.

8 And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? And I said, Here am I: send me.

9 And he said, Go, and say unto this people, Hear[d] indeed, but understand not; and see indeed, but know not.

10 Obdurate[e] will remain the heart of this people, and their ears will be heavy, and their eyes will be shut: so that they will not see with their eyes, nor hear with their ears, nor their hearts be understanding, so that they be converted, and healing be granted them.

11 And I said, How long, O Lord? And he said, Until that cities be left waste without an inhabitant, and houses without man, and the soil be made desolate as a wilderness,

12 And the LORD will have removed far away the men, and the depopulation be great in the midst of the land.

13 And should a tenth part thereof yet remain, it will again be swept away: (yet) like the terebinth and the oak, which, when they cast their leaves, retain their stems, so remaineth the holy seed, its[f] stem.

CHAPTER VII.

1 ¶ And it came to pass in the days of Achaz the son of Jotham, the son of 'Uzziyahu, the king of Judah, that Rezin the king of Syria, and Pekach the son of Remalyahu, the king of Israel, went up toward Jerusalem to war against it; but were not able to make an attack upon it.

2 And it was told unto the house[g] of David, saying, Syria is encamped with Ephraim; and his heart trembled, with the heart of his people, as the trees of the forest are shaken before the wind.

3 ¶ And the LORD said unto Isaiah, Go forth now to meet Achaz, thou with Sheär-yashub thy son, to the end of the aqueduct of the upper pool, on the highway of the washer's[h] field;

4 And thou shalt say unto him, Take heed, and be quiet; fear not, and let thy heart not become faint because of these two stumps of smoking firebrands, before the fierce

[a] *i. e.* The inimical nation, against Israel.

[b] Sachs, "darkness of distress," otherwise this verse is rendered after him. Some translate, "moon and sun are rendered dark through its clouds;" making עב the moon, or small luminary.

[c] Sachs, "a glowing stone."

[d] Philippson, "You shall hear, but not understand," &c.

[e] After Rashi. Others, "Make obdurate," &c.; meaning, the perverseness of the people is so great that the prophetic mission will only display the stronger their unworthiness. (See Exod. iii. 19; Deut. xxix. 3.)

[f] Israel's. The deciduous tree casts its leaves in the autumn; still it dies not; with return of the spring a new foliage appears; so, though destruction comes after destruction over the godless, the holy seed, the truly pious, are the stem, the trunk of Israel's tree, sending out new branches and new leaves for ever.

[g] *i. e.* The king.

[h] Others, "fuller's field."

anger of Rezin with Syria, and of the son of Remalyahu.

5 Forasmuch as Syria, (with) Ephraim and the son of Remalyahu, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and besiege[a] it, and let us make a breach therein for us, and set up as king in the midst of it the son of Tabeël:

7 ¶ Thus hath said the Lord Eternal, It shall not succeed, and it shall not come to pass.

8 For the head of Syria is Damascus, and the head of Damascus is Rezin: and within sixty and five[b] years shall Ephraim be broken, to be no more a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remalyahu's son. If ye will not believe, surely ye shall not have permanence.

10 ¶ And the LORD continued to speak unto Achaz, saying,

11 Ask thee a sign from the LORD thy God; ask it in the depth, or high up above.

12 But Achaz said, I will not ask, and I will not tempt the LORD.

13 And he said, Hear ye now, O house of David! Is it too little for you to weary men, that ye will weary also my God?

14 Therefore will the Lord himself give you a sign: behold, this young[c] woman shall conceive, and bear a son, and she[d] shall call his name 'Immanu-el, (God with us.)

15 Cream[e] and honey shall he eat, so soon as he knoweth to refuse the evil, and to choose the good.

16 For before yet the child shall know to refuse the evil, and to choose the good, shall be forsaken the land, of the kings of which thou feelest dread.

17 The LORD will bring over thee, and over thy people, and over thy father's house, days that have not come, from the day that Ephraim withdrew from Judah,—the king of Assyria.

18 ¶ And it shall come to pass on that day, that the LORD will call[f] for the fly that is in the uttermost end of the streams of Ègypt, and for the bee that is in the land of Assyria.

19 And they shall come, and shall encamp, all of them, in the desolate valleys, and in the clefts of the rocks, and upon all thorn-hedges, and upon all bushes.

20 On the same day will the Lord shave with the razor that is hired, from among those on the other side of the river, with the king of Assyria,[g] the head, and the hair of the feet: and also the beard shall it entirely remove.

21 ¶ And it shall come to pass on that day, that a man shall nourish (but) one young cow,[h] and two sheep;

22 And it shall happen, that for the abundance of milk which they shall give he shall eat cream; for cream and honey shall eat every one that is left in the midst of the land.

23 And it shall come to pass on that day, that every place, where there are (now) a thousand vines worth a thousand silver shekels, shall be,—yea, this shall be (given up) to briers and thorns.

24 With arrows and with bows shall men enter thither; because all the land shall become (covered with) briers and thorns.

25 And all mountains that are worked with the mattock, there[i] shall not come thither the fear of briers and thorns: and they shall serve for the pasture of oxen, and for the treading of sheep.

CHAPTER VIII.

1 ¶ And the LORD said unto me, Take thyself a large table,[k] and write on it with distinct letters,[l] Lemaher-shalal-chash-bas.[m]

2 And I was to summon for myself trustworthy witnesses, Uriyah the priest, and Zecharyahu the son of Yeberechyahu.

3 And I came near unto the prophetess;

---

[a] Philippson, "inclose." Sachs, "trouble."

[b] Rashi refers this to the prophecy of 'Amos from which *the* period is to be dated to which Isaiah now refers; and to this he properly appends a sign, Achaz having no doubt shown that he believed Isaiah as little as the older prophet 'Amos.

[c] עַלְמָה does not necessarily signify *virgin*, but a young marriageable woman in general. (See also Prov. xxx. 21.)

[d] Others, "and thou shalt call," addressing the young woman herself.

[e] Rashi, who comments, "Now all is desolate by the war; but this shall cease speedily and there be plenty for all."

[f] Lit. "whistle." (See above, v. 26.)

[g] The Assyrian is the razor which is to do God's bidding.

[h] Rashi, "after the desolation, and on the little that is left will I send my blessing."

[i] Philippson, "thou shalt not enter there for fear of briers and thistles."

[k] Jonathan. Rashi, "roll."

[l] Jonathan; lit. "the pen," "or style of a man."

[m] *i. e.* Speedy booty, sudden spoil.

and she conceived, and bore a son. Then said the LORD to me, Call his name Maher-shalal-chash-bas.

4 For before yet the boy shall know to call, My father, and my mother, the wealth of Damascus and the spoil of Samaria shall be carried away before the king of Assyria.

5 ¶ And the LORD continued to speak unto me again, saying,

6 Forasmuch as this people despiseth the waters of Shiloäch that flow softly, and rejoice in Rezin and Remalyahu's son:

7 Yea therefore behold, the Lord bringeth up over them the strong and many waters of the river,—the king of Assyria, and all his glory; and he shall come up over all his channels, and step over all his banks;

8 And he shall penetrate into Judah, overflow and flood over, even to the neck shall he reach; and his outstretched wings shall fill the breadth of thy land, O 'Immanu-el.[a]

9 ¶ Associate[b] yourselves, O ye people, yet shall ye be broken in pieces; and give ear, all ye of the far portions of the earth: gird[c] yourselves, yet shall ye be broken in pieces; gird yourselves, yet shall ye be broken in pieces.

10 Take counsel together, yet shall it come to naught; speak the word, and it shall not stand firm; for with us is God.

11 ¶ For thus said the LORD to me with the strength of prophecy, and warned me not to walk in the way of this people, saying,

12 Call[d] ye not a conspiracy all that this people may call a conspiracy, and what it feareth shall ye not fear, and be not terrified (thereat).

13 The LORD of hosts, him shall ye sanctify; and let him be your fear, and let him be your terror.

14 And he will be for a sanctuary; but also for a stone of stumbling and for a rock to fall over unto both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many shall stumble over them, and fall, and be broken, and snared, and be caught.

16 ¶ Bind[e] up the testimony, seal up the law among my disciples.

17 And I will wait for the LORD, that hideth his face from the house of Jacob, and I will hope for him.

18 Behold, I and the children whom the LORD hath given me are for signs and for tokens in Israel, from the LORD of hosts who dwelleth on mount Zion.

19 And when they shall say unto you, "Inquire of those that have familiar spirits, and of the wizards, that whisper,[f] and that mutter:" should[g] not a people inquire of their God? (should we then) in behalf of the living (inquire) of the dead?

20 (Hold) to the law and to the testimony: if they are not to speak according to this word,[h] in which there is no light.

21 And the (people) shall pass through (the land), hard oppressed and hungry: and it shall come to pass, that when they shall be hungry, they will become enraged, and curse their king and their god, and turn toward on high (for aid).[i]

22 And they will look unto the earth; and behold there are trouble and darkness, dimness of oppression, and they shall be scattered into obscurity.

23 For no fatigue[k] (befalleth) him that op-

[a] 'Immanu-el was the child that was to show the early fulfilment of the prophecy in chap. vii.; hence his name stands for the land of Judah, which, notwithstanding the danger predicted, should still be delivered; as was done when Sennacherib's army fell before Jernsalem.

[b] Rashi and Jonathan: Zunz, "rage, nations, and fear." Aben Ezra, "Be ye broken and crushed."

[c] With armour.

[d] Lit. "Say not a conspiracy of all," &c. The conspiracy is probably the confederacy of the enemies of Judah; and the prophet admonishes himself and others not to be dismayed at the apparent danger.

[e] Rashi, "bind and seal the warning and the teaching of the law on the heart of my disciples who fear the LORD," properly called, "the disciples of the LORD."

[f] Lit. "chirp," like a bird. English version, "peep," in the same sense.

[g] This is the answer which is to be given; rendered after Rashi. But Jonathan, "this is the custom of the nations who worship error, they inquire of their idols, of the dead for the living."

[h] Rashi renders, "You will see that they will say in accordance with this word, that their false gods have no power to grant prayer;" taking שחר "to seek by entreaty." Philippson, "(Back) to the law and testimony, if the people to whom no morning dawneth speak not after this word;" meaning, that no light shall be given to those who turn not back to the law.

[i] Jonathan.

[k] This verse is given after Rashi and Jonathan; though the latter renders the last part, "and the remainder shall a mighty king lead captive, because they remembered not God's power at the (Red) Sea, and the miracles at the Jordan near the cities of the nations." לה refers to the land. גלגל Rashi applies to all Palestine, "the land to which the nations draw in masses." This verse is the 1st of chap. ix. in the English version.

presseth it; in the first time he made light of the land of Zebulun, and the land of Naphtali, and at the last he will deal hard, with the way by the sea, on the other side of the Jordan, (up to) the Galilee of the nations.

CHAPTER IX.

1 The people that walk in darkness have seen a great light: they that dwell in the land of the shadow of death—a light shineth brightly over them.

2 Thou hast multiplied the nation, made great their joy: they rejoice before thee as with the joy in harvest, as men are glad when they divide the spoil.

3 For the yoke of their burden, and the staff on their shoulder, the rod of their oppressor, hast thou broken, as on the day of Midian.

4 For[a] all the weapons of the fighter in the battle's tumult, and the garment rolled in blood, shall be burnt, become food for fire.

5 For a child is born unto us, a son hath been given unto us, and the government is placed on his shoulders; and his name is called, Wonderful, counsellor of the mighty God, of the everlasting Father, the prince of peace.[b]

6 For (promoting) the increase of the government, and for peace without end, upon the throne of David and upon his kingdom, to establish it and to support it through justice and righteousness, from henceforth and unto eternity: the zeal of the LORD of hosts will do this.

7 ¶ A word hath the Lord sent against Jacob, and it hath alighted upon Israel.

8 And experience it shall all the people together, Ephraim and the inhabitants of Samaria; because they say, in the pride and haughtiness of heart,

9 "The bricks are fallen down, but with hewn stones will we re-build: the sycamores[c] are cut down, but with cedars will we replace them."

10 Therefore will the LORD strengthen the adversaries of Rezin above him, and will stir up[d] his enemies;

11 The Syrians in front, and the Philistines behind; and they shall devour Israel with a full mouth. For all this his anger is not turned away, but his hand still remaineth stretched out.

12 And the people return not unto him that smiteth them, and the LORD of hosts do they not seek.

13 ¶ And the LORD cutteth off from Israel head and tail, palm-branch and rush, on one day.

14 The ancient and honourable is the head; and the prophet that teacheth lies is the tail.

15 And the guides of this people are those that guide to error; and those that are led of them are misled.[e]

16 Therefore will the Lord have no joy in their young men, and on their fatherless and widows will he have no mercy; for every one is a hypocrite and an evil-doer, and every mouth speaketh scandalous words. For all this his anger is not turned away, but his hand still remaineth stretched out.

17 For wickedness burneth like the fire; it shall devour the briers and thorns; and it shall kindle (a flame) in the thickets of the forest, and they shall be shrouded[f] by the wreaths of smoke.

18 ¶ Through the fury of the LORD of hosts is the land scorched,[g] and the people have become as food for the fire; no man will spare his brother.

19 And he snatcheth on the right hand, and is (yet) hungry; and he eateth on the left hand, and are not (yet) satisfied; they shall eat every man the flesh of his own arm:

---

[a] After Heinemann, Sachs, Philippson. Hochstadter, "all rattling armour."

[b] Heinemann; Rashi renders, "and the Wonderful, counsellor, mighty God, the everlasting Father, hath called his name The prince of peace." Aben Ezra, however, after whom Philippson, applies all the words as epithets of the prince, (Hezekiah,) and translates, "and people call him, Wonder, counsellor, mighty one of God, perpetual father, prince of peace." The only difficulty in the verse is the word אל which may as well be rendered with Aben Ezra "powerful," as God, as this word is found in the same sense in Exod. xv. 11, 15. Only the importance attached to this verse by controversialists has induced us to speak so much of it, as it evidently alludes to a child born already, נתן "hath been," not יתן "shall be given."

[c] Sachs, "mulberries." Others, "wild fig trees."

[d] "Arm."—SACHS.

[e] "And their misled ones are ruined."—PHILIPPSON.

[f] "They shall be shrouded and shut out by the strength of the smoke of the conflagration."—REDAK.

[g] Rashi, "the smoke is thrown over the earth." Redak. "the land is darkened."

20 Menasseh (against)[a] Ephraim; and Ephraim (against) Menasseh; and they together against Judah. For all this his anger is not turned away, but his hand still remaineth stretched out.

CHAPTER X.

1 ¶ Wo unto those that decree decrees of unrighteousness, and the writers[b] who write down wrongful things;

2 To turn aside from judgment the needy, and to rob the just due of the poor of my people, that widows may be their prey, and (that) they may plunder the fatherless!

3 And what will ye do on the day of the visitation, and at the desolation which will come from afar? to whom will ye flee for help? and where will ye leave your glory?

4 Without me[c] they shall kneel down under the prisoners, and under the slain shall they fall. For all this his anger is not turned away, but his hand still remaineth stretched out.

5 ¶ Wo over Asshur, the rod of my anger; and a staff is in their hand my indignation.

6 Against a hypocritical nation will I send him, and against the people of my fury will I give him a charge, to take the spoil, and to carry off the prey, and to render them trodden down like the mire of the streets.

7 But he deemeth it not so, and his heart doth not think so; but to destroy is in his heart, and to cut off nations not a few.

8 For he saith, "Are not my princes altogether kings?

9 Is not Calno like Karkemish? is not Chamath like Arpad? is not Samaria like Damascus?

10 As my hand hath reached the kingdoms of the idols, whose graven images exceeded in number those of Jerusalem and of Samaria:

11 Shall I not, as I have done unto Samaria and her idols, do so unto Jerusalem and unto her idols?"

12 ¶ Wherefore shall it come to pass, that when the LORD hath completed all his work on mount Zion and in Jerusalem, I will punish the fruit of the haughtiness of the king of Asshur, and the vain-glory of his proud looks.

13 For he hath said, "By the strength of my hand have I done it, and by my wisdom, for I have intelligence; and I have removed the boundaries of nations, and their laid-up treasures have I plundered, and brought down low those that were powerfully seated.[d]

14 And my hand hath reached, as a bird's nest, the wealth of the people: and as one gathereth up eggs that are forsaken, have I myself gathered up all the earth; and there was not one that moved the wing, or opened the mouth, or chirped."

15 Shall the axe boast itself over him that heweth therewith? or shall the saw magnify itself against him that swingeth it? as if the rod should swing about those that lift it up, or as if the staff should lift up him who is no wood.[e]

16 ¶ Therefore will the Lord, the Eternal of hosts, send forth among his fat ones leanness; and under his glory shall be kindled a burning like the burning of a fire.

17 And the light of Israel shall become a fire, and his Holy One a flame; and it shall burn and devour his thorns and his briers on one day.

18 And the glory of his forest, and of his fruitful field, both soul and body, will he destroy: and he shall be as (a tree) eaten to powder by the worms.[f]

19 And the rest of the trees of his forest shall be few in number, so that a boy may write them down.

20 ¶ And it shall come to pass on that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall not

---

[a] After Aben Ezra. But Rashi, "Menasseh joineth Ephraim," &c.

[b] Sachs. But Rashi, "and sign wrongful writings," כתבים as "the written transactions. He also renders, "Wo to those who indict false obligations."

Redak. Rashi, after Jonathan, "where they have not kneeled there shall they be prisoners;" *i. e.* beyond Palestine, taking תחת as "on the spot." Sachs, "he who hath never kneeled (shall do it) among prisoners," &c. Our version is, "where God does not aid, all human strength is vain."

[c] Jonathan, "that dwell in strong cities." כאביר is thus used adverbially. Philippson, and English version, "as a valiant man." Rashi, "many inhabitants."

[d] Rashi.

[e] Rashi, taking נוסס to mean "gnaw-worm." Sachs, "as the fading away of a sick man," from מסס "to melt away."

farther lean for support again upon him that smiteth them; but they shall lean for support upon the LORD, the Holy One of Israel, in truth.

21 The remnant shall return, the remnant of Jacob, unto the mighty God.

22 For though thy people Israel should be as the sand of the sea, (yet) a remnant (only) of them shall return: destruction is decreed, it overfloweth with righteousness.

23 For it is completed and decreed: the Lord, the Eternal of hosts will do it in the midst of all the land.

24 ¶ Therefore thus hath said the Lord the Eternal of hosts, Be not afraid, O my people that dwellest in Zion, of Asshur, who will smite thee with the rod, and lift up his staff against thee, after the manner of Egypt.

25 ¶ For yet but a very little while more, and the indignation shall cease, and my anger shall be for their destruction.[a]

26 And the LORD of hosts shall lift up a scourge over him like (at) the smiting of Midian at the rock of 'Oreb: and as his staff was lifted over the sea, so will he carry him off after the manner of Egypt.

27 And it shall come to pass in that day, that his burden shall be removed from off thy shoulder, and his yoke from off thy neck, and the yoke shall be broken because of the fatness.[b]

28 He cometh to 'Ayath,[c] he passeth on to Migron; at Michmash he layeth up his baggage;

29 They go through the pass; they take up their lodging at Geba'; Ramah trembleth; Gib'ah of Saul fleeth.

30 Let thy voice resound, O daughter of Gallim: listen Layshah; O poor 'Anathoth!

31 Madmenah is in motion; the inhabitants of Gebim are assembled to flee.

32 As yet to-day will he remain at Nob: then will he swing his hand against the mount of the daughter of Zion, the hill of Jerusalem.

33 ¶ Behold, the Lord, the Eternal of hosts, will lop off the fruitful bough with terrific might: and those of towering growth shall be hewn down, and the high shall be laid low.

34 And he will cut down the thickets of the forests with iron, and the Lebanon shall fall by (means of) a mighty one.

CHAPTER XI.

1 ¶ And there shall come forth a shoot out of the stem of Jesse, and a sprout shall spring out of his roots.

2 And there shall rest upon him the spirit of the LORD, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And he shall be animated[d] by the fear of the LORD; and not after the sight of his eyes shall he judge, and not after the hearing of his ears shall he decide;

4 But he shall judge with righteousness the poor, and decide with equity for the suffering ones of the earth;[e] and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness[f] shall be the girdle of his loins, and faithfulness the girdle of his hips.

6 And the wolf shall then dwell with the sheep, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling (shall be) together, and a little boy shall lead them.

7 And the cow and the she-bear shall feed, together shall their young ones lie down: and the lion shall like the ox eat straw.

8 And the sucking child shall play on the hole of the asp, and on the basilisk's den shall the weaned child stretch out his hand.

9 They shall not do hurt nor destroy on all my holy mountain; for the earth[g] shall be

---

[a] Jonathan, "over the nations that do wicked deeds to destroy them." Rashi, "and my anger will stop, because of their (Assyrians') blasphemy."

[b] Metaphorical, as though by the increase of fat around the neck the bars of the yoke would crack asunder.

[c] This is a prophetical description of the march of Sennacherib's army approaching Jerusalem in order to invest it, and of the terror and confusion spreading and increasing through the several places as he advanced; expressed with great brevity, but finely diversified.

[d] Rashi. Redak, "He shall understand quickly," from ריח "the smell." Philippson, "A pleasant odour is to him the fear," &c.

[e] Others, "the land."

[f] Jonathan, "And the righteous shall be all around him, and those who act faithfully shall come near him."

[g] The effect of the spread of the knowledge of truth shall be to remove all contention, discord and strife,—universal peace—universal knowledge.

full of the knowledge of the LORD, as the waters cover the sea.[a]

10 ¶ And it shall happen on that day, that (he of) the root of Jesse, who shall stand as an ensign of the people, to him shall nations (come to) inquire: and his resting-place[b] shall be glorious.[c]

11 ¶ And it shall happen on that day, that the Lord will put forth his hand again the second time to acquire the remnant of his people, which shall remain, from Asshur and from Egypt, and from Pathros, and from Cush, and from 'Elam, and from Shin'ar, and from Chanath, and from the islands of the sea.

12 And he will lift up an ensign unto the nations, and will assemble the outcasts of Israel; and the dispersed of Judah will he collect together from the four corners of the earth.

13 And then shall depart the envy of Ephraim, and the adversaries[d] of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not assail Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; together shall they spoil the children of the east: upon Edom and Moäb shall they lay their hands; and the children of 'Ammon shall obey them.

15 And the LORD will utterly destroy the tongue of the Egyptian sea; and he will swing his hand over the river with his mighty[e] wind, and will smite it into seven streams, and render it passable with shoes.

16 And there shall be a high-way for the remnant of his people, which shall remain from Asshur, like as it was to Israel on the day that they came up out of the land of Egypt.

CHAPTER XII.

1 And thou shalt say on that day, "I will thank thee, O LORD, that thou wast angry with me: thy anger (now) is turned away, and thou comfortest me.

2 Behold, God is my salvation: I will trust and not be afraid; for my strength and song is Yah the Eternal; and he is become my salvation."

3 And ye shall draw water with gladness out of the springs of salvation.

4 And ye shall say on that day, "Give thanks unto the LORD, call on his name, make known his deeds among the people, keep it in remembrance that exalted is his name.

5 Sing unto the LORD; for he hath wrought a stupendous thing: known is this on all the earth."

6 Call aloud and shout, habitress of Zion; for great is in the midst of thee the Holy One of Israel.

CHAPTER XIII.

1 ¶ The doom[f] of Babylon, which Isaiah the son of Amoz foresaw.

2 Upon a high[g] mountain lift ye up a banner, raise high your voice unto them, wave the hand, that they may enter into the gates of the princes.

3 I have charged my prepared ones, I have also called my heroes for my anger, those that rejoice in my highness.[h]

4 There is a noise of tumult on the mountains, like that of a numerous people; a noise of shouting of kingdoms of nations assembled: the LORD of hosts mustereth a host of battle.[i]

5 They are coming from a far-off country, from the end of the heavens, (here is) the LORD, with the weapons of his indignation, to destroy all the land.

6 Wail ye; for nigh is the day of the LORD; like wasting from the Almighty shall it come.

7 Therefore all hands shall become weak, and every mortal's heart shall melt;

8 And they shall be affrighted, pangs and

[a] *i. e.* The bed of the sea; and so Sachs, "the depth of the sea."

[b] Jonathan.

[c] Lit. "glory," and is so rendered by Sachs and others. Hochstadter, "and rest shall be glorious to him."

[d] Redak and others, "the enemies of Ephraim among Judah;" *i. e.* neither party shall desire war.

[e] Sachs, after Sa'adyah, "with the glowing of his anger;" חמ from an Arabic root, signifying "the glowing."

[f] Rashi, who comments, "the load of punishment." Lit. "burden," or that prophecy which announces what is heavy, or direful,—or simply *doom*.

[g] Rashi and Jonathan, "against the secure mountains;" but Babylon was in a plain; it is evidently merely a call for all the enemies to assemble.

[h] Aben Ezra, "to display my strength."

[i] A beautiful description of a gradual gathering of a large army at a distance from the speaker.

pains shall seize on them; they shall have throes as a woman that travaileth; one at the other shall they look amazed; red like flames shall their faces glow[a].

9 Behold, the day of the LORD cometh, direful,[b] (laden) with wrath and the fierceness of anger, to render the earth desolate: and its sinners will he destroy out of it.

10 For the stars of the heavens and their constellations shall not give forth their light: the sun shall be darkened in his going forth, and the moon shall not shed abroad her light.

11 And I will visit on the world[c] its evil, and on the wicked their iniquity; and I will stop the arrogance of the presumptuous, and the haughtiness of the tyrants will I humble.

12 I will make the mortal more precious[d] than fine gold; and man, more than the valued metal of Ophir.

13 Therefore will I shake the heavens, and the earth shall start quaking out of her place, at the wrath of the LORD of hosts, and on the day of his fierce anger.

14 And the people shall be as the chased roe, and as flocks which no one gathereth up; every man to his own people shall they turn, and every man into his own land shall they flee.

15 Every one that is found shall be thrust through; and every one that is joined unto them[e] shall fall by the sword.

16 And their babes shall be dashed to pieces before their eyes: spoiled shall be their houses, and their wives ravished.

17 Behold, I will stir up against them the Medes; who will not regard silver, and who will not delight in gold.

18 And their bows will dash young men to pieces; and on the fruit of the womb will they have no mercy; on children their eye will not look with pity.

19 And (thus) shall Babylon, the glory of kingdoms, the proud[f] ornament of the Chaldeans, become like the overthrow through God of Sodom and Gomorrah.

20 It shall not be inhabited for ever, and it shall not be dwelt in from generation to generation; nor shall the Arabian pitch there his tent; and shepherds shall not let their flocks rest there;

21 But there shall rest the wild beasts of the desert; and their houses shall be full of owls; and ostriches shall dwell there, and evil spirits shall dance there.

22 And jackals[g] shall howl in her palaces,[h] and monsters in the temples of pleasure; and near to come is her time, and her days shall not be extended.

CHAPTER XIV.

1 For the LORD will have mercy on Jacob, and will again make choice of Israel, and replace them in their own land: and the strangers shall be joined unto them, and they shall attach themselves to the house of Jacob.

2 And nations shall take them, and bring them to their own place; but the house of Israel shall obtain possession of them in the land of the LORD for men-servants and for maid-servants; and they shall take captive their captors, and they shall rule over their oppressors.[i]

3 ¶ And it shall come to pass on the day when the LORD will give thee rest from thy trouble, and from thy vexation, and from the hard bondage wherein thou wast made to serve,

4 That thou wilt take up this parable against the king of Babylon, and say, How hath ceased the oppressor! ceased the exactress[k] of gold!

5 Broken hath the LORD the staff of the wicked, the sceptre[l] of rulers;

6 He who smote people in wrath, blows without intermission, he that ruled in anger nations, persecuting without restraint.

7 At rest, quiet is all the earth; men break forth into loud song.

8 Also, the fir-trees rejoice at thee, the

[a] Lit. "the faces of flames (are) their faces."

[b] Heb. "cruel," as though the day itself were inexorable. Others render, "earth," "land," *i. e.* Babylon.

[c] Rashi and Redak refer this to Babylon.

[d] *i. e.* Scarcer, so many shall die.

[e] So Jonathan and Rashi. Sachs, "who hideth himself." Philippson comments, "who joins the enemy." Heinemann, "who is caught."

[f] Lit. "the ornament of the pride," or "arrogance."

[g] The names of the animals introduced in these verses have been translated according to various authorities; but they are still very uncertain.

[h] Jonathan. Aben Ezra, "her widowed, *i. e.* deserted houses."

[i] Or "taskmasters."

[k] Redak. Rashi, "the proud imposer of a heavy burden." Philippson, simply "oppressor." Sachs, after Rashi, "tormentress."

[l] Others, "rod."

cedars of Lebanon, "Since thou wast laid low, no feller is come up against us."

9 The nether world from below is in motion concerning thee to meet thee at thy coming: it stirreth up the departed for thee, all the chief ones of the earth; it hath caused to rise up from their thrones all the kings of nations.

10 They all will commence and say unto thee, "Thou—thou also art become weak like us; similar unto us art thou become!"

11 Into the nether world is brought down thy pride, the clatter of thy psalteries: beneath thee is spread the worm, and thy cover is the moth.

12 How art thou fallen from heaven, O morning-star, son of the dawn! how art thou hewn down to the ground, crusher[a] of nations!

13 And thou—thou hadst said in thy heart, "Into heaven will I ascend, above the stars of God will I exalt my throne; and I will sit also upon the mount of the assembly, in the farthest[b] end of the north;

14 I will ascend above the heights of the clouds; I will be equal to the Most High."

15 But into the nether world shalt thou be brought down, into the lowest depth.

16 They that see thee will gaze at thee, will regard thee well, (saying,) "Is this the man that caused the earth to tremble, that made kingdoms quake?

17 That rendered the world as a wilderness, and pulled down its cities: never opened[c] the prison-house of his prisoners?"

18 All the kings of nations, all of them, lie in glory, every one in his own (eternal) house.[d]

19 But thou—thou art cast out of thy grave like a discarded offshoot, as a garment of those that are slain, pierced by the sword, that go down to the stones[e] of the pit, as a carcass trodden under foot.

20 Thou shalt not be united with them in burial; because thy land hast thou destroyed, thy people hast thou slain: to eternity shall not be called the seed of evil-doers.

21 Prepare for his children the slaughter, for the iniquity of their fathers: that they may not rise, and possess the land, and fill the face of the world with enemies (of mankind).

22 And I will rise up against them, saith the LORD of hosts; and I will cut off from Babylon name, and remnant, and son, and grandson, saith the LORD.

23 I will also make it a possession for the hedgehog,[f] and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ Sworn hath the LORD of hosts, saying, Surely as I have purposed, so doth it come to pass; and as I have resolved, so shall it occur:

25 To break Asshur in my own land, and upon my mountains will I tread him under foot; then shall his yoke be removed from off them, and his burden shall be removed from off their shoulders.

26 This is the resolve that is resolved over all the earth: and this is the hand that is stretched out over all the nations.

27 For the LORD of hosts hath resolved, and who shall frustrate it? and it is his hand which is stretched out, and who shall turn it back?

28 ¶ In the year that king Achaz died was this prophecy (given).

29 Rejoice not, thou entire Palestine, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth an adder, and its fruit shall be a flying dragon.

30 And the first-born of the poor shall feed, and the needy shall rest in safety: and I will kill with famine thy root, and men shall slay thy remnant.

31 Wail, O gate; cry out, O city; thou art dissolved, O thou entire Palestine; for from the north a smoke is coming, and there is no one solitary among those of his that are bidden to come.

---

[a] Lit. "weakener of the nations. Jonathan, "who didst slay among nations."

[b] ירכתים means the farthest point of a thing; for instance, the back wall of a house. Probably here is meant a mountain in the far north, which the Babylonians fancied to be the seat or assembling place of their gods. The Greeks had Olympus; the Indians, Meru; the Persians, Alhordj. Rashi and others refer it to Mount Zion.

[c] Or, "did not let his prisoners loose homeward."

[d] Jonathan, *i. e.* the grave.

[e] *i. e.* The bottom. Philippson, "who are sunk under the stones," &c. The legend is, that Nebuchadnezzer was dragged out of his grave; but it may be metaphorical to express the utter desolation of Babylon, as its royal sepulchre even was not spared.

[f] Rashi. Others, "the bittern," a bird.

32 And what will each one of the messengers of the nation answer? That the LORD hath founded Zion, and that therein shall find protection the poor of his people.

CHAPTER XV.

1 ¶ The doom of Moäb. Truly in a night is 'Ar of Moäb plundered, it is laid waste; truly in a night is Kir of Moäb plundered, it is laid waste.

2 It goeth up to the (idol-)house, and Dibon (goeth) up to the high-places to weep, on[a] Nebo and on Medeba shall Moäb wail: on all its heads there is baldness, and every beard is hewn off.

3 In its streets they are girded with sackcloth, on its roofs, and in its public places every one shall wail, groan[b] with weeping.

4 And loud crieth Cheshbon with El'aleh; as far as Yahaz is heard their voice: therefore the armed men of Moäb shall howl; its soul is grieved for itself.[c]

5 My heart will cry for Moäb, whose fugitives are as far as Zo'ar, (and) the third[d] 'Eglarth; for the ascent of Luchith—with weeping is it ascended; for on the way to Choronayim they let resound the cry of defeat (in battle).

6 For the waters of Nimrim shall be desolate; for dry is the grass, gone are the herbs, and green things are no more.

7 Therefore the rest of their acquisitions[e] and what they possess shall they carry away over the brook of the willows.

8 For the cry hath encompassed the boundary of Moäb; up to Eglayim (is heard) its wail, and at Beër-elim (is heard) its wail.

9 For the waters of Dimon are filled with blood; for I will bring over Dimon armed bands;[f] over the escaped of Moäb (cometh) a lion, and over the remnant of the land.

CHAPTER XVI.

1 Send ye the lambs of the ruler[g] of the land from Sela', through the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, that, as a fugitive bird, as a chased[h] nest, so shall be the daughters of Moäb at the fords of Arnon.

3 Bring counsel, execute justice; render like the night thy shadow in the midst of the noonday; conceal the outcasts; betray not the fugitive.

4 Let my outcasts sojourn with thee, Moäb;[i] be thou a covert to them from the face of the waster: till[k] ceaseth the extortion, past be the wasting, and vanished be the oppressor out of the land.

5 ¶ And there shall be founded through kindness a throne; and there shall sit upon it in truthfulness in the tent of David a judge who seeketh justice, and is quick in righteousness.

6 We have heard of the pride of Moäb; (that) he is very proud: of his haughtiness, and his pride, and his wrath, his groundless lies.

7 Therefore shall Moäb wail for Moäb, every one shall wail; for the strong walls of Kir-charesseth shall ye lament, deeply stricken.

8 For the fields of Cheshbon are withered, the vine of Sibmah—the lords of nations have beaten down its branches, they did reach as far as Ya'zer, into the wilderness did they wander: its tendrils were stretched forth, they passed over the sea.

9 Therefore will I weep, when weeping for Ya'zer, for the vine of Sibmah: I will moisten thee richly with my tears, O Cheshbon, and El'aleh; for over (the gathering of) thy summer fruits and over thy harvest the battle-cry is fallen.

10 And (thus) are taken away joy and gladness out of the fruitful field; and in the vineyards shall be no singing, shall be no joyful shout: in the presses shall the treader not tread out wine; I have stopped the harvest-call.[l]

11 Therefore my bowels shall groan for Moäb like a harp, and my inward parts for Kir-charess.

---

[a] Sachs, "for."
[b] Rashi. Sachs, "melt in weeping."
[c] Jonathan, "and they cry out for their soul."
[d] *i. e.* A town so called; others, "like a three years' old heifer."
[e] Jonathan; but Aben Ezra, "the wealth they have acquired."
[f] Jonathan. Others, "additional evils."
[g] *i. e.* of Moäb. See 2 Kings iii. 4.
[h] *i. e.* As the young chased out of their nest.
[i] Jonathan, "the outcast of Moäb."
[k] Others, "because."
[l] In verse 9, הידד represents the battle-cry; here, the call of the reapers and vintners at their labour.

12 And it shall come to pass, that it shall be seen that Moäb is weary on the high-places; and he will come to his sanctuary to pray; but he shall not accomplish (aught).

13 This is the word that the LORD hath spoken concerning Moäb in former times.

14 But now hath the LORD spoken, saying, Within three years, as the years of a hired labourer, shall the glory of Moäb be rendered mean with all this (his) great multitude; and the remnant shall be very small and inconsiderable.

CHAPTER XVII.

1 ¶ The doom of Damascus. Behold, Damascus is deprived of being a city, and it shall become decaying ruins.

2 Forsaken are the cities of 'Aro'er: they shall be (given up) to flocks, which shall lie down, and none shall make them afraid.

3 And there shall cease the fortress from Ephraim, and the kingdom from Damascus, and the remnant of Syria: like the glory of the children of Israel shall they be, saith the LORD of hosts.

4 ¶ And it shall come to pass on that day, that the glory of Jacob shall vanish, and the fatness of his flesh shall become lean.

5 And it shall be as when the harvestman gathereth the standing-corn, and reapeth the ears with his arm; and it shall be as when one gleaneth ears in the valley of Rephaim.

6 And there shall be left on it gleaning-fruit, as one shaketh an olive-tree, two or three berries on the top of the uppermost bough, four or five on the outmost branches of a fruitful tree, saith the LORD the God of Israel.

7 On that day shall a man turn his regard up to his Maker, and his eyes shall look toward the Holy One of Israel.

8 And he shall not turn his regard to the altars, the work of his hands; and he shall not look at what his fingers have made, both the groves and the sun-images.

9 ¶ On that day shall his strong cities be as a forsaken ruin in a forest,[a] and on a mountain-peak, which they left because of the children of Israel: and the land shall be desolate.

10 Because thou hast forgotten the God of thy salvation, and the rock of thy strength thou hast not remembered; therefore wouldst thou plant luxuriant plantings, and wouldst set out the shoots of the stranger therein.

11 (Already) on the day that thou plantedst thou causedst to grow, and in the morning thou madest thy seed to blossom; but now fleeth the harvest on the day of disease[b] and of incurable pain.

12 ¶ Wo to the raging of many people, who rage like the raging of the seas; and to the noise of nations, that make a noise like the roar of mighty waters!

13 The nations will make a noise like the roaring of many waters; but He will rebuke it, and it shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and as thistle-down before the tempest.

14 At eveningtide, behold, there is trouble; before yet it is morning it is no more. This is the portion of our spoilers, and the lot of those that plunder us.

CHAPTER XVIII.

1 ¶ Wo to the land with spreading[c] wings, which is beyond the rivers of Cush,

2 That sendeth on the sea ambassadors, and in vessels of bulrushes[d] messengers over the face of the waters. Go, ye swift messengers, to a nation pulled and torn, to a people terrible from their beginning and onward; a nation meted out and trodden down, whose land the rivers have spoiled!

3 All ye inhabitants of the world, and dwellers on the earth, when the ensign is lifted up on the mountains, see ye; and when the cornet is blown, hear ye.

4 ¶ For so hath said the LORD unto me, I will take my rest, and I will look down on my dwelling-place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.

5 For before the harvest, when the blossom is past, and the flower becometh a ripening grape, will he both cut off the tendrils with

---

[a] After Rashi, except that we have followed Philippson in giving אמיר (usually rendered, "tree-top,") with mountain-peak," as giving a better sense. Rashi refers "they" to the ancient Canaanites who fled before Israel.

[b] Aben Ezra; but Sachs, literally, "possession."

[c] Jonathan, applying it to the sails of ships, spread out like wings of birds. Others, "buzzing."

[d] See note to Exod. ii. 3.

pruning-knives, and the sprigs will he remove and cut down.

6 They shall be left together unto the birds of prey of the mountains, and to the beasts of the earth: and the birds of prey shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ At that time shall be brought as a present unto the LORD of hosts a people pulled and torn, and[a] a people terrible from their beginning and onward; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the NAME of the LORD of hosts, the mount Zion.

CHAPTER XIX.

1 ¶ The doom of Egypt. Behold, the LORD rideth upon a swift[b] cloud, and is coming to Egypt: and the idols of Egypt shall be moved because of his presence, and the heart of Egypt shall melt in its inward parts.

2 And I will stir up Egyptians against Egyptians: and they shall fight every one against his brother, and every one against his fellow; city against city, kingdom against kingdom.

3 And the spirit of Egypt shall be emptied out[c] in its inward parts, and its counsel will I frustrate; and they will inquire of the idols, and of the charmers,[d] and of those that have familiar spirits, and of the wizards.

4 And I will surrender the Egyptians into the hand of a cruel lord; and a rigorous king shall rule over them, saith the Lord, the Eternal of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And the rivers shall become foul;[e] and shallow and dried up shall become the deep streams:[f] reeds and flags shall wither.

7 The well-rooted plants by the stream, by the mouth of the stream, and every thing sown by the stream, shall dry up, be scattered (by the wind,) and be no more.

8 The fishermen also shall lament, and all they that cast an angle into the stream shall mourn; and they that spread nets upon the face of the waters shall languish.

9 And ashamed shall be they that work in fine flax, and they that weave white cloth.[g]

10 And its foundations shall be beaten down, all that build sluices shall be grieved in soul.

11 Surely fools are the princes of Zo'an, the wise of the counsellors of Pharaoh (impart) silly counsel: how can ye say unto Pharaoh, I am a son of the wise, a son of the ancient kings?

12 Where are they, these, thy wise men? that they may tell thee now, that they know what the LORD of hosts hath resolved on over Egypt.

13 The princes of Zo'an are become fools, deceived are the princes of Noph; and Egypt is led astray by the chiefs of its tribes.

14 The LORD hath poured out in the midst thereof a spirit of perverseness: and they have led Egypt astray in all its work, as a drunkard reeleth astray in his vomit.

15 And there shall not be for Egypt (successful) work, which the head or tail, palm-branch or rush, may do.

16 ¶ On that day shall Egypt be like the women: and it shall tremble and be in dread because of the waving of the hand of the LORD of hosts, which he waveth over it.

17 And the land of Judah shall become unto Egypt a terror, every one that maketh mention thereof shall be in dread, because of the counsel of the LORD of hosts, which he hath resolved against it.

18 ¶ On that day shall be five cities in the land of Egypt speaking the language of Canaan, and swearing by the LORD of hosts; "The city of destruction"[h] shall one be called.

---

[a] In Hebrew there is a ד "from," which has been left untranslated by Jonathan and others, and we have done so likewise. Perhaps we might render it, "what is left of," meaning thus, "the remnant of Israel." "A nation meted out," over whom many sufferings—measures of punishment—have passed. This verse is rendered by Sachs and others, "In that time will be offered a present to the LORD of hosts (from) the tall-grown and fat-shining people, and from the people terrible from then and onward, the sinewy and treading-down nation, whose land is intersected by streams; to," &c. The same construction is followed in verse 2, and refers to the people of Cush, who are thus tall, fat, &c.; but this sense is not given to it by our ancient commentators, who refer these verses to the persecuted Israelites. (See chap. lxvi. 20.)

[b] Others, literally, "light."

[c] *i. e.* It shall be deprived of its wisdom.

[d] Sachs and others, "ventriloquists."

[e] Sachs, after Rashi and Aben Ezra, "men shall abandon," &c.

[f] Jonathan. Others, "streams of Mazor, *i. e.* Egypt."

[g] Aben Ezra. Rashi renders this with "net." Sachs, "coloured, and white linen."

[h] Philippson, "city of light," referring to Menachoth, fol. 110 a. Jonathan, "the city of the sun," (Heliopolis,) which shall be destroyed.

19 ¶ On that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at its border to the LORD.

20 And it shall be for a sign and for a testimony unto the LORD of hosts in the land of Egypt; for they shall cry unto the LORD because of the oppressors, and he will send them a helper, and a chief, and he shall deliver them.

21 And the LORD will be made known to the Egyptians, and the Egyptians shall know the LORD on that day, and will do service (with) sacrifice and oblation; yea, they will make vows unto the LORD and perform (them).

22 And the LORD will thus strike Egypt, striking and healing it: and they will return unto the LORD, and he will be entreated of them, and heal them.

23 ¶ On that day there shall be a highway out of Egypt to Asshur, and Asshur shall come into Egypt, and the Egyptians into Asshur, and the Egyptians shall serve with Asshur (the LORD).[a]

24 ¶ On that day shall Israel be the third with Egypt and with Asshur, a blessing in the midst of the earth,

25 Whom the LORD of hosts will have blessed, saying, Blessed be my people Egypt, and Asshur the work of my hands, and my heritage Israel.

CHAPTER XX.

1 ¶ In the year that Tharthan came unto Ashdod, when Sargon the king of Assyria sent him, and fought against Ashdod, and captured it;

2 At the same time spoke the LORD by means of Isaiah the son of Amoz, saying, Go and loosen the sackcloth from off thy loins, and thy shoe shalt thou pull off from thy foot. And he did so, walking naked and barefoot.

3 ¶ And the LORD said, Just as my servant Isaiah hath walked naked and barefoot three years as a sign and token for Egypt and for Cush:

4 So shall the king of Assyria lead away the prisoners of Egypt, and the exiles of Cush, young and old, naked and barefoot, even with uncovered buttocks, to the disgrace of Egypt.

5 And they[b] shall be terrified, and ashamed of Cush their trust, and of Egypt their vaunt.

6 And the inhabitant of this isle shall say on that day, Behold, such is our trust, whither we fled for help to be delivered from the king of Assyria: and how shall we then escape?

CHAPTER XXI.

1 ¶ The doom of the desert[c] by the sea. As tempests in the south blow with fury: so doth it come from the desert, from a terrible land.

2 A hard vision hath been told unto me; the traitor dealeth treacherously, and the spoiler spoileth. "Go up, O 'Elam; besiege, O Media;" all sighing have I caused to cease.

3 Therefore are my loins filled with pain: pangs have seized me, like the pangs of a woman that travaileth: I am too much cramped to hear; I am too much dismayed to see.

4 My heart wandereth astray, dread affrighteth me: the evening of my pleasure hath he turned unto me into terror.

5 Prepare the table, put on the candlesticks,[d] eat, drink: arise, ye princes, and anoint the shield.

6 ¶ For thus hath said unto me the Lord, Go, set the watchman, what he seeth let him tell.

7 And he will see chariots, horsemen in couples, riders on asses, riders on camels; and he shall listen diligently with much heed:

8 And he calleth (like)[e] a lion, Upon the watchtower, O Lord, do I stand continually in the daytime, and on my ward am I set all the nights.

9 And, behold, here cometh a chariot with men, horsemen in couples, and he commenceth and saith, Fallen, fallen is Babylon; and all the graven images of her gods hath he shivered unto the ground.

10 O my down-trodden[f] (people,) and the son of my threshing-floor: that which I have heard from the LORD of hosts, the God of Israel, have I told unto you.

---

[a] Redak. Jonathan. "Egypt shall serve Asshur."

[b] The Israelites.—ABEN EZRA.

[c] *i. e.* Babylon. Redak renders דבר "west."

[d] Rashi. Aben Ezra, "Bring in the music." Jonathan, "Set the watchman." Others, "Lay the covers."

[e] Aben Ezra; *i. e.* loudly.

[f] Lit. "my threshing." Rashi refers it to Israel, which has been threshed (oppressed) for its improvement, as a man threshes and winnows corn to fit it for use; after which properly follows, "the son of the threshing-floor."

11 ¶ The doom of Dumah. Unto me one calleth out of Se'ir, Watchman, what of the night?[a] Watchman, what of the night?

12 The watchman said, The morning cometh,[b] and also the night: if ye will desire, desire ye; return, come again.

13 ¶ The doom upon Arabia. In the forest in Arabia shall ye lodge, O ye caravans of Dedanim.

14 Toward him that is thirsty they bring water; the inhabitants of the land of Thema meet with suitable[c] bread the fugitive.

15 Because from the swords are they fled, from the drawn sword, and from the bent bow, and from the pressure of war.

16 ¶ For thus hath said the Lord unto me, Within yet one year, like the years of a hired labourer, shall all the glory of Kedar be at an end:

17 And the residue of the number of bows of the mighty men of the children of Kedar shall be small; for the LORD the God of Israel hath spoken it.

CHAPTER XXII.

1 ¶ The doom of the valley of vision.[d] What aileth thee now, that thou art wholly gone up to the roofs?

2 O noiseful, tumultuous city, joyous town! thy slain ones are not slain with the sword, and not those that die in battle.

3 All thy rulers are fled together, they are made prisoners by the bowmen: all that are found in thee are made prisoners together, who have run away from afar.

4 Therefore said I, Look away from me; I will weep bitterly; be not urgent to comfort me, because of the wasting of the daughter of my people.

5 For a day of confusion, and of treading down, and of perplexity hath the Lord Eternal of hosts in the valley of vision; walls are broken, and crying is heard against the mountain.

6 And 'Elam beareth the quiver, (cometh) with men in chariots and horsemen, and Kir uncovereth the shield.

7 And it is so, that thy choicest valleys are full of chariots, and the horsemen set themselves in array against the gate.

8 And he laid open the covering of Judah; and thou didst look on that day toward the armour of the house of the forest.

9 And the breaches of the city of David have ye seen, that they are many: and ye gathered together the waters of the lower pool.

10 And the houses of Jerusalem have ye numbered, and ye have pulled down the houses to fortify the wall.

11 And a tank have ye made between the two walls for the water of the old pool; but ye have not looked toward the Maker thereof, and him that fashioned it in distant times have ye not regarded.

12 And the Lord Eternal of hosts called on that day for weeping, and for mourning, and for baldness, and for girding with sackcloth,

13 And behold (there are) gladness and joy, slaying of oxen, and killing of sheep, eating flesh, and drinking wine: "Let us eat and drink; for to-morrow we must die."

14 And it was revealed in my ears by the LORD of hosts: Surely this iniquity shall not be forgiven unto you until ye die, said the Lord the Eternal of hosts.

15 ¶ Thus hath said the Lord Eternal of hosts, Go, get thee unto this treasurer, even unto Shebna, who is (superintendent) over the house:

16 What hast thou here? and whom hast thou here, that thou hast hewn out for thyself here a sepulchre, (the man) that hath hewn out on high his sepulchre, that holloweth out in the rock a habitation for himself?

17 Behold, the LORD will thrust thee about with a mighty throw, O man! and will lay fast hold of thee;

18 He will roll thee up as a bundle, and (toss thee) like a ball into a country of ample space: there shalt thou die, and there shall (remain) the chariots of thy glory, thou disgrace of the house of thy lord.

19 And I will cast thee out from thy sta-

[a] Rashi, "What will become of this night, this darkness?" Sachs, "How much is elapsed of the night?"

[b] Rashi, "There is a morning (reward) for the righteous, and a night for the wicked; if you wish your desire of the redemption fulfilled, repent, come back to God." The watchman here is, according to the same authority, typical of *God*.

[c] Lit. "his bread."

[d] Rashi, Jerusalem, "the valley on which many prophecies have been spoken." Aben Ezra, "the place of prophecy."

tion, and from thy post shall he pull thee down.

20 And it shall come to pass on that day, that I will call my servant, for Elyakim the son of Chilkiyahu.

21 ¶ And I will clothe him with thy robe, and thy girdle will I fasten around him, and thy government will I place into his hand: and he shall be as a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And I will lay the key[a] of the house of David upon his shoulder; so that he shall open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him as a tent-nail in a sure place; and he shall be for a chair of honour to his father's house.

24 And they shall hang upon him all the glory of his father's house, the shoots and offshoots, all the small vessels, from the vessels of basins, even to all the vessels of flagons.

25 On that day, saith the LORD of hosts, shall be removed the nail that is fastened in the sure place, and be cut down, and fall; and the burden that is upon it shall be cut off; for the LORD hath spoken it.

CHAPTER XXIII.

1 ¶ The doom of Tyre. Wail, ye ships of Tharshish; for it is laid waste, without house, without entrance: from the land of Kittim hath it been revealed to them.

2 Be silent,[1] ye inhabitants of the coast-land:[b] the merchants of Zidon, that pass over the sea, (formerly) filled thee.

3 And on mighty waters (came) the seed of Shichor,[c] the harvest of the stream, as her revenue; and she became the mart of nations.

4 Be ashamed, O thou Zidon; for spoken hath the sea, the stronghold of the sea, saying, I travailed not, nor brought forth children, neither did I nourish up young men, nor bring up virgins.

5 As at the report concerning Egypt, so shall they tremble at the report of Tyre.[d]

6 Pass ye over to Tharshish; wail, ye inhabitants of the coast-land.

7 Is this your fate,[e] ye of the joyous (city)? she whose antiquity is of ancient days—her own feet shall carry her, afar off to sojourn.

8 Who hath resolved this against Tyre, the crowning city, whose merchants are princes, whose traders are the honourable of the earth?

9 The LORD of hosts hath resolved it, to dishonour the pride of all ornament, to make of light esteem all the honourable of the earth.

10 ¶ Pass through thy land as a stream, O daughter of Tharshish: there is no more strength.[f]

11 He hath stretched out his hand over the sea, he hath shaken kingdoms; the LORD hath given a command against Canaan,[g] to subvert its strongholds.

12 And he said, Thou shalt no longer[h] rejoice any more, O thou oppressed virgin, daughter of Zidon: arise, pass over to the Kittim; also there shalt thou have no rest.

13 Behold the land of the Chaldeäns—this people which was not, Asshur founded it for the dwellers in the wilderness—they have set up their watchtowers, have overthrown its palaces, have rendered it a heap of ruins.

14 Wail, ye ships of Tharshish; for your stronghold is laid waste.

15 ¶ And it shall come to pass on that day, that Tyre shall be forgotten seventy years, like the days of one king:[i] at the end of seventy years shall it happen to Tyre as in the song of the harlot.[k]

16 "Take the harp, go round about the city, thou forgotten harlot; make sweet music, sing many songs, in order that thou mayest be remembered."

---

[a] Jonathan, "the keys of the temple and the rule of the house of David."

[b] *i. e.* Phœnicia; literally, "island;" but here the whole adjacent coast is evidently included.

[c] *i. e.* The Nile, the stream of Egypt.

[d] Rashi. Sachs, "When the report (cometh) to Egypt, shall they tremble at," &c.

[e] Heinemann.

[f] Lit. "girdle," metaphoric for "strength," "endurance."

[g] The coasts of Palestine, ancient Canaan, (Num. xiii. 29,) including Phœnicia.

[h] *i. e.* Not for ever, but a long time.

[i] Redak, "the life of a man, which is seventy years." Aben Ezra, "the duration of one dynasty of kings."

[k] Intercourse with foreigners is a figurative incest in the eye of the prophet, as the Israelites lived secluded in their own land. So also the *hire* spoken of means the profits of commerce, which therefore can be holy, which the actual wages of sin cannot be. (Deut. xxiii. 18.)

17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall return to her hire, and shall have commerce[a] with all the kingdoms of the world upon the face of the earth.

18 And her gain and her hire shall be holy to the LORD: it shall not be treasured nor laid up; but for those that dwell before the LORD shall her gain be, to eat to fulness, and for magnificent clothing.

CHAPTER XXIV.

1 ¶ Behold, the LORD maketh empty the land, and layeth it waste, and marreth its surface, and scattereth abroad its inhabitants.

2 And it shall be the same with the people as with the priest; with the servant as with his master; with the bondwoman as with her mistress; with the buyer as with the seller; with the lender as with the borrower; with the debtor as with his creditor.

3 Empty, emptied out shall be the land, and spoiled, utterly spoiled; for the LORD hath spoken this word.

4 The land mourneth, withereth away, the world languisheth, withereth away, the high ones of the people of the land do languish.

5 For the land was defiled under its inhabitants; because they had transgressed the laws, neglected the statutes, broken the everlasting covenant.

6 Therefore hath the curse devoured the land, and they that dwell therein suffer for their guilt; therefore are the inhabitants of the land dried up, and but few men are left.

7 The new wine mourneth, the vine languisheth, all the merry-hearted sigh.

8 At rest is the mirth of the tambourines; ceased hath the tumult of the joyful; at rest is the mirth of the harp.

9 Amidst singing shall they no (more) drink wine; bitter shall be the strong drink to those that drink it.

10 Broken down is the city of desolation; shut up is every house that none can enter.

11 A (painful) cry for wine is in the streets; darkened is all joy; banished is the mirth of the land.

12 There is left destruction in the city, and in ruins is beaten the gate.

13 For thus shall it be in the midst of the land among the nations, as (at) the shaking of an olive-tree, as (at) the gleaning of grapes when the vintage is done.

14 These shall lift up their voice, they shall sing; because of the majesty of the LORD, they shout aloud from the sea.

15 Therefore in the valleys[b] honour ye the LORD; in the isles of the sea, the name of the LORD the God of Israel.

16 ¶ From the edge of the earth have we heard songs, "Glory to the righteous." But I said, "Evil[c] is mine, evil is mine, wo is me![d] the treacherous have dealt treacherously; yea, the treacherous have dealt very treacherously."

17 Fear, and the pit, and the snare are upon thee, O inhabitant of the land.

18 And it shall come to pass, that he who fleeth from the call of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be caught in the snare; for the windows from on high are opened, and there quaked the foundations of the earth.

19 Crushed entirely is the earth, split in pieces is the earth, shaken to its centre is the earth.

20 The earth reeleth to and fro like a drunkard, and vibrateth like a watch-hut;[e] and heavily lieth upon it its transgression; and it shall fall, and not rise again.

21 And it shall come to pass on that day, that the LORD will visit punishment on the host of heaven[f] in heaven, and on the kings of the earth upon the earth.

---

[a] In a bad sense.

[b] Philippson, after Gesenius, takes באורים as derived from אור, "light," or "the place where the light comes," *i. e.* the east, in opposition from מים "the west," given here from the sea.

[c] Lit. "languishment," or "famishing;" hence, Sachs, "I am famishing;"—but it is only an expression of anguish; hence our version. Jonathan derives this word from רז "secret," and paraphrases, "there hath been revealed to me the secret of the reward of the righteous, and the secret of the punishment of the wicked."

[d] In view of the great evil inflicted on Israel, the prophet expresses his grief; because treason on treason has been perpetrated against the helpless. Others render בוגר with "robber," and so the verbs derived from it; but the sense is all the same.

[e] Rashi; *i. e.* the hut put on the top of a tree to watch the field. Philippson, after Jonathan, "a swinging mat." (See also ch. i. 8.)

[f] מרום "what is high," *i. e.* the superior world, the heavens; here the sun, moon, and stars, which were the objects of the heathen worship.

22 And they shall be gathered in heaps, as prisoners, in the prison, and shall be shut up in the dungeon, and thus after many days shall they be punished.

23 And the moon shall be put to the blush, and the sun be made ashamed; for the LORD of hosts will reign on mount Zion, and in Jerusalem, and before his ancients in glory.[a]

CHAPTER XXV.

1 ¶ O LORD, my God art thou; I will exalt thee, I will praise thy name; for thou hast done wonderful things, resolves of distant times (are become) faithful confirmation.[b]

2 For thou hast made of a city a stone-heap; of a fortified town a falling ruin; the palace of barbarians ceaseth out of the city, to eternity shall it not be rebuilt.

3 Therefore shall a strong people honour thee; the town of the tyrannical nations shall fear thee.

4 For thou hast become a stronghold to the poor, a stronghold to the needy when he is distressed; a protection from the tempest, a shadow from the heat; for the (wrathful) breath of the tyrants is like the tempest against a wall.

5 Like heat in a dry land, wilt thou subdue the tumult of the barbarians; as the heat (is lessened) by the shadow of the cloud, so will he subdue the song of the tyrants.[c]

6 And the LORD of hosts will make unto all the nations on this mountain a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy on this mountain the face of the covering which covereth all the people, and the vail that is spread over all the nations.

8 He will destroy death to eternity; and the Lord Eternal will wipe away the tear from off all faces; and the shame of his people will he remove from off all the earth; for the LORD hath spoken it.

9 ¶ And men will say on that day, Lo, this is our God, for whom we have waited that he would help us; this is the LORD for whom we have waited, we will be glad and we will rejoice in his salvation.

10 For the hand of the LORD will rest on this mountain, and Moäb shall be trodden down on his own place, even as straw is trodden down upon the dunghill.

11 And he will spread forth his hands in the midst thereof, as the swimmer spreadeth them forth to swim: and he will bring down his pride together with the joints of his hands.

12 And the fortress of the stronghold of thy[d] walls he bringeth down, layeth low, casteth it to the ground, even to the dust.

CHAPTER XXVI.

1 ¶ On that day shall this song be sung in the land of Judah: A strong city have we; his aid will he grant (us) as walls and defence.[e]

2 Open ye the gates, that there may enter in the righteous nation which guardeth the truth.

3 The confiding mind wilt thou keep in perfect[f] peace; because he trusteth in thee.

4 Trust ye in the LORD unto eternity; for in Yah the Lord is everlasting protection.[g]

5 For he bendeth down the dwellers of the height; the lofty fortress—he layeth it low; he layeth it low, along the ground; he casteth it down to the dust.

6 The foot shall tread it down, the feet of the poor, the steps of the needy.

7 The path of the just is straight: thou, most upright, dost ever level the road of the just.

8 Yea, on the path of thy judgments, O LORD, have we waited for thee; for thy name, and for the remembrance of thee, was the longing of our soul.

9 In my soul have I longed for thee in the night; yea, with my spirit within me will I seek for thee; for when thy judgments are (sent) on the earth, the inhabitants of the world learn righteousness.

10 If favour be shown to the wicked, he

---

[a] Or, "before his ancients there shall be glory."

[b] Rashi, after Jonathan; *i. e.* God's ancient decrees are confirmed and made truth by fulfilment.

[c] Rashi makes זמיר as derived from a root signifying to "cut away;" hence, "the fall of the tyrants shall cause (others) to sing."

[d] Moäb.

[e] *i. e.* The outer wall, between which and the larger one a ditch was made.—After REDAK. Sachs, "He (God) granteth victory, walls, and defence."

[f] Heb. "peace, peace."

[g] Heb. "rock."

will not learn righteousness; in the land of uprightness will he deal unjustly, and will not regard the majesty of the LORD.

11 ¶ LORD, thy hand was raised high, but they would not see: oh that they might see, and be ashamed, (thy) zeal for the people; yea, the fire which shall devour them—thy enemies.

12 ¶ LORD, thou wilt ordain peace for us; for also all our works hast thou accomplished for us.

13 ¶ O LORD our God, lords have had dominion over us beside thee; (but) of thee[a] only would we make mention,—of thy name.

14 (They are) dead, they will not live (again); (they are) departed, they will not rise (again); therefore hast thou visited and destroyed them, and made to perish every memorial of them.

15 Thou hast done more for the nation, O LORD, thou hast done more for the nation; thou hast glorified thyself: thou hast enlarged all the ends of the earth.[b]

16 ¶ LORD, in trouble have they sought thee, they poured out earnest prayers when thy chastening was upon them.

17 Like as a pregnant woman, that is near giving birth, is in pain, (and) crieth out in her pangs: so have we been in thy presence, O LORD.

18 We have been pregnant, we have been in pain, (but it was) as though we brought forth wind; we have not wrought any deliverance in the land; and the inhabitants of the world have not fallen.

19 Thy dead shall live, my dead bodies[c] shall arise. Awake and sing ye, that dwell in the dust; for a dew on herbs[d] is thy dew, and the earth shall cast out the departed.[e]

20 ¶ Go, my people, enter thou into thy chambers, and shut thy door behind thee: hide thyself but for a little moment, until the indignation be passed away.

21 For, behold, the LORD cometh out of his place to visit the iniquity of the inhabitants of the earth on them: and the earth shall disclose her blood, and shall no more be a cover over her slain.

CHAPTER XXVII.

1 ¶ On that day will the LORD punish with his heavy and great and strong sword leviathan the flying[f] serpent, and leviathan the crooked servant; and he will slay the crocodile that is in the sea.

2 ¶ On that day sing ye a song of the vineyard of excellent wine.

3 "I the LORD do keep it; every moment will I water it: that no one shall hurt it, night and day will I keep it.

4 Wrath have I not: who would set the briers and thorns against me in battle? I would pass[g] through them, and I would burn them altogether.

5 If he[h] but take hold of my strength, make peace with me; make peace with me."

6 In the future shall Jacob yet take root; Israel shall bud and blossom, and shall fill the face of the world with fruit.

7 ¶ Hath he smitten him, as he smote the one that smote him? or was he slain with the same slaughter as those of him that were slain?[i]

8 In measure,[k] by driving him forth, thou strivest with him: he removed him with his violent storm on the day of the east wind.

9 Therefore by this (only) shall the iniquity of Jacob be atoned; and this shall be

[a] בך is translated by Rashi simply as "thee." Jonathan, "on thy word do we trust." Sachs, "by thee only do we swear, (by) the name." Philippson, "thee alone, thy name do we adore."

[b] Heinemann, after Rashi. It means that God has done great things for Israel, more than any other people, through which he is glorified; and removed away the oppressors from their land.

[c] Jonathan. But Redak supplies "with;" thus, "with my own dead body shall they arise."

[d] Rashi, "a dew of light." Heinemann, freely, "a dew of life," *i. e.* such as revives the dying plants.

[e] Jonathan, "and the wicked thou wilt cast down to the earth."

[f] Others, "extended," "far-stretching." This description is no doubt intended for Egypt and Assyria. Rashi adds "Edom."

[g] Sachs, "Should I meet with them, I would," &c. The meaning is, that the peaceable keeper of the vineyard (God) will destroy all the enemies (the thorns) who might come to injure what he so carefully watches over.

[h] Heinemann; and it then means, "All this shall be if Israel but confides in God, and makes peace with him through righteous deeds." Philippson, "Unless the enemy come to the vineyard, not as enemies, but to seek protection there, making their peace with God the keeper."

[i] Meaning, Israel, though punished, was not treated by God like their oppressors; these were exterminated—look at Egypt, Assyria, Babylon, and others—while they themselves have always remained. "Him" refers back to the enemy, "the smiter," whenever "he" designates "Jacob."

[k] Sachs, "through agitation." The meaning of the verse is, that God punished Israel in moderation, and *drove* them only out of Palestine and did not consume them.

all the fruit of the taking away of his sin; when he maketh all the stones of the altar as limestones that are beaten in pieces,[a] when there shall not arise again any groves and sun-images.

10 For (by this) the fortified[b] city shall be desolate, the habitation be forsaken, and left like a wilderness; there shall the calf feed, and there shall it lie down, and consume its branches.

11 When its boughs are withered, they shall be broken off; women will come and set them on fire; for it is not a people of understanding; therefore he that made it will not have mercy on it, and he that formed it will show it no favour.

12 ¶ And it shall come to pass on that day, that the LORD will beat off (the fruit) from the channel of the River[c] up to the brook of Egypt; but ye—ye shall be gathered up one by one, O ye children of Israel.

13 ¶ And it shall come to pass on that day, that the great cornet shall be blown, and then shall come those who are lost in the land of Asshur, and those who are outcasts in the land of Egypt, and they shall prostrate themselves before the LORD on the holy mount at Jerusalem.

CHAPTER XXVIII.

1 ¶ Wo to the crown of pride, of the drunkards of Ephraim, and to the fading flower of his glorious ornament, which is on the eminence of the fat valley of those who are struck down by wine!

2 Behold, (it cometh) mighty and strong from the Lord, as a tempest of hail, a storm of destruction; as a tempest of mighty overflowing waters, will he cast it down to the earth with force.

3 Under feet shall be trodden the crown of pride of the drunkards of Ephraim:

4 And the fading flower of his glorious ornament, which is on the eminence[d] of the fat valley, shall be as its early ripe fruit before[e] the summer; which one, when he just seeth it, while it is scarcely in his hand, hastily devoureth.

5 ¶ On that day will the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to those that drive back the battle to the gate (of the enemy).

7 But these also are now stumbling through wine, and reeling through strong drink: priest and prophet are stumbling through strong drink, they are overpowered with wine, they reel through strong drink; they stumble in (divine) vision, they are unsteady in giving judgment.

8 For all tables are full of vomit of filthiness, there is no place (clean).

9 ¶ Whom shall he teach knowledge? and whom shall he give to understand doctrine?[f] those that are weaned from the milk, those that are taken from the breasts.

10 For precept[g] must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.

11 For (as)[h] with stammering lips and a foreign tongue will he speak to this people;

12 When he said unto them, This is the rest, cause ye the weary to rest; and this is the refreshing; but they would not hear.

13 Therefore shall be unto them the word of the LORD, precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; in order that they may go, and stumble backward, and be broken, and snared, and caught.

14 ¶ Therefore hear the word of the LORD, ye scornful men, who rule this people that is in Jerusalem.

15 Because ye have said, "We have entered into a covenant with death, and with the nether world have we made an agree-

[a] When all the altars of idols are destroyed, and thus the worship of false gods can no more exist among Israel.

[b] Rashi. Others, "For the fortified city is desolate," &c.

[c] From the Euphrates to the Arish.

[d] The Mount of Samaria, which overlooks the fruitful valley beneath.

[e] Others, "in the forepart of summer."

[f] Lit "report," or "what is heard," *i. e.* from God.

[g] Rashi comments, that the people would not hear, and to every precept the prophet offered them in God's name, they said that they had one from an idol. It ought to be rendered then, "For there is precept against precept," &c. The word of God should bring rest; but as the drunkards of Ephraim derided it, they did suffer through their enemies the evil threatened against them.

[h] Rashi, "they regard every prophet as though he stammered, and could not be understood." But Sachs, "God will speak to them through nations of stammering lips," *i. e.* who speak the language of the land imperfectly.

ment; the overflowing scourge, when it passeth by, shall not come at us; for we have made lies our refuge, and under falsehood have we sought a hiding-place."

16 ¶ Therefore thus hath said the Lord Eternal, Behold, I have laid in Zion as a foundation a stone, a tried stone, a costly corner-stone, well founded: he that believeth will not make haste.[a]

17 And I will make of justice a measuring line, and of righteousness a plummet: and the hail shall sweep off the refuge of lies, and the hiding-place against the waters shall these flood away.

18 And your covenant with death shall be annulled, and your agreement with the nether world shall not have permanence; the overflowing scourge, when it passeth by—then shall ye be trodden down by it.

19 As often as it passeth by shall it take you; for morning by morning shall it pass by, by day and by night; and the mere understanding of the report shall cause terror.[b]

20 For the bed shall be too short for (a man) to stretch himself out (on it): and the covering too narrow to wrap himself in.

21 For as on mount Perazim[c] will the Lord rise up, as in the valley of Gib'on will he be wroth, that he may do his work, his singular work; and to accomplish his labour, his strange labour.

22 And now be ye no longer scornful, lest your bonds be made strong; for as completed and fully decreed have I heard it from the Lord Eternal of hosts over all the earth.

23 ¶ Give ye ear, and hear my voice; listen, and hear my speech.

24 Doth the ploughman plough all the[d] time to sow? doth he open and harrow his ground (continually)?

25 Is it not so? that, when he hath made level its surface he scattereth fennel, and streweth about cumin, and planteth the wheat in rows, and barley on its assigned (place), and millet on its proper spot?[e]

26 For his God hath instructed him rightly, taught him (so to do).[f]

27 Truly not with a threshing instrument is fennel threshed, and a wagon-wheel is not turned about upon cumin; but fennel is beaten out with a staff, and cumin with a stick.

28 Bread-corn is crushed; but not for ever doth (man) keep threshing it; and though he drive over it the wheel of his wagon and his horses, he will not (thereby) crush it.[g]

29 This also cometh forth from the Lord of hosts; wonderful is he in counsel, and excellent in (his) wise deeds.

CHAPTER XXIX.

1 ¶ Wo to Ariël,[h] to Ariël, the town where David dwelt! add ye year to year; let the festivals come round in order;[i]

2 Yet will I distress Ariël, and there shall be groaning and wailing: and it shall be unto me like Ariël.[k]

3 And I will encamp against thee round about, and will lay siege against thee with hostile posts,[l] and I will raise up intrenchments against thee.

4 And brought down low, shalt thou speak (as though) out of the earth, and out of the dust shall come forth thy speech; and like one of a familiar spirit out of the earth shall be thy voice, and out of the dust shalt thou whisper forth thy speech.

5 And like the small dust shall be the multitude of thy barbarian enemies, and like the passing chaff the multitude of tyrants; and (this) shall be at unawares, suddenly.

6 From the Lord of hosts shall the visita-

---

[a] Aben Ezra, "For this prophecy will be accomplished only after many days."

[b] *i. e.* So constant shall be the infliction of the scourge, that the report that it may be apprehended shall terrify all who hear of it. Sachs, "and the report shall teach nothing but terror."

[c] Perazim, Gib'on known for the victory of Joshua where David prevailed over the Philistines. (2 Sam. v. 17–25.)

[d] Jonathan. Sachs, lit. "all the day."

[e] Rashi, "on the boundary (outer edge) of the field." Philippson says, that קצח here given *fennel*, is black caraway, *Nigella sativa;* כמון *cumin*, is the *Cuminum cyminum*, not the usual *Carum carvi*. The millet is the *Triticum spelta* of Linnæus, not "rye," as in the English version.

[f] Joseph Kimchi, "And hath he so tilled it as it is proper, his God will send the rain." Rashi, "Even to the one whom God teacheth (he will not for ever send his prophets) but chastise him with judgment." We have followed Aben Ezra and Redak.

[g] Rashi.

[h] The altar.

[i] Jonathan, "the festivals shall cease."

[k] The city shall be filled with the slain of men, as the altar was surrounded with the slain cattle.—Rashi.

[l] Rashi, "trenches."

tion come with thunder, and with earthquake, and great noise, with storm and tempest, and the devouring flame of fire.

7 And as a dream of a night-vision shall be the multitude of all the nations that go to war against Ariël, even all that fight against her and raise towers against her, and that distress her.

8 And it shall even be as when a hungry man dreameth, that, behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, that, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul yet longeth: so shall it be with the multitude of all the nations, that go to war against mount Zion.

9 ¶ Stay but still and wonder; turn your eyes away, and be blinded: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the LORD hath poured out over you the spirit of deep sleep, and hath closed your eyes: (over) the prophets, and your chiefs, the seërs, hath he cast a vail.

11 And the vision of every thing is become unto you as the words of a book that is sealed, which men deliver to one that can read,[a] saying, Read this, I pray thee; and he saith, I cannot; for it is sealed:

12 And the book is then delivered to one that cannot read, saying, Read this, I pray thee; and he saith, I cannot read.

13 ¶ And the Lord said, Forasmuch as this people draw near[b] with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is but the acquired precept of men:

14 Therefore, behold, I will do yet farther a marvellous work with this people, doing wonder on wonder; so that the wisdom of their wise men shall be lost, and the understanding of their prudent men shall be hidden.

15 ¶ Wo unto those that seek to hide deeply their counsel from the LORD, so that their works may be in the dark, and they say, Who seeth us? and who knoweth us?

16 Oh your perverseness! shall the potter be esteemed as the clay? that the work shall say of its maker, He hath not made me? or shall the thing framed say of its framer, He had no understanding?

17 Lo! but yet a very little while more, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest!

18 And on that day shall the deaf hear the words of the book, and out of obscurity, and out of darkness, shall the eyes of the blind see.

19 And the sufferers shall have abundant joy in the LORD, and the needy among men shall be glad in the Holy One of Israel.

20 For the tyrant is no more, and consumed is the scorner, and cut off are all that watch for injustice;

21 That cause mankind to sin by (their) word; and lay a snare for him that reproveth (them) in the gate; and pervert through fraud the cause of the just.[c]

22 ¶ Therefore thus hath said the LORD unto the house of Jacob, he who hath redeemed Abraham, Not now shall Jacob be ashamed, and not now shall his face be made pale.

23 For when he seeth his children, the work of my hands in the midst of him, how they sanctify my name: then will they sanctify the Holy One of Jacob, and the God of Israel will they reverence.

24 They also that were erring in spirit shall acquire understanding, and they that murmured shall obtain instruction.

CHAPTER XXX.

1 ¶ Wo to the rebellious children, saith the LORD, that take counsel, but not from me; and that set themselves a ruler,[d] but not by my spirit, in order that they may add sin to sin:

2 That travel to go down into Egypt, and have not asked my will;[e] to strengthen themselves through the strength of Pharaoh, and to seek shelter in the shadow of Egypt!

3 Therefore shall the strength of Pharaoh become your shame, and the shelter in the shadow of Egypt your disgrace.

4 For his princes[f] were at Zo'an, and his ambassadors had reached Chanes.

[a] Lit. "that knoweth a book."
[b] Jonathan, "because this people hath vaunted."
[c] Rashi, after Jonathan; but Sachs, "Who into desolation mislead the righteous."

[d] Jonathan. Septuagint, "who make a covenant." Redak, "who make resolves without my spirit."
[e] Lit. "my mouth."
[f] Those of the king of Israel.

5 They all are ashamed because of a people that cannot profit them, neither be a help nor give profit; but (bringeth) shame, and also a reproach.

6 ¶ The doom[a] of the beasts of the south: Through the land of trouble and anguish, whence come the lioness and the lion, the viper and flying dragons, they will carry upon the shoulders of young asses their riches, and upon the humps of camels their treasures, to a people that cannot profit.

7 And the Egyptians will help in vain, and to no purpose; therefore have I called this, Boasters they are in sitting still.

8 Now go, write it before them on a table, and note it in a book, that it may be for the latest time to come, for ever, and to eternity;

9 For this is a rebellious people, lying children, children that will not hear the law of the LORD:

10 Who have said to the seërs, Ye shall not see; and to the prophets, Reveal not unto us true things, speak unto us smooth things, reveal deceits;

11 Depart you out of the way, turn aside out of the path, remove from before us the Holy One of Israel.

12 Therefore thus hath said the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and lean thereon for aid:

13 Therefore shall this iniquity be to you as a threatening breach,[b] swelling out in a high-towering wall, the fall[c] of which will come unawares, suddenly.

14 And he will break it, as one breaketh a potter's vessel, dashing it in pieces without sparing[d] it; so that there cannot be found among its fragments a sherd to rake fire from a hearth and to draw water from a pit.

15 ¶ For thus hath said the Lord Eternal, the Holy One of Israel, In repose[e] and rest shall ye be helped; in quietness and in confidence shall be your strength; and ye would not.

16 And ye said, "No; for upon horses will we flee;" therefore shall ye flee: and, "Upon swift beasts will we ride;" therefore shall your pursuers be swift.

17 One thousand (shall flee) at the threatening of one; at the threatening of five shall ye (all) flee: till ye be left as a pole upon a mountain-top, and as an ensign on a hill.

18 And therefore will the LORD wait,[f] to be gracious unto you, and therefore will he exalt himself, to have mercy upon you; for a God of justice is the LORD: happy are all those that wait for him.

19 ¶ For O people of Zion that shall dwell at Jerusalem! thou shalt indeed not weep: he will be surely gracious unto thee at the voice of thy cry; so soon as he heareth it, he answereth thee.

20 And the Lord will give you bread (in)[g] adversity, and water (in) oppression; and thy teachers shall not have to hide themselves in a corner any more, but thy eyes shall see thy teachers:

21 And thy ears shall hear the word behind thee,[h] saying, "This is the way, walk ye in it," when ye turn to the right hand, and when ye turn to the left.

22 And ye will regard as unclean the covering of thy graven idols of silver, and the ornament of thy molten images of gold: thou wilt cast them away as a filthy thing; "Get thee hence," wilt thou say unto them.

23 Then will he give the rain for thy seed, that thou mayest sow in the ground; and bread—the produce of the ground—this shall be fat and nutritious: thy cattle shall feed on that day in extensive pastures.[i]

24 The oxen likewise and the young asses that till the ground shall eat salted[k] provender, which hath been winnowed with the shovel and with the fan.

---

[a] Rashi connects this verse with the above; thus, "Heavily laden go their beasts to the south, through," &c.

[b] Philippson, "wide extending rent."

[c] Lit. "breaking."

[d] Lit. "he will not spare."

[e] Rashi. Others, "returning;" but the verse evidently means that God said they should not go to Egypt, but await in quiet and hope his omnipotent aid.

[f] Rashi renders, "he will tarry—he will remove himself," &c., "for he will first exercise justice on sinners."

[g] After Sachs and Philippson. Rashi, however, "bread of adversity, and water of oppression;" *i. e.* every thing in moderation, in opposition to the luxury then existing, which led to such forgetfulness of God. Jonathan, "the property of the enemy, and the spoil of the oppressor."

[h] The prophets are represented as shepherds walking behind the flock.—This verse is the opposite of the rejection of the word, above, verses 10, 11.

[i] Jonathan, "till they be fat cattle."

[k] Aben Ezra. Salt is a useful article for cattle. Rashi, "mixed with corn." Redak, "purified," "clean," from an Arabic root.

25 And there shall be upon every high mountain, and upon every prominent hill, rivulets, streams of waters on the day of the great slaughter, when towers fall.

26 And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days, on the day that the LORD bindeth up the broken (limbs) of his people, and healeth the bruise of their wound.

27 ¶ Behold, the name of the LORD cometh from afar, burning is his anger, and heavy the smoke;[a] his lips are full of indignation, and his tongue is like a devouring fire;

28 And his breath, like an overflowing stream, shall reach to the midst of the neck, to toss the nations with the van of falsehood: and (to place) a deceiving bridle on the jaws of the people.

29 (Then) shall ye have a song, as in the night when a festival[b] is ushered in, and joy of heart, as when one goeth with the flute to come unto the mountain of the LORD, to the Rock of Israel.

30 And the LORD will cause his majestic voice to be heard, and will show the stretching down of his arm, in the indignation of (his) anger, and in the flame of a devouring fire, in flood, and tempest, and stones of hail.

31 For because of the voice of the LORD shall be terrified Asshur, that smote (you) with the rod.

32 And at every passage of the appointed[c] staff which the LORD will let fall on him, there shall be (music) on tambourine and harp; and in the tumult[d] of battles will he fight with them.

33 For already of old is Topheth[e] made ready; also this is prepared for the king—deep and wide; its pile hath fire and wood in plenty, the breath of the LORD, like a stream of sulphur, will kindle it into a flame.

CHAPTER XXXI.

1 ¶ Wo to those that go down to Egypt for help; and depend for support on horses, and trust on chariots, because they are many; and on horsemen, because they are very strong; but who turn not unto the Holy One of Israel, and seek not the LORD!

2 Yet he also is wise, and bringeth evil, and taketh not back his words; and riseth up against the house of evil-doers, and against the help of those that work injustice.

3 But the Egyptians are men, and not God; and their horses are flesh, and not spirit; and the LORD will stretch out his hand, and there shall stumble the helper, and he that is helped shall fall down, and they all shall perish together.

4 ¶ For thus hath said the LORD unto me, Just as the lion or the young lion growleth over his prey, against whom is called forth the company of shepherds, of whose voice he is not afraid, and is not depressed because of their multitude: thus will the LORD come down, to fight on mount Zion and on its hill.

5 As fluttering birds, so will the LORD of hosts shield Jerusalem; shielding and delivering; sparing[f] and preserving.

6 Turn ye unto him from whom the children of Israel have deeply revolted.

7 For on that day shall every man despise his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

8 Then shall Asshur fall by the sword of one who is not a man; and the sword of one who is not a son of earth shall devour him; and he shall flee him from the sword, and his young men shall become tributary.

9 And his stronghold shall pass away for fear, and his princes shall be terrified because of the ensign, saith the LORD, who hath a fire in Zion, and a furnace in Jerusalem.

CHAPTER XXXII.

1 ¶ Behold, a king shall reign in righteousness, and princes shall rule in justice.

2 And every one[g] shall be as a hiding-place from the wind, and a covert from the tempest; as rivulets of water in a dry place,

[a] Judges xx. 40. Rashi, "burden."

[b] Lit. "when a feast is sanctified."

[c] The punishment decreed; it means, as often as the blow falls on the Assyrians, the Israelites shall be merry at their deliverance.

[d] תנופה, after Aben Ezra, "the waving of the hand to play." But it means here the swinging of armour and the shaking of swords, or the tumult of the fight.

[e] Topheth, the place outside of Jerusalem where Moloch was served, and where the offal was burnt. The image will thus be readily understood.

[f] Lit. "passing over," *i. e.* not striking them when others are stricken. Redak thinks that "fluttering birds" refers to Jerusalem; others, "as birds flutter over their young."

[g] Rashi, "The man who is mighty in the fear of God (Hezekiah) shall be to Israel," &c.

as the shadow of a large rock in a languishing land.[a]

3 And the eyes of those that see shall not be blinded again, and the ears of those that hear shall hearken.

4 The heart also of the rash shall be attentive in order to know, and the tongue of the stammerers shall be ready to speak plainly.

5 The worthless person shall be no more called liberal, and the avaricious[b] man shall not be said to be bountiful.

6 For the worthless person ever speaketh villany, and his heart will work injustice, to practise hypocrisy, and to speak error against the LORD, to leave empty the soul of the hungry, and the drink of the thirsty will he take away.

7 The instruments also of the avaricious man are evil: he deviseth wicked resolves to destroy the poor with words of falsehood, even when the needy speaketh what is right.

8 But the liberal deviseth liberal things; and he ever persisteth by liberal things.

9 ¶ Ye careless women rise up, hear my voice; ye daughters that are secure, give ear unto my speech.

10 After days and years shall ye shudder, ye women that are secure; for ended is the vintage, the fruit gathering shall nowise come.

11 Tremble, ye careless women; shudder, ye that are secure, strip off your garments and make yourselves bare, and gird (sackcloth) upon the loins.

12 (They shall strike) on the breast, lamenting, for the pleasant fields, for the fruitful vine.

13 Upon the soil of my people thorns and briers shall come up; yea, upon all the houses of joy of the gladsome town.

14 Because the palace is abandoned, the tumult of the city is forsaken; the hill and watch-tower are become dens for a long time,[c] a joyous haunt for wild asses, a pasture for flocks.

15 Until a spirit be poured upon us from on high, and the wilderness be changed into a fruitful field, and the fruitful field be accounted as a forest.

16 Then shall justice dwell in the wilderness, and righteousness abide in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and security for ever.

18 And then shall my people abide in peaceful dwellings, and secure abodes, and in undisturbed resting-places.

19 And it shall spread itself out in the declivity of the forest; and far down in the lowlands shall the city descend.[d]

20 Happy are ye that sow beside all waters, freely sending forth the feet of the ox and the ass.

CHAPTER XXXIII.

1 ¶ Wo to thee that wastest, while thou wast not wasted; and traitor, while men dealt not treacherously with thee! when thou shalt have made an end of wasting, thou shalt be wasted; and when thou shalt have finished to deal treacherously, men shall deal treacherously with thee.

2 ¶ O LORD, be gracious unto us; we have waited for thee: be thou their support[e] every morning, also our salvation in the time of trouble.

3 At the noise of (thy) thunder[f] people fled; when thou liftedst thyself up nations were scattered.

4 And your spoil shall be gathered as the cricket gathereth:[g] as locusts run about, so shall people hasten after it.

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with justice and righteousness.

6 And the stability of thy times and the strength of thy happiness shall be wisdom and knowledge; the fear of the LORD is his[h] treasure.

---

[a] *i. e.* Where the traveller languishes for water.

[b] Sa'adyah. Gesenius, "deceitful" or "cunning." Rashi, "deceiver."

[c] Philippson, after Jonathan. Others, lit. "for ever."

[d] After Sachs and Philippson; after Aben Ezra in part, reudering ברד as ברד; but Jonathan, literally, "hail," thus, "and the hail shall come down and slay the camps of the nations so that perish and be at an end their dwellings." Rashi,—"upon the wicked, who are now built up and full of cities as a forest of trees."

[e] Lit. "arm." Rashi comments on "their," "those who were subjected to the waster," spoken of in verse 1.

[f] Lit. "tumult."

[g] Rashi, "each of which gathered its food in summer." Others, "as the cricket (others, caterpillar) is gathered."

[h] *i. e.* Of the man who possesses it.

7 ¶ Behold, their valiant ones cry without: the ambassadors of peace weep bitterly.

8 The highways lie waste, ceased hath the wayfaring traveller: he[a] hath broken the covenant, he despiseth cities, he regardeth not man.

9 It mourneth, it languisheth—the land: Lebanon is ashamed, it is withered away; Sharon is become like a wilderness; and bereft of their fruits are Bashan and Carmel.

10 Now will I arise, saith the LORD; now will I raise myself; now will I lift myself up.

11 Ye shall be pregnant with hay, (and) ye shall bring forth stubble: your breath is a fire, which shall devour you.

12 And the people shall be burnt as lime:[b] as cut-off thorns shall they blaze up in fire.

13 ¶ Hear, ye distant ones, what I have done; and acknowledge ye that are near my might.

14 In Zion sinners are in dread; trembling hath seized on hypocrites. "Who[c] among us shall abide with the devouring fire? who among us shall abide with everlasting burnings?"

15 He that walketh in righteousness, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands against taking hold of bribes, that stoppeth his ears against hearing of blood, and shutteth his eyes against looking on evil;

16 He shall dwell on high; rocky strongholds shall be his refuge: his bread shall be given him; his water shall be sure.

17 The king in his beauty shall thy eyes behold: they shall see a far-off land.

18 Thy heart shall meditate (on past) terror. "Where is who wrote down?[d] where is he that weighed? where is he that counted the towers?"

19 The barbarous people shalt thou not see any more, the people of a speech too obscure to be understood, of a stammering tongue, without meaning.

20 Look on Zion, the town of our solemn assemblies; thy eyes shall see Jerusalem as an undisturbed residence, a tent that shall not be struck for removal; not one of the stakes of which shall ever be moved, and all the cords of which shall never be torn loose.

21 But there will the LORD (show himself) mighty unto us, (in) a place of rivers and streams of ample breadth; wherein no oared galley shall go, and a gallant ship shall not pass thereby.

22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

23 Loose hang thy tacklings; they cannot well uphold strongly their mast, they cannot spread the sail. Then are divided booty and spoil in abundance, (even) the lame take the booty.

24 And no inhabitant shall say, I am sick: the people that dwell therein shall be one whose iniquity is forgiven.

CHAPTER XXXIV.

1 ¶ Come near, ye nations, to hear; and ye people, hearken: let the earth hear, and all that filleth it; the world, and all things that spring forth of it.

2 For the indignation of the LORD is (enkindled) over all the nations, and his fury over all their army: he hath devoted them, he hath given them up to the slaughter.

3 And their slain also shall be cast out, and as regardeth their carcasses their stench shall ascend upward, and the mountains shall be melted through their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together like a book: and all their host shall wither, as the leaf withereth from the vine, and as withering fruit from the fig-tree.

5 For my sword is sated[e] in heaven: behold, it shall come down upon Edom, and upon the people I have devoted to punishment.[f]

6 The sword of the LORD is full of blood, it is enriched[g] with fat, with the blood of lambs and goats,[h] with the fat of the kidneys

[a] *i. e.* The enemy.

[b] Lit. "as the burnings of lime."

[c] Rashi, "Who shall stand for us to ward off," &c.

[d] Redak, "who wrote down the taxes, and he also, who weighed the tribute, and counted and wrote down the number of towers;" all are now gone; a thing only of dreadful memory.

[e] *i. e.* With slaughter. Saebs and others, "drunk," *i. e.* with blood.

[f] Aben Ezra, lit. "judgment." Rashi, "the people with which I war."

[g] In the sense of being fat.

[h] Rashi "chiefs and rulers."—The overcoming of the guilty is represented as a bloody victory over enemies.

of rams; for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.

7 And wild oxen[a] shall sink down with them, and steers with bullocks; and their land shall be sated with blood, and their dust enriched with fat.

8 For it is the day of vengeance unto the LORD, and the year of recompense for the controversy[b] of Zion.

9 And its brooks shall be changed into pitch, and its dust into sulphur, and its land shall become burning pitch.

10 Night and day shall it not be quenched; for ever shall ascend the smoke thereof: from generation to generation shall it lie waste; no one shall for ever and ever pass through it.

11 But pelican and hedgehog shall take possession of it; night-owl also and raven shall dwell in it: and he shall stretch out over it the line of destruction, and the weights[c] of desolation.

12 Their nobles—no one is there they could call (to) the kingdom, and all its princes shall be no more.

13 And thorns shall spring up in its palaces, nettles and brambles in its fortresses: and it shall be a habitation of monsters, and a court for ostriches.

14 And the martens[d] shall meet with the jackals, and one goat shall call to his fellow; only the screech-owl shall rest there, and find for herself a place of repose.

15 There shall nestle the arrow-snake,[e] and lay eggs, and hatch, and gather its young under its shadow:[f] only vultures shall assemble there, every one with her mate.

16 Inquire out of the book of the LORD, and read: not one of these shall be absent, not one shall miss her mate; for my mouth it is that hath ordained it, and its breath[g] it is that hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it out unto them by the measuring line: for ever shall they possess it, from generation to generation shall they dwell therein.

CHAPTER XXXV.

1 ¶ The wilderness and the dry land shall be glad thereat;[h] and the desert shall rejoice, and blossom as the lily.[i]

2 It shall blossom abundantly, and rejoice, yea, with joy and singing; the glory of the Lebanon shall be given unto it, the elegance of Carmel and Sharon: they indeed shall see the glory of the LORD, and the excellency of our God.

3 ¶ Strengthen ye weak hands, and stumbling knees make ye firm.

4 Say to the timid of heart, Be strong, fear not: behold, your God, (with) vengeance will he come, with God's recompense; it is he who will come and save you.

5 Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and brooks in the desert.

7 And the sandy waste[k] shall be changed into a pool, and the thirsty land into springs of water: in the habitation of monsters, where each one used to lie, shall be a court for reeds and rushes.

8 And there shall be a highway and a way, and The holy way, shall it be called; no unclean one shall pass over it; but it shall be (only) theirs; the wayfaring man, and those unacquainted[l] (therewith), shall not go astray.

9 No lion shall be there, and no ravenous beast shall go up thereon,—shall not be found there; but there shall walk the redeemed:

10 And the ransomed of the LORD shall return, and come to Zion with song, with everlasting joy upon their head; gladness and joy shall they obtain, and sorrow and sighing shall flee away.

---

[a] Sachs leaves reëm untranslated. Philippson, "buffaloes."

[b] Sachs, "to contend for Zion."

[c] Rashi. Sachs, simply "plummet;" elsewhere משקלת; lit. "stones," used for "weights." (Levi. xix. 36, &c.)

[d] Rashi, rendered xiv. 21, "beasts of the desert."

[e] Philippson; stating it be the *Anguis jaculus* of Linn. a small, but very poisonous serpent, in Africa and Arabia.

[f] *i. e.* Protection.

[g] Rashi.

[h] Aben Ezra deems the ם of ישׂשׂם superfluous, and simply renders "shall be glad," and so Sachs, &c.

[i] Philippson, "narcissus." Eng. version, after Redak, "rose."

[k] Philippson, "the mirage shall become an actual lake."

[l] Jonathan; otherwise אוילים is rendered with "fools."

CHAPTER XXXVI.

1 ¶ And[a] it came to pass in the fourteenth year of king Hezekiah, that Sennacherib the king of Assyria came up against all the fortified cities of Judah, and seized on them.

2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem to king Hezekiah with a strong army. And he halted by the aqueduct of the upper pool on the highway of the washer's field.

3 Then came forth unto him Elyakim, the son of Chilkiyahu, who was superintendent over the house, and Shebna the scribe, and Yoäch the son of Assaph, the recorder.

4 And Rabshakeh said unto them,—Say ye now to Hezekiah, Thus hath said the great king, the king of Assyria, What confidence is this wherewith thou hast trusted?

5 I have said,[b] but it was only a word uttered with the lips, (I have) counsel and strength for the war. Now, on whom didst thou trust, that thou rebelledst against me?

6 Behold, thou trustedst on you cracked reed-staff, on Egypt; which, if a man lean on it, will enter into his hand, and pierce it: so is Pharaoh the king of Egypt to all that trust on him.

7 But if thou shouldst say to me, In the LORD our God have we trusted: is he not the one whose high-places and whose altars Hezekiah hath removed, when he said to Judah and to Jerusalem, Before this altar shall ye prostrate yourselves?

8 And now I pray thee, enter into a contest with my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn back the face of a single chieftain of the least of my master's servants, while thou hast put thy trust on Egypt for chariots and for horsemen?

10 And now am I come up without the LORD('s will) against this land to destroy it? The LORD hath said unto me, Go up against this land, and destroy it.

11 Then said Elyakim and Shebna and Yoäch unto Rabshakeh, Speak, we pray thee, unto thy servants in the Syrian language; for we understand it: and speak not to us in the Jewish language, before the ears of the people that are on the wall.

12 But Rabshakeh said, Hath my master then sent me to thy master and to thee to speak these words? is it not rather to the men who sit upon the wall, that they may eat their own excrements, and drink their own urine with you?

13 Then stood Rabshakeh up, and called out with a loud voice in the Jewish language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus hath said the king, Let not Hezekiah deceive you; for he will not be able to deliver you;

15 Neither let Hezekiah induce you to trust in the LORD, saying, The LORD will surely deliver us; this city shall not be given up into the hand of the king of Assyria.

16 Hearken not to Hezekiah; for thus hath said the king of Assyria, Make a treaty of peace with me, and come out to me; and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 So that Hezekiah may not mislead you, saying, The LORD will deliver us. Have the gods of the nations delivered each his land out of the hand of the king of Assyria?

19 Where are the gods of Chamath and Arpad? where are the gods of Sepharvayim? and have they then delivered Samaria out of my hand?

20 Who are they among all the gods of these countries, that have delivered their country out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they remained silent, and answered him not a word; for it was the king's command, saying, Ye shall not answer him.

22 Then came Elyakim the son of Chilkiyahu, that was superintendent over the house, and Shebna the scribe, and Yoäch the son of Assaph, the recorder, to Hezekiah with their clothes rent; and they told him the words of Rabshakeh.

CHAPTER XXXVII.

1 ¶ And it came to pass, when king Hezekiah heard it, that he rent his clothes, and

[a] For explanatory notes to this, and chapters xxxvii. to xxxix., see 2 Kings xviii. to xx.

[b] The words of Hezekiah quoted by Rabshakeh.

covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Elyakim, who was superintendent over the house, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the son of Amoz, the prophet.

3 And they said unto him, Thus hath said Hezekiah, A day of trouble, and of rebuke, and of derision is this day; for the children are come to the birth, and there is not strength to bring forth.

4 Perhaps the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to blaspheme the living God, and who hath reproached with the words which the LORD thy God hath heard: wherefore lift up a prayer for the remnant that is still found here.

5 And the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say unto your master, Thus hath said the LORD, Be not afraid because of the words which thou hast heard, with which the boys of the king of Assyria have blasphemed me.

7 Behold, I will put an (other) spirit in him, and when he will hear a rumour, he shall return to his own land; and I will cause him to fall by the sword in his own land.

8 And Rabshakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he was departed from Lachish.

9 And he heard it said of Thirhakah the king of Ethiopia, He is come out to fight with thee. And when he had heard it, he sent messengers to Hezekiah, saying,

10 Thus shall ye say to Hezekiah the king of Judah, as followeth, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given up into the hand of the king of Assyria.

11 Behold, thou thyself hast heard what the kings of Assyria have done to all the lands by destroying them utterly: and thou alone shouldst be delivered?

12 Have the gods of the nations which my fathers destroyed delivered them, as Gozan, and Charan, and Rezeph, and the children of 'Eden, who were in Thelassar?

13 Where is the king of Chamath, and the king of Arpad, and the king of the city of Sepharvayim, of Hena', and 'Ivvah?

14 And Hezekiah took the letter out of the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it out before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, the God of Israel, who dwellest between the cherubim, thou art the (true) God, thou alone, for all the kingdoms of the earth; (for) it is thou who hast made the heavens and earth.

17 Bend down, O LORD, thy ear, and hear; open, O LORD, thy eye, and see: and hear all the words of Sennacherib, which he hath sent to blaspheme the living God.

18 Truly, LORD, the kings of Assyria have devastated all the nations,[a] and their land;

19 And they have placed their gods into the fire; for they are no gods, but the work of man's hands, wood and stone; and these have they destroyed.

20 And now, O LORD our God, save us out of his hand, that all the kingdoms of the earth may know that thou art the LORD, thou alone.

21 Then sent Isaiah the son of Amoz unto Hezekiah, saying, Thus hath said the LORD the God of Israel, Whereas thou hast prayed to me concerning Sennacherib the king of Assyria:

22 This is the word that the LORD hath spoken over him: She despiseth thee, she laugheth thee to scorn, the virgin daughter of Zion; behind she shaketh her head, the daughter of Jerusalem.

23 Whom hast thou blasphemed, and (whom) hast thou scorned? and against whom hast thou raised thy voice, and lifted up thy eyes on high? against the Holy One of Israel.

24 Through thy servants hast thou blasphemed the Lord, and hast said, With the multitude of my chariots am I indeed come up to the height of the mountains, to the sides of Lebanon; and I will cut down its tall cedars, the choice of its fir-trees: and I will enter into the height of its summit, the forest of its fruitful soil.

25 I have dug, and drunk water; and I

[a] Heb. "countries;" but in the parallel passage, 2 Kings xix. 17, we read גוים "nations," as here given.

will dry up with the sole of my feet all the streams of besieged places.

26 Hadst thou not heard, that in distant ages I had prepared this? in the times of antiquity when I formed it? now have I brought it along, and it came to pass to desolate into ruinous heaps fortified cities.

27 And thus their inhabitants were of short power, they were discouraged and confounded: they were as the herbs of the field, and as the green grass; as the moss on the housetops, and as corn blasted before the ear appeareth.

28 But thy abiding, and thy going out, and thy coming in do I know, and thy raging against me.

29 Because of thy raging against me, and thy tumult, that is come up into my ears, will I put my hook in thy nose, and my bridle between thy lips, and I will cause thee to turn back on the way by which thou camest.

30 And this shall be unto thee the sign, Ye shall eat this year what groweth of itself; and in the second year what springeth after the same; and in the third year sow, and reap, and plant vineyards, and eat their fruit.

31 And the remnant of the house of Judah that is escaped shall yet strike root downward, and bear fruit upward.

32 For out of Jerusalem shall go forth a remnant, and that which escapeth out of Mount Zion: the zeal of the LORD of hosts will do this.

33 ¶ Therefore thus hath said the LORD concerning the king of Assyria, He shall not come into this city, and he shall not shoot an arrow thereon, nor come before it with shields, nor cast up an embankment against it.

34 On the way by which he came, by the same shall he return, and into this city shall he not come, saith the LORD.

35 And I will shield this city to save it for my own sake, and for the sake of David my servant.

36 ¶ Then went out an angel of the LORD, and smote in the camp of the Assyrians one hundred and eighty and five thousand men; and when people arose early in the morning, behold, they were all dead corpses.

37 And Sennacherib the king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was prostrating himself in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Ararat. And Essar-chaddon his son became king in his stead.

CHAPTER XXXVIII.

1 ¶ In those days Hezekiah fell sick unto death; and there came unto him Isaiah the son of Amoz, the prophet, and said unto him. Thus hath said the LORD, Give thy charge to thy house; for thou shalt die, and not live.

2 Then did Hezekiah turn his face to the wall, and prayed unto the LORD.

3 And he said, O LORD, I beseech thee remember now that I have walked before thee in truth, and with an undivided heart, and have done what is good in thy eyes. And Hezekiah wept aloud.

4 ¶ Then came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus hath said the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And out of the hand of the king of Assyria will I deliver thee and this city; and I will shield this city.

7 And this shall be unto thee the sign from the LORD, that the LORD will do this thing which he hath spoken:

8 Behold, I will cause the shadow of the degrees, which is gone down on the dial of Achaz by the sun, to return backward ten degrees. So the sun returned ten degrees, by the degrees which he was gone down.

9 ¶ The writing of Hezekiah the king of Judah, when he had been sick, and was recovered of his sickness:

10 I had said, In the midst[a] of my days, must I enter the gates of the nether world; I am deprived of the residue of my years.

11 I had said, I shall not see the LORD, the LORD, in the land of the living: I shall not behold man any more among the inhabitants of the regions of death.[b]

12 My dwelling[c] is broken down, and is re-

[a] Redak. Rashi and 'Eramah, "in the suffering," or "desolation of my days." Others, "I said on my days of suffering, I shall," &c.

[b] Rashi.

[c] Redak and Aben Ezra. Others, "my lifetime is broken off." Lit. "generation."

moved from me as a shepherd's tent: I have cut off, like a weaver, my life; with pining sickness will he snatch me away:[a] from day until night wilt thou make an end of me.

13 I waited (with patience) till morning, (whether)[b] as a lion, so would he break all my bones: from day until night wilt thou make an end of me.

14 Like a swallow or a crane, so did I chirp; I did moan like a dove; my eyes were lifted up on high: O Lord, I am oppressed; grant me ease.

15 What shall I speak? he hath promised it unto me, and he hath also accomplished it; I will make pilgrimages (to God's house) all my years because of the bitterness of my soul.

16 O Lord, by these (things men) will live, and in all these (things) is the life of my spirit: so wilt thou give me health, and cause me to live.

17 Behold, for peace I had great bitterness; but thou hast, in loving my soul, delivered it from the pit of corruption; for thou hast cast behind thy back all my sins.

18 For the nether world will not thank thee, death will not praise thee: they that go down into the pit will not hope for thy truth.

19 The living, the living alone shall thank thee, like me this day: the father to the children shall make known thy truth.

20 The Lord is there to help me; therefore will we play my hymns all the days of our life in the house of the Lord.

21 And Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the inflammation, and he shall recover.

22 And Hezekiah had said, What is the sign that I shall go up to the house of the Lord?

CHAPTER XXXIX.

1 At that time sent Merodach-baladan, the son of Baladan, the king of Babylon, letters and a present to Hezekiah; for he had heard that he had been sick, and was become strong again.

2 And Hezekiah was rejoiced on their account, and showed them his treasure-house, the silver, and the gold, and the spices, and the precious oil, and the whole of his armour-house, and all that was found in his treasures: there was nothing that Hezekiah showed them not, in his house, and in all his dominion.

3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What did these men say? and whence did they come unto thee? And Hezekiah said, From a far-off country are they come unto me, from Babylon.

4 And he said, What did they see in thy house? And Hezekiah said, All that is in my house have they seen: there is nothing that I did not show them in my treasures.

5 And Isaiah said to Hezekiah, Hear the word of the Lord of hosts,

6 Behold, days are coming when all that is in thy house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord.

7 And of thy sons that will issue from thee, whom thou wilt beget, shall they take; and they shall be court-servants in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast spoken. He said moreover, For there shall be peace and stability in my days.

CHAPTER XL.

1 ¶ Comfort ye, comfort ye my people, saith your God.

2 Speak ye (comfort) to the heart of Jerusalem, and call out unto her, that her[c] time of sorrow is accomplished, that her iniquity is atoned for; for she hath received from the hand of the Lord double for all her sins.

3 ¶ A voice calleth out, In the wilderness make ye clear the way of the Lord, make straight in the desert a highway for our God.

4 Every valley shall be raised, and every mountain and hill shall be made low; and the crooked shall be made a straight path, and the rough places a plain:

[a] Sachs, elegantly but freely, "My life is cut off unto me, as though the weaver were to tear it off from the thread (of the web)." Life is a web, the days the single threads, which are severed by the hand of death.

[b] Rashi, "I made myself strong like a lion, hoping for the morning; yet the more would he break," &c.

[c] Philippson, "its servitude." Heinemann, "her warfare." Sachs, "her time of servitude."

5 And the glory of the LORD shall be revealed; and all flesh shall see it together; for the mouth of the LORD hath spoken it.

6 ¶ A voice saith, Proclaim; and he saith, What shall I proclaim? All flesh is grass, and all its goodliness is as the flower of the field:

7 The grass withereth, the flower fadeth; because the breath of the LORD hath blown upon it; surely the people is grass.

8 The grass withereth, the flower fadeth; but the word of our God will stand firm for ever.

9 ¶ Upon a high mountain get thee up, thou that bringest good tidings to Zion; lift up with strength thy voice, thou who bringest good tidings to Jerusalem; lift it up, be not afraid; say unto the cities of Judah, Behold, (here is) your God!

10 Behold, the Lord Eternal will come with might,[a] and his arm ruleth for him: behold, his reward is with him, and his recompense[b] before him.

11 Like a shepherd will he feed his flock: with his arm will he gather the lambs, and in his bosom will he carry them, will he lead gently those that suckle their young.

12 ¶ Who hath measured in the hollow of his hand[c] the waters, and meted out the heavens with the span, and comprised in a measure[d] the dust of the earth, and weighed in the scale-beam the mountains, and the hills in balances?

13 Who hath meted out[e] the Spirit of the LORD? and (who was) his counsellor that he could have given him information?

14 With whom took he counsel, that he gave him understanding, and taught him the path of justice, and taught him knowledge, and caused him to know the way of understanding?

15 Behold, nations are as a drop out of a bucket, and as the small dust of the balance are they accounted: behold, isles are like the flying dust.[f]

16 And Lebanon is not sufficient for burning, and its beasts do not suffice for burnt-offering.

17 ¶ All the nations are as naught before him; less than nothing, and vanity[g] are they accounted to him.

18 To whom then will ye liken God? or what likeness will ye compare unto him?

19 The graven image—this the artificer hath cast, and the goldsmith hath overspread it with gold, and fabricated (on it) silver chains.

20 He that is skilled in the choice[h] chooseth a wood that will not rot; he seeketh unto himself a skilful workman to prepare a graven image, that shall not be moved.

21 Know ye not? hear ye not? hath it not been told you from the beginning? have ye not paid attention to the foundations of the earth?

22 (It is he) that dwelleth above the circle of the earth, while its inhabitants are as grasshoppers; that stretched out the heavens as a curtain, and spreadeth them out as a tent to dwell in;

23 That bringeth princes to naught; rendering the judges of the earth as vanity.

24 Yea, they were not yet planted; yea, they were not yet sown; yea, their stem had not yet taken root in the earth: when he but breathed upon them, and they withered, and the storm-wind carrieth them away as stubble.

25 To whom then will ye liken me, that I should be equal to? saith the Holy One.

26 Lift up your eyes on high, and see who hath created these? he that bringeth out their host by number; that calleth them all by name; from him, who is great in might, and strong in power, not one escapeth.[i]

27 ¶ Why wilt say thou, O Jacob, and

[a] Heinemann, "as the mighty one."

[b] Rashi. Jonathan, "behold, the reward of those who have done his word is with him; for all their deeds are known before him."

[c] Rashi, "with his steps."

[d] שְׁלִישׁ, literally, "a third;" hence Rashi, "a third desert, a third habitable land, a third seas and rivers."

[e] Rashi, after the Massorah, "Who has meted out the spirit? the LORD."

[f] Jonathan. Redak, "behold, islands he lifteth up like fine dust."

[g] Sachs and others, "nonentities;" properly, "the formless, chaotic state;" but it is impossible to find a simple English word nearer than "vanity."

[h] Rashi, and it is then a continuation of the description of how idols are made. Others, "who is poorer in his gifts;" *i. e.* who cannot have an idol cast, but one carved of wood.

[i] Lit. "is missed:" it means that, numerous as are the stars, they all are always there to do God's bidding. The prophet contrasts the idols with God; those are the works of human hands, while He is the maker of all.

THE DECISION OF SOLOMON

speak, O Israel, My way is hidden from the LORD, and my cause hath passed from the cognizance of my God?

28 Dost thou not know? hast thou not heard? The God of everlasting is the LORD, is the Creator of the ends of the earth; he will not be faint, and he will not be weary; unsearchable is his understanding.

29 He giveth to the faint strength; and to the powerless he imparteth much might.

30 Though youths should grow faint and be weary, and young men should utterly stumble:

31 Yet they that wait upon the LORD shall acquire new strength, they shall[a] mount up with wings as eagles; they shall run and not be weary, they shall walk, and not become faint.

CHAPTER XLI.

1 ¶ Keep silence[b] before me, O islands; and let nations acquire new strength: let them approach, then let them speak, together let us come near to judgment.

2 Who waked up from the east the man whom righteousness[c] met in his steps? he giveth up nations before him, and maketh him rule over kings; that his sword may render them as the dust, as driven stubble, his bow.

3 He pursueth them, passeth along in safety, by a path which[d] his feet have not gone over before.

4 Who hath wrought and done it? he who called the generations from the beginning; I the LORD, (who am) the first, and with the latest I am the same.

5 The isles saw it, and are afraid; the ends of the earth tremble; they draw near, and come.

6 They help one another; and each one saith to his brother, Be strong!

7 So the smith encouraged[e] the melter, he that smootheth with the hammer him that striketh on the anvil; saying of the solder, It is good; and he fastened it with nails, that it should not be moved.

8 ¶ But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend;

9 Thou, whom I have taken hold of from the ends of the earth, and called thee from the midst of its chiefs,[f] and said unto thee, Thou art my servant, I have chosen thee, and not cast thee away.

10 Fear thou not, for I am with thee; be not dismayed, for I am thy God; I strengthen thee, yea, I help thee, yea, I uphold thee with the right hand of my righteousness.[g]

11 Behold, ashamed and confounded shall be all that were incensed against thee; they shall be as naught and perish—the men that strive with thee.

12 Thou wilt seek them, and shalt not find them, the men that contend with thee: they shall be as naught and as nothing, the men that make war against thee.

13 For I the LORD thy God lay hold of thy right hand; (I am he) who saith unto thee, Fear not, I help thee.

14 ¶ Fear not, thou worm Jacob, ye few men of Israel: I myself help thee, saith the LORD, and thy redeemer is the Holy One of Israel.

15 Behold, I have rendered thee a threshing instrument, sharp, new, having many teeth: thou shalt thresh mountains, and beat them small, and shalt render the hills as chaff.

16 Thou shalt scatter them, and the wind shall carry them away, and the storm shall disperse them; but thou shalt rejoice in the LORD, in the Holy One of Israel shalt thou glorify thyself.

17 ¶ The poor and the needy seek water, and there is none; their tongue is dried up with thirst: I the LORD will answer them, I the God of Israel will not forsake them.

18 I will open on naked mountain-peaks rivers, and in the midst of valleys fountains: I will change the wilderness into a pool of water, and the dry land into springs of water.

19 I will place in the wilderness[h] the cedar, the acacia, and the myrtle, and the oil-tree;

---

[a] Others, "acquire wings."

[b] Rashi, "To hear my words."

[c] Sachs, "victory," so called because the victor has the power to declare himself in the right.

[d] Lit. "a path (on which) with his feet he was used to come."

[e] In the expectation of a battle the heathens make their idols, hoping aid from them, not yet recognising the power of God.

[f] Sachs, "edges;" thus, "called thee from it edges."

[g] Sachs, "victorious right hand."

[h] God will ultimately bring good out of evil.

I will set in the desert the fir-tree,[a] the pine and the box-tree together;

20 In order that they may see, and know and take (it to heart), and comprehend together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 ¶ Produce your cause,[b] saith the LORD: bring forward your strong reasons, saith the King of Jacob.

22 Let them bring them forward and tell us what shall happen: the former things—what are they?—tell us, that we may take it to heart, and know the result of them; or let us hear the things that are to come.

23 Tell the events that are to happen hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be astonished, and see it together.

24 Behold, ye are less than nothing, and your work less than a breath: (he that is) an abomination (alone) chooseth you.

25 ¶ I have waked up one from the north, and he cometh; from the rising of the sun one who will call on my name: and he shall (over-)come princes as mortar, and as the potter treadeth down the clay.

26 Who hath told it from the beginning, that we may know it? and aforetimes, that we may say, "It is right?" but indeed there is none that telleth, indeed there is none that letteth us hear, indeed there is none that heareth your words.

27 The first[c] (was I to say) to Zion, Behold, there they are; and to Jerusalem will I give one that bringeth good tidings.

28 And I ever look, and there is no man; and among these there is no counsellor, that, were I to ask them, they could answer a word.

29 Behold, they all are naught; their works are nothing: wind and vanity are their molten images.

CHAPTER XLII.

1 ¶ Behold my servant,[d] whom I will uphold; my elect, in whom my soul delighteth: I have put my spirit upon him, that he may bring forth justice[e] to the nations.

2 He shall not cry, nor call out aloud, nor cause his voice to be heard in the street.

3 A cracked reed will he not break, and a dimly burning wick[f] will he not quench: unto truth shall he bring forth justice.

4 He shall not become fatigued and not be faint, till he have established justice on the earth; and (till) the isles shall wait for his law.

5 ¶ Thus hath said God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and the things which come out of it; he that giveth breath unto the people upon it, and spirit to those that walk thereon:

6 I the LORD have called thee in[g] righteousness, and will lay hold on thy hand, and will keep thee, and appoint thee for a covenant[h] of the people, for a light of the nations;

7 To open blind eyes, to bring out from the dungeon the prisoner, and out of the prison-house those that dwell in darkness.

8 I am the Everlasting One, that is my name; and my glory will I not give to any other, nor my praise to graven images.

9 The former[i] things, behold, are come to pass; and new things do I announce; before they spring forth I let you hear of them.

10 ¶ Sing unto the LORD a new song, his praise from the end of the earth; ye that go down to the sea, and all that filleth it; the isles, and their inhabitants.

11 Let resound with song the wilderness and its cities, the villages which Kedar inhabiteth: let the inhabitants of the rocks sing, let them shout forth from the top of the mountains.

---

[a] Philippson, "cypress, plantain, (*Platanus indica,*) and box."

[b] Address to the idols.

[c] Jonathan, "The words of consolation which the prophets foretold from the beginning, behold, have come to pass, and to," &c. Rashi, "He (Cyrus) shall be the first for Zion; and," &c.

[d] Rashi, "Jacob my servant, Israel my elect." Jonathan, "the Messiah."

[e] משפט not alone means the *judgment* which the judge gives, but also *justice* itself, and the *laws* on which it is founded, the *right*. God's servant is to make the laws of justice known, and execute them truly, that no one shall suffer injury, even the weakest, typified by a cracked reed and a glimmering wick.

[f] Lit. "flax."

[g] Sachs, "for happiness."

[h] Aben Ezra, "to keep up the covenant with the people." Philippson, "a union of mankind."

[i] Philippson, after Rashi, "the early announced events."

12 Let them give glory unto the LORD, and in the islands declare his praise.

13 The LORD—as a mighty one will he go forth, like a man of war will he arouse his vengeance:[a] he will shout, yea, raise the war-cry; against his enemies will he show his strength.

14 ¶ I have a long time[b] held my peace; I have been still, and refrained myself: (now) like a travailing woman will I cry; I will destroy and devour (all) together.

15 I will lay waste mountains and hills, and all their herbs will I dry up; and I will change the rivers into islands, and pools will I dry up.

16 And I will cause the blind to walk on a way that they have not known; on paths that they have not known will I lead them: I will change darkness before them into light, and crooked places into plains. These are the things which I will do, and not leave them (unfulfilled).

17 They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to molten idols, Ye are our gods.

18 ¶ Ye deaf, hear; and ye blind, look up, that ye may see.

19 Who is blind, but my servant? or deaf, as my messenger whom I send? who is blind as he that is perfect,[c] and blind as the servant of the LORD?

20 Thou seest many things, but observest not; the ears are open, but he heareth not.

21 The LORD willed (to do this) for the sake of his righteousness; (therefore) he magnifieth the law, and maketh it honourable.

22 But it is a people robbed and spoiled; they are all of them ensnared in holes, and in prison-houses are they hidden: they are become for a prey, and none delivereth; for a spoil, and none saith, Restore.

23 Who among you will give ear to this? will hearken and listen, for the time to come?

24 Who gave up Jacob for a spoil, and Israel to plunderers? was it not the LORD? he it is against whom we have sinned; for they would not walk in his ways, neither did they hearken unto his law.

25 Therefore hath he poured out over him the fury of his anger, and the strength of battle: and it blazed all round about him,[d] yet he regarded it not; and it burnt on him, yet he laid it not to heart.

CHAPTER XLIII.

1 ¶ But now thus hath said the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; mine art thou.

2 Whenever thou passest through the waters, I am with thee; and through the rivers, —they shall not overflow thee: whenever thou walkest through the fire, thou shalt not be scorched; neither shall the flame burn on thee.

3 For I am the LORD thy God, the Holy One of Israel, thy Saviour; I have given Egypt for thy ransom, Cush and Seba in place of thee.

4 Since thou art precious in my eyes, art honourable, and I indeed do love thee: therefore will I give men in place of thee, and nations instead of thy soul.

5 Fear not, for I am with thee; from the east will I bring thy seed, and from the west will I gather thee.

6 I will say to the north, Give up; and to the south, Withhold not: bring my sons from afar, and my daughters from the ends of the earth;

7 Every one that is called by my name, and whom I have created for my glory; whom I have formed; yea, whom I have made.

8 Bring forward the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: who among them can announce this? and cause us to hear former things? let them bring forth their witnesses, that they may be justified: or[e] let them hear, and say, It is truth.

10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: in order that ye may know and believe me, and understand, that I am he; before me there was no god formed, and after me there will be none.

---

[a] Sachs, "zeal."

[b] Rashi. Philippson, literally, "from the beginning."

[c] Rashi, "who hath been punished for his sins." Philippson, "the purchased," *i. e.* the servant, further described.

[d] Israel.

[e] Aben Ezra, "so that they (the witnesses) may hear," &c.

11 I, I am the LORD; and beside me there is no saviour.

12 I myself have announced it, and I have saved, and I have let it be heard, and there was no strange (god) among you: and[a] ye are my witnesses, saith the LORD, and I am God.

13 Yea, from the (first) day am I he; and there is none that can deliver out of my hand: if I will work, is there one that can hinder it?

14 ¶ Thus hath said the LORD, your Redeemer, the Holy One of Israel, For your sake did I send to Babylon, and in swift vessels[b] brought I them all down, and the Chaldeans, in the ships of their joyful song.

15 I am the LORD, your Holy One, the Creator of Israel, your King.

16 ¶ Thus hath said the LORD, who maketh a way in the sea, and a path in the mighty waters;

17 Who bringeth forth chariot and horse, army and power: together shall they lie down, they shall not rise up again; they are extinct, like a wick are they quenched.

18 Remember not the former things, and ancient events regard no more.

19 Behold, I will do a new thing; now shall it spring forth; will ye not acknowledge it? I will even make in the wilderness a way, and in the desert rivers.

20 The beasts of the field shall honour me, the monsters and the ostriches; because I give waters in the wilderness, rivers in the desert, to give drink to my people, my elect;

21 This people which I have formed for myself; my praise shall they relate.

22 But on me hast thou not called, O Jacob; for thou art become weary of me, O Israel.

23 Thou hast not brought unto me the lamb of thy burnt-offerings; and with thy sacrifices hast thou not honoured me: I have not troubled thee with meat-offerings, nor wearied thee with frankincense.

24 Thou hast not bought for me with money sweet cane, and with the fat of thy sacrifices hast thou not satisfied me; but thou hast troubled me with thy sins, thou hast wearied me with thy iniquities.

25 I, it is I that blot out thy transgressions for my own sake, and thy sins I will not remember.

26 Put me in remembrance; let us plead together: relate thou, in order that thou mayest be justified.

27 Thy first father did sin, and they that plead for thee transgressed against me.

28 Therefore do I profane the holy princes, and I give up Jacob to the curse,[c] and Israel to reproaches.

CHAPTER XLIV.

1 ¶ Yet now hear, O Jacob my servant; and Israel, whom I have chosen:

2 Thus hath said the LORD thy Maker, and he that formed thee from the womb, who will help thee, Fear not, O my servant Jacob; and thou Jeshurun, whom I have chosen.

3 For (as) I pour water upon the thirsty (land), and rain-droppings upon the dry ground: (so) will I pour my spirit over thy seed, and my blessing over thy offspring.

4 And they shall spring up (as) among grass, like willows by the water-courses.

5 This one will say, I belong to the LORD; and the other will call himself by the name of Jacob; and the other will inscribe himself with his hand unto the LORD, and surname himself by the name of Israel.

6 ¶ Thus hath said the LORD, the king of Israel, and his Redeemer, the LORD of hosts, I am the first, and I am the last; and beside me there is no god.

7 And who, like me, will announce, and will tell it, and set it in order for me, since I appointed the people of ancient times? and the future things, and those which are to happen,—let them foretell unto them.

8 Have no dread, and do not despond; have I not long since informed thee, and have told it? and ye are my witnesses: Is[d] there a

[a] Eng. ver., "therefore ye," &c. "that I am," &c.

[b] Rashi, "For your sake will I send the kings of Media to Babylon, and bring down in ships and boats the Chaldeans into captivity to Media, and the Chaldeans will I bring down in ships in which they used to sing," *i. e.* in pleasure trips. Aben Ezra, "and broke off all the bars, and cast down the Chaldeans who shouted in ships." Others, ברחים as "fugitives;" thus, "and I will carry them down all as fugitives, and the Chaldeans," &c.

[c] Philippson, "banishment." Redak, "to slaughter."

[d] This is what God announced, and to which Israel is the witness.

god beside me? yea, there is no rock, whom I know[a] not.

9 The makers of graven[b] images are all of them vanity; and their costly idols cannot profit; and they are their own witnesses, that they see not, and know not, in order that they[c] may be ashamed.

10 Who hath formed a god, or cast an image that profiteth nothing?

11 Behold, all his associates[d] shall be ashamed, for the workmen themselves are but men: let them all be gathered together, let them stand up, they shall be terrified, they shall be ashamed together.

12 The[e] iron-smith (maketh) an axe and worketh it in the coals, and with hammers he fashioneth it, and worketh it with his powerful arm; he also, when he is hungry, loseth his strength: when he drinketh no water, he becometh faint.

13 The worker in wood stretcheth out the rule; he marketh it out with chalk;[f] he fitteth it with planes,[g] and he marketh it out with the compass, and maketh it after the figure of a man, after the beauty of a child of earth, that it may dwell in a house.[h]

14 He felleth for himself cedars, and taketh cypress and oak, and he chooseth for himself the strongest among the trees of the forest; he planteth an ash, and the rain causeth it to grow.

15 Then doth it serve a man for burning; and he taketh thereof, and warmeth himself; he also heateth therewith, and baketh bread; he also worketh out a god, and boweth himself; he maketh of it an image, and kneeleth down thereto.

16 The half thereof hath he burnt in fire; with the half thereof will he eat flesh; he will roast food, and be satisfied; he will also warm himself, and say, Aha, I am warm, I have felt the fire:

17 And the residue thereof hath he made into a god, his graven image; he kneeleth down unto it, and boweth himself, and prayeth unto it, and saith, Deliver me; for my god art thou.

18 They know not, they understand not; for their eyes are daubed over, that they cannot see; their hearts, that they cannot understand.

19 And he layeth it not to heart, and hath no knowledge, no understanding, to say, The half thereof have I burnt in fire; and I have also baked upon its coals bread; I (now) will roast flesh, and eat it: and shall I make of its residue an abomination, before a block[i] of wood shall I kneel?

20 He pursueth[k] ashes; a deceived heart hath turned him aside; and he cannot deliver his soul, and will not say, Is there not a lie in my right hand?

21 ¶ Remember these things, O Jacob; and Israel, for thou art my servant: I have formed thee to be my servant, thou (art this); O Israel, thou shalt not be forgotten by me.

22 I have blotted out, as a vapour,[l] thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

23 Sing, O ye heavens; for the LORD hath done it; shout, ye lowest depths of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the LORD hath redeemed Jacob, and on Israel will he glorify himself.

24 Thus hath said the LORD, thy Redeemer, and he that formed thee from the womb, I am the LORD that hath made all things; that hath stretched forth the heavens by myself alone; that hath spread abroad the earth from my own self;[m]

25 That frustrate the tokens of the liars, and confuseth diviners; that turneth the wise backward, and maketh their knowledge foolish;

[a] *i. e.* That all are vanity. Philippson, "yea, there is no rock, I know none."

[b] Arnheim, too boldly, "The idol images are all vanity with their costly ornaments."

[c] "Those that serve them."—RASHI.

[d] *i. e.* Those who assist in making the idol.

[e] Philippson, "This one striketh on the iron with a beatle, and worketh, &c.,—he also is hungry, till he is powerless, he drinketh no water, that he becometh faint;" and says that many heathens fasted when they made their idols.

[f] *i. e.* Any material to mark off the figure. Rashi, "planes."

[g] Jonathan, "graving-tools."

[h] *i. e.* Temple.—HEINEMANN.

[i] Rashi, "to rotting wood." Jonathan and Redak, "a branch of a tree."

[k] *i. e.* He cherisheth (leads upon pasture) vanity.

[l] Aben Ezra, "which passeth away with sunrise."

[m] Jonathan, "by my strength." Philippson, "without another," after the *Ketib*. But the *Keri* has in fact the same signification, "all is from God."

26 That fulfilleth the word of his servant, and performeth the counsel of his messengers; that saith of Jerusalem, It shall be inhabited; and of the cities of Judah, They shall be built, and their ruins will I raise up.

27 That saith to the deep, Be dry, and thy rivers will I dry up;

28 That saith of Cyrus,[a] (He is) my shepherd, and all my pleasure shall he perform: even saying of Jerusalem, It shall be built; and the temple's foundation shall be laid.

CHAPTER XLV.

1 ¶ Thus hath said the LORD to his anointed, to Cyrus, whom I have taken hold of by his right hand, to subdue nations before him, even the loins of kings will I ungird, to open before him (city-)doors,[b] and gates that they shall not be shut;

2 I myself will go before thee, and proud eminences will I level: doors of brass will I break in pieces, and bolts of iron will I cut asunder.

3 And I will give unto thee the treasures of darkness, and riches hidden in secret places; in order that thou mayest know that I am the LORD, who call thee by thy name,—the God of Israel;

4 For the sake of my servant Jacob, and Israel my elect; and I have called thee by thy name: I have designated[c] thee, though thou hast not known me.

5 I am the LORD, and there is none else, beside me there is no god; I assisted[d] thee, though thou hast not known me.

6 In order that they may know from the rising of the sun, and from its setting, that there is nothing without me. I am the LORD, and there is no one else;

7 Forming the light, and creating darkness; making peace, and creating evil: I the LORD do all these things.

8 ¶ Drop down, ye heavens, from above, and let the skies distil blessing; let the earth open and let them (all) be fruitful of prosperity, and let righteousness spring up likewise: I the LORD have created it.

9 ¶ Wo unto him that contendeth with the one who formed him—a[e] potsherd among the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or[f] thy work, He hath no hands?

10 ¶ Wo unto him that saith unto (his) father, What begettest thou? or to the woman, What bringest thou forth?

11 ¶ Thus hath said the LORD, the Holy One of Israel, and he who hath formed him, About events to come will you ask me? concerning my sons, and concerning the work of my hands will ye command me?

12 (When) I myself have made the earth, and created man upon it; (when) I, even my hands, have stretched out the heavens, and I have ordained all their host.

13 I myself have waked him up in righteousness, and all his ways will I make straight: he shall build my city, and my exiles shall he dismiss free, not for purchase-money nor for presents, saith the LORD of hosts.

14 ¶ Thus hath said the LORD, The labour of Egypt, and the merchandise of Ethiopia, and of the Sabeans, men of high stature, shall pass over unto thee, and thine shall they be: behind thee shall they walk; in chains shall they pass along, and unto thee shall they bow, unto thee shall they pray, (saying) Yea, only among thee is God; and there is no one else beside God.

15 Verily[g] thou art a God that hidest thy self, O God of Israel, the Saviour.

16 They are ashamed, and also confounded, all of them: together shall they go to confusion that are makers of idols.

17 (But) Israel shall be helped by the LORD with an everlasting salvation: ye shall not be ashamed and not be confounded unto all eternity.

18 ¶ For thus hath said the LORD the creator of the heavens; he, the God that formed the earth and made it; he that hath

---

[a] Properly, *Koresh.*

[b] Eng. version, "two-leaved gates;" referring to the particular gates of Babylon; but the word דלתים simply applies to all city-doors, as they are composed of two pieces or leaves.

[c] *i. e.* By the various titles applied to him, others than his proper name.

[d] Lit. "I will gird," *i. e.* with armour.

[e] Or, "as one potsherd (would contend) with the potsherds of the earth."

[f] *i. e.* The thing made says that the workman has no hands to work. Redak, "and thy work hath no strength;" "hand," metaphorical for strength, "endurance."

[g] Rashi regards this as the continuation of v. 15.

established it,—not for naught did he create it, to be inhabited did he form it: I am the LORD; and there is no one else.

19 Not on a secret spot have I spoken, in a dark place of the earth;[a] I said not unto the seed of Jacob, Seek ye me for naught; (but) I the LORD speak righteousness, I declare things that are right.

20 Assemble yourselves and come; draw near together, ye escaped fugitives of the nations! They have no knowledge that carry the wood of their graven image, and pray unto a god that cannot save.

21 Tell ye, and bring them near; yea, let them take counsel together: Who hath announced this in ancient times? told it from the beginning? is it[b] not I the LORD? and there is no other god without me, a just god and a saviour; there is none beside me.

22 Turn unto me, so that ye may be helped, all ye ends of the earth; for I am God, and there is no one else.

23 By myself have I sworn, righteousness is gone out of my mouth, a word (which) shall not return, That unto me every knee shall bend, every tongue shall swear.

24 Only in the LORD,[c]—shall men say of me,—there are righteousness and strength. Unto him shall come and be ashamed all that are incensed against him.

25 In the LORD shall be justified, and shall glory themselves all the seed of Israel.

CHAPTER XLVI.

1 Bel is bowed down, Nebo sinketh, their idols are (delivered) unto the beasts, and unto the cattle; those which were once carried by you are now laden up[d] a burden to the weary beasts.

2 They are sunk, they are bowed down together; they could not deliver the burden, but they themselves are gone into captivity.

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, who are borne[e] (by me) from their birth, who are carried from the womb;

4 And even unto old age[f] I am the same; and even unto the time of hoary hairs will I bear: I have done it, and I will carry (you); even I will bear, and deliver you.

5 ¶ To whom will ye liken and assimilate me, and compare me, that we may be like?

6 (There are those) that lavish gold out of the bag, and weigh silver in the balance; that hire a melter, that he may make of it a god; they (then) bend the knee, yea, they bow themselves down;

7 They carry him, upon the shoulder they bear him, and set up him in his spot, and he remaineth standing, from his place he doth not move: yea, though one should cry unto him, he cannot answer, out of his trouble he cannot help him.

8 ¶ Remember this, and take courage: take it again to heart, O ye transgressors.

9 Remember the former things of olden times; for I am God, and there is no one else; I am God, and there is nothing like me;

10 Declaring from the beginning the end, and from the earliest days the things that have not yet been done, saying, My counsel shall stand firm, and all my pleasure will I do;

11 Calling from the east the eagle, from a far-off country the man of my counsel; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also execute it.

12 ¶ Hearken unto me, ye stout of heart, that are far from righteousness:

13 I have brought near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will grant unto Zion salvation, unto Israel my glory.

CHAPTER XLVII.

1 Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground, there is no throne, O daughter of the Chaldeans; for men shall nevermore call thee, Tender and delicate.

2 Take the mill, and grind meal: uncover

[a] Sachs, "in a place of a dark country."

[b] After Jonathan. But the punctuation would require us to render it thus: "Behold, I am the LORD, and there is no other god without me," &c.

[c] After Redak, and is then what God says of himself. Aben Ezra, "Only from the LORD who hath said it me, are the righteousness and strength." Rashi takes it as the speech of Israel: "Only in the LORD have I been promised righteousness," &c. Sachs, "Only with the LORD, so said he to me, (the prophet,) is," &c.

[d] *i. e.* To be carried away.

[e] Lit. "laden," figurative, as though God had loaded himself with Israel to carry them away in safety.

[f] *i. e.* Of Israel.

thy locks, lift up the train, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not regard any man.

4 ¶ Our redeemer—the LORD of hosts is his name, the Holy One of Israel.

5 Sit thou silent, and enter into darkness, O daughter of the Chaldeans; for men shall never more call thee, The mistress of kingdoms.

6 I was wroth over my people, I defiled my inheritance, and gave them into thy hand: (yet) thou didst grant them no mercy; upon the aged hast thou laid very heavily thy yoke.

7 And thou saidst, For ever shall I be mistress; until that thou didst not lay these things to thy heart, thou didst not call to mind the result thereof.

8 ¶ And now hear this, luxurious one, that dwellest in security, that sayest in thy heart, I am, and there is nothing else beside me; I shall not sit as a widow, neither shall I know the loss of children:

9 Yet both these things shall come to thee in a moment in one day, the loss of children, and widowhood; in their full measure shall they come upon thee, despite of the multitude of thy sorceries, despite of the very great abundance of thy enchantments.

10 And thou didst trust[a] in thy wickedness: thou saidst, No one seeth me. Thy wisdom and thy knowledge,—these were they that seduced thee; and thou saidst in thy heart, I am, and there is nothing else beside me.

11 And there shall come upon thee an evil, which thou shalt not know how to remove it by prayer;[b] and there shall fall upon thee mischief, which thou shalt not be able to atone for; and there shall come upon thee suddenly desolation, which thou shalt not know.

12 Stand now with thy enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; peradventure thou mayest be able to profit, peradventure thou mayest withstand.

13 Thou art wearied with the multitude of thy counsels. Do let now those that divide off the heavens, that look at the stars, that announce (coming) events at new moons, stand up, and save thee from the things that are to come over thee.

14 Behold, they are become as stubble; the fire burneth them; they shall not deliver themselves from the power of the flame: not a coal shall be left to warm at, no blaze to sit before it.

15 Thus are they become unto thee with whom thou hast laboured; those that had commerce with thee from thy youth, wander away every one on his road: there is no one to save thee.

CHAPTER XLVIII.

1 ¶ Hear ye this, O house of Jacob, who are called by the name of Israel, and are come forth out of the spring[c] of Judah, who swear by the name of the LORD, and make mention of the God of Israel,—not in truth, nor in righteousness.

2 For of the holy city they call themselves, and upon the God of Israel they stay themselves,—The LORD of hosts is his name.

3 ¶ The former things have I declared from the beginning; and out of my mouth went they forth, and I announced them: suddenly did I accomplish them, and they came to pass;

4 Because I knew that thou art obstinate, that like an iron sinew is thy neck, and thy brow of copper;

5 And I declared it to thee from the beginning; before yet it came to pass did I let thee hear it: lest thou shouldst say, My idol hath done these things, and my graven image, and my molten image, have ordained them.

6 Thou hast heard it; see it all now; and you—will you not declare it? I caused thee to hear new things, from this time, even hidden things which thou hadst not known.

7 Now are they created, and not from the beginning; and[d] before the day (that I announced them) thou heardest them not; lest thou shouldest say, Behold, I knew them.

8 But neither hadst thou heard it; nor didst thou know; nor had in ancient times thy ear

[a] Sachs and others, "Thou deemedst thyself secure," &c.
[b] Jonathan and Rashi. Redak, "the dawning of which," &c.
[c] *i. e.* Family; literally, "waters."
[d] Redak. Rashi, "and before the day that it occurred I caused thee to hear them, and thou heardest not till to-day." The prophet, however, means to show that God announces and accomplishes his will.

been opened; for I knew that thou wouldst deal very treacherously, and a transgressor wast thou called from thy birth.

9 For the sake of my name will I defer my anger, and because of my praise will I restrain it toward thee, so that I may not cut thee off.

10 Behold, I have refined thee, though not into[a] silver: I have approved thee in the crucible of affliction.

11 For my own sake, for my own sake, will I do it: for how would (my name) be dishonoured? and my glory will I not give unto an other.

12 ¶ Hearken unto me, O Jacob, and Israel, my called one; I am he; I am the first, I also am the last.

13 My hand also hath laid the foundation of the earth, and my right hand hath spanned out the heavens: I call unto them, they stand forward[b] together.

14 Assemble yourselves, all of you, and hear: Who among them hath told these things? He whom the LORD loveth, will do his pleasure on Babylon, and (display) his arm (on) the Chaldeans.

15 I, even I, have spoken it, I have also called him: I have brought him, and he shall be prosperous on his way.

16 Come ye near unto me, hear ye this; never from the beginning have I spoken in secret; from the time that it occurred, was I there. And now[c] the Lord Eternal hath sent me, and his Spirit.[d]

17 ¶ Thus hath said the LORD, thy Redeemer, the Holy One of Israel, I am the LORD thy God who teach thee for thy profit, who lead thee by the way thou shouldest go.

18 Oh that thou hadst but listened to my commandments! then would have been as a river thy peace, and thy prosperity as the waves of the sea:

19 And then would have been as the sand thy seed, and the offspring of thy body like the pebbles[e] of the sea-shore; yet shall his name[f] not be cut off nor destroyed from before me.

20 ¶ Go forth out of Babylon, flee away from the Chaldeans, with the voice of singing declare, announce this, carry it forth as far as the end of the earth; say, The LORD hath redeemed his servant Jacob.

21 And they thirsted not when he led them through the deserts; waters out of the rock he let drop down for them: and he cleaved the rock, and the waters gushed out.

22 There is no peace, saith the LORD, unto the wicked.

CHAPTER XLIX.

1 ¶ Hearken, O isles, unto me; and listen, ye people, from afar: The LORD hath called me[g] from my birth; from my mother's womb hath he made mention of my name.

2 And he hath rendered my mouth like a sharp sword; in the shadow of his hand hath he hidden me: and he hath rendered me as a polished arrow; in his quiver hath he concealed me;

3 And said unto me, My servant art thou, O Israel, thou on whom I will be glorified.

4 But I had indeed said, For no purpose have I laboured, for naught and vanity have I spent my strength; yet surely my cause is with the LORD, and the recompense of my work with my God.

5 ¶ And now hath said the LORD that formed me from the womb to be his servant, to bring Jacob again to him, that Israel may be gathered unto him, that I should be honoured in the eyes of the LORD, while my God was my strength.—

6 And he said, It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob, and to bring back the preserved of Israel! but I will (also) appoint thee for a light to the nations, that my salvation may reach as far as the end of the earth.

[a] Sachs, after Gesenius; and means, that as yet the punishment had not produced a people pure as fine silver. Rashi and Aben Ezra would translate, "but not in the silver crucible," *i. e.* to remove all the dross, or the wicked.

[b] After Aben Ezra; *i. e.* they stand ready to do God's bidding as his servants.

[c] The prophet's own words; meaning, all the Lord now announces through him as coming, is as certain as those things which have occurred already—the present message of the humbling of Babylon and the return of the Israelites being certain to come. (Compare with Num. xvi. 30.)

[d] Heinemann, "with his spirit," *i. e.* laid upon him his holy inspiration.

[e] Jonathan. Rashi, "the issue of the sea," *i. e.* the fishes.

[f] That of the seed of Jacob.

[g] Some apply this address to Isaiah, but Philippson to the people of Israel.

7 ¶ Thus hath said the LORD, the Redeemer of Israel, his Holy One, to him who is despised[a] by men, to him who is abhorred by nations, to the servant of rulers, Kings shall see it and rise up, princes, and they shall prostrate themselves, for the sake of the LORD who is faithful, the Holy One of Israel, who hath made choice of thee.

8 ¶ Thus hath said the LORD, In the time of favour have I answered thee, and on the day of salvation have I helped thee; and I will preserve thee, and I will appoint thee as a people of my covenant[b] to raise up the land, to divide out desolate heritages;

9 When I say[c] to the prisoners, Go forth; to those that are in darkness, Show yourselves. On the roads shall they feed, and on all mountain-peaks shall be their pasture.

10 They shall not be hungry nor thirsty, and neither heat[d] nor sun shall smite them; for he that hath mercy on them will lead them, and by springs of water will he guide them.

11 And I will change all my mountains into a road, and my highways shall be lifted up.

12 Behold, these shall come from afar; and, lo, these from the north and from the west; and these from the land of Sinim.

13 Sing, O heavens; and be joyful, O earth; and break forth, O mountains, into song; for the LORD hath comforted his people, and upon his oppressed[e] will he have mercy.

14 ¶ Yet Zion said, The Eternal hath forsaken me, and the Lord hath forgotten me.

15 Can a woman[f] forget her sucking child, not to have mercy on the son of her body? yea, should these even forget, yet would I not forget thee.

16 Behold, upon the palms of my hands have I engraved thee; thy walls are continually before me.

17 Thy children come in haste; thy destroyers and they that laid thee waste shall go away from thee.

18 Lift up thy eyes round about, and see; they all are assembled together, they come to thee: as I live, saith the LORD, thou shalt surely clothe thyself with them all, as with an ornament, and bind them on thee, as a bride.

19 For thy ruins and thy desolate places, and thy wasted land,—yea, now shall it be too narrow for thee by reason of the inhabitants, and thy destroyers shall be far away.

20 Yet again will say before thy ears the children of whom thou wast deprived, The place is too narrow for me; make room for me that I may dwell.

21 And thou wilt say in thy heart, Who hath born me these, seeing I was bereft of my children, and was solitary, an exile, and outcast? and who hath brought up these? Behold, I was left entirely alone; these, where have they been?

22 ¶ Thus hath said the Lord Eternal, Behold, I will lift up to the nations my hand, and to the people will I raise up high my standard; and they shall bring thy sons in (their) arms,[g] and thy daughters shall be carried upon shoulders.

23 And kings shall be thy nursing-fathers, and their princesses thy nursing-mothers; with the face toward the earth shall they bow down to thee, and the dust of thy feet shall they lick up: and thou shalt know that I am the LORD, who will not suffer those who hope in me to be made ashamed.

24 ¶ Shall the prey be taken from the mighty, or shall the captive of the victor escape?

25 For thus hath said the LORD, Also the captive of the mighty shall be taken away, and the prey of the powerful shall escape; and with those who contend against thee will I contend, and thy children will I indeed save.

26 And I will feed thy oppressors with their own flesh; and as with new wine shall they be made drunken with their own blood: and all flesh shall know that I the Eternal am thy Saviour, and thy Redeemer the Mighty One of Jacob.

CHAPTER L.

1 ¶ Thus hath said the LORD, Where is your mother's bill of divorcement, wherewith[h]

[a] Lit. "despised in soul." Jonathan, "despised between the nations."
[b] Rashi. Lit. "for a covenant of the people."
[c] Rashi.
[d] Philippson, "mirage."
[e] Sachs, "his poor."
[f] The singular stands for the class, "all woman;" hence the plural in the next sentence.
[g] Jonathan, בציבין "in covered wagons."
[h] Arnheim, after Jonathan. Others, "whom I have," &c

I have sent her away? or who of my creditors is it to whom I have sold you? behold, for your iniquities were ye sold, and for your transgressions was your mother sent away.

2 Why did I come and no man was there, did I call, with none to answer? hath my hand become too short for redeeming? or is there no power in me to deliver? behold, through my threatening I can dry up the sea, I can change the rivers into a wilderness: their fish stink for want of water, and die for thirst.

3 I can clothe the heavens with blackness, and I can make sackcloth their garment.

4 ¶ The Lord Eternal hath given me a tongue for teaching,[a] that I should know how to strengthen the weary with the word: he wakeneth morning by morning, he wakeneth my ear to listen like those who are well taught.

5 The Lord Eternal hath opened me my ear, and I resisted not: I turned not backward.

6 My back I gave up to the smiters, and my cheeks to those that plucked off the hair: my face I hid not from abuse and spitting.

7 But the Lord Eternal ever helpeth me; therefore was I not confounded; therefore have I rendered my face like a flint, and I knew that I should not be made ashamed.

8 He that justifieth me is near; who will contend with me? let us stand forward together: who hath a dispute[b] with me? let him come near to me.

9 Behold, the Lord Eternal will help me; who is the man that will condemn me? lo, they all shall wear out as a garment: the moth shall eat them up.

10 ¶ Who is among you that feareth the LORD, that harkeneth to the voice of his servant? though he have walked in darkness, and had no light: let him trust in the name of the LORD, and lean for support upon his God.

11 Behold, all ye that kindle fire, that urge[c] on the brands: walk by the blaze of your fire, and by the brands ye have kindled; from my hand hath this been bestowed on you; in pain shall ye lie down.

CHAPTER LI.

1 ¶ Hearken to me, ye that pursue righteousness, that seek the LORD: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were dug up.

2 Look unto Abraham your father, and unto Sarah that bore you; for[d] he was one when I called him, and I blessed him, and I increased him.

3 Yea, the LORD hath[e] comforted Zion; he hath comforted all her ruins; and he hath made her wilderness like Eden, and her desert like the garden of the LORD: gladness and joy shall be found therein, thanksgiving, and the voice of song.

4 ¶ Listen unto me, my people; and O my nation, give ear unto me; for a law shall proceed from me, and my justice will I establish as a light of the people.

5 My righteousness is near; my salvation goeth forth, and my arms shall judge the people: on me the isles shall wait, and for my arm shall they hope.

6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wear out like a garment, and they that dwell thereon shall die in like manner; but my salvation shall exist for ever, and my righteousness shall not be delayed.[f]

7 ¶ Hearken unto me, ye that know righteousness, O people in whose heart my law is: ye must not fear the reproach of men, and of their revilings shall ye not be in dread.

8 For like a garment shall the moth eat them up, and like wool shall the worm eat them; but my righteousness shall exist for ever, and my salvation from generation to generation.

9 ¶ Awake, awake, put on strength, O arm of the LORD: awake, as in the ancient days, in the generations of olden times. Art thou not it that struck down Rahab,[g] that pierced the crocodile?

10 Art thou not it that dried up the sea, the waters of the great deep; that rendered

[a] Rashi; but Redak, "a tongue of the practised," *i. e.* those who have been well trained. Philippson, "disciples;" and so at the end, "to understand like disciples."

[b] Lit. "the master of my cause."

[c] Lit. "gird," *i. e.* "arm," or "urge," in this connection.

[d] Philippson, "how I called him, the one."

[e] The prophetic past, representing the future as already come.

[f] Jonathan. Redak, "broken."

[g] Allegorical term for "Egypt." The crocodile, as rendered by Philippson, or "dragon," by others, denotes Pharaoh, who is frequently so called by the prophets. The word תנין is difficult to translate with an equivalent in

the depths of the sea a road for the redeemed to pass through?

11 And (so) shall the ransomed of the LORD return, and come to Zion with song, with everlasting joy upon their head; gladness and joy shall they obtain, while sorrow and sighing shall have fled away.

12 ¶ I, I am he that comforteth you: who art thou, that thou shouldst be afraid of a mortal that must die, and of a son of man who will wither as the grass?

13 And thou forgettest the LORD, thy Maker, who hath spread out the heavens, and laid the foundations of the earth; and thou dreadest continually, all the day, because of the fury of the oppressor, whenever he aimeth to destroy: and where is (now) the fury of the oppressor?

14 The exile will be speedily set free; and he shall not die in the dungeon, and his bread shall not fail.

15 For I am the LORD thy God, who stirreth[a] up the sea that its waves roar: the LORD of hosts is his name.

16 And I have placed my words in thy mouth, and with the shadow of my hand have I covered thee: to plant[b] the heavens, and to lay the foundations of the earth, and to say to Zion, Thou art my people.

17 ¶ Rouse up, rouse up, arise, O Jerusalem, thou who hast drunk from the hand of the LORD the cup of his fury: the deep[c] cup of confusion hast thou drunk, hast thou drained.

18 There is none to lead her, from all the children whom she hath born; and there is none that taketh her by the hand, from all the children whom she hath brought up.

19 Two things are these which have befallen thee: who will have compassion for thee? desolation and destruction, and famine and the sword—with whom shall I comfort thee?

20 Thy children have fainted, they lie at the entrance of all streets, as a wild bull caught in a net, (they are those) who are full of the fury of the LORD, the threatening of thy God.

21 Therefore hear now this, O thou afflicted, and drunken, but not with wine.

22 ¶ Thus hath said thy Lord, the ETERNAL, and thy God, who will ever plead for his people, Behold, I have taken out of thy hand the cup of confusion, the deep cup of my fury: thou shalt never more drink it again.

23 And I will place it in the hand of those who have tortured thee, that have said to thy soul, Bend thee down, that we may pass over; and thou madest like the earth thy back, and like the street for those that passed over.

CHAPTER LII.

1 ¶ Awake, awake, put on thy strength,[d] O Zion; put on thy beautiful garments, O Jerusalem, thou holy city; for no more shall enter into thee henceforth the uncircumcised and the unclean.

2 Shake thyself free from the dust, arise,[e] sit down, O Jerusalem: loosen thyself from the bands of thy neck, O captive, daughter of Zion.

3 ¶ For thus hath said the LORD, For naught were you sold, and without silver shall ye be redeemed.

4 ¶ For thus hath said the Lord Eternal, Into Egypt went my people down aforetimes, to sojourn there, and Asshur hath oppressed it without cause.

5 And now what have I here, saith the LORD, since my people hath been taken away for naught? its rulers vaunt aloud, saith the LORD, and continually, all the day, is my name blasphemed.

6 Therefore shall my people know my name, therefore—on that day, that I am he that speaketh it: here am I.

7 ¶ How beautiful are upon the mountains the feet of the messenger of good tidings, that publisheth peace, that announceth tidings of

other languages. In Gen. i. 21, it evidently means simply "the large marine animals;" in Exod. vii. 10, it is equally clear that it denotes "serpent;" the general term "monster," something large, frightful, and unusual, would best express it; and the context must then determine what sort of a creature is likely the subject of the discourse.

[a] Jonathan, "who assuageth the sea when its waves roar." The difficulty is in the word רגע, to which opposite meanings are attached.

[b] The commentators say that this refers to the preservation of Israel, as important as the creation, and the gathering of the captives.

[c] Jonathan. But Rashi, "the dregs of the cup." קבעת is given by Sachs with "arched cup."

[d] Sachs, "(decoration of) victory."

[e] Sachs, "sit erect;" but the verse simply says that the captives who formerly lay bound in the dust shall spring up from the earth and sit on a seat of ease, like other freemen.

happiness, that publisheth salvation, that saith unto Zion, Thy God reigneth.

8 The voice of thy watchmen,—they raise their voice, together shall they shout; for eye to eye shall they see, when the LORD returneth unto Zion.

9 Break forth (in song), shout together, ye ruins of Jerusalem; for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm before the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11 ¶ Depart ye, depart ye, go out from there, touch no unclean thing; go ye out from the midst of it; cleanse yourselves, ye bearers of the vessels of the LORD.

12 For not in haste shall ye go out, and not in flight shall ye go; for before you goeth the LORD, and your rereward is the God of Israel.

13 ¶ Behold, my servant[a] shall be prosperous, he shall be exalted and extolled, and be placed very high.

14 Just as many were astonished at thee, so greatly was his countenance marred more than any (other) man's, and his form more than (that of) the sons of men,—

15 Thus will he cause many nations to jump[b] up in (astonishment); at him will kings shut their mouth; for what had not been told unto them shall they see, and what they had never heard shall they understand.

CHAPTER LIII.

1 Who would have believed our[c] report? and the arm of the LORD—over whom hath it been revealed?

2 Yea, he grew up like a small shoot before him, and as a root out of a dry land: he had no form nor comeliness, so that we should look at him; and no countenance, so that we should desire him.

3 He[d] was despised and shunned by men; a man of pains, and acquainted with disease; and as one[e] who hid his face from us was he despised, and we esteemed him not.

---

[a] Rashi, explains "my servant," "Behold, at the end of days will my servant Jacob, the righteous among him, be prosperous." Dr. Philippson heads this section, "the sufferings of Israel conduce to the happiness of the nations;" and after reviewing the preceding prophecies, he says, "But if the prophet contrasts in chap. xlix. 7, in general terms, the despised state of Israel with their future greatness, he takes a deeper view of the subject in the speech now before us, (to the end of liii.,) as he declares *the present degradation of Israel to be* NECESSARY *for the accomplishment of their mission; because the exaltation of this depressed, the glorious uprising of this despised people will prove so clearly, so surprisingly to the other nations the saving power of the sole God, whom the Israelites adore, that they will become converted to this only* ONE. The prophet goes, therefore, a step farther, in declaring the sufferings of Israel, in general terms, as borne by Israel merely as the means of happiness for the nations, in order to bring these out of their sinful idolatry to the pure acknowledgment of God. They are become the martyrs of the acknowledgment of the ONE, and by their exaltation the nations will be directed with the strength of conviction to the sole and only God. This view of the prophet is truly sublime; he stands here on the summit of the whole history of the world, since he thus recognises and pursues the universal tendency of all the history of the families of man. The doubts, therefore, which Jewish commentators (Redak and Abarbanel) have raised here, that this procedure would be opposed to the justice of God, which must allow every one to bear the punishment of what he himself has committed, can only be applied to individuals, while the prophet had in view the whole development of mankind. The prophet now expresses this idea in the following manner:—At first he speaks of the future greatness of Israel (lii. 13), which shall be as great as the Israelites are at present depressed (14). At this the nations and kings will be astonished to the utmost (15), and they will call to mind the entire state of degradation under which the Israelites have suffered, when seeing that it is precisely this people which have been redeemed and raised so high by the sole God (liii. 1–3). But they will thence acknowledge that Israel had to bear this hard fate solely for their (the nations') redemption out of their sinful state (4–6), so that Israel, through the patience which they exhibit notwithstanding all their sufferings, since they never departed from the only God, shall be placed on a yet higher eminence (7–9). Therefore will Israel be the more greatly exalted and rendered happy by God, and the will of the Most High will be accomplished through them (10–12)." This view is generally shared by the best commentators, and is perfectly reconcilable to the whole context and the separate expressions employed.

[b] Jonathan, "scatter." Rashi follows the same view. Redak, "he will cause to speak." Heinemann, "will set in motion." Sachs, "astonish." We have followed Philippson, who explains it to mean the sudden effect of unexpected news. This is farther exemplified by the first verse of the next chapter.

[c] Rashi, "So will the nations say one to the other, Had we heard from the mouth of others what we see ourselves, it would have been incredible; and on whom was such a power and majesty of the LORD revealed till now?" But Philippson, "it appears incredible that God should do so much for so small a people."

[d] Rashi, "This is the method of the prophet, to speak of all Israel as one man, as above, 'Fear not, my servant Jacob,' (xliv. 2, and *ibid.* 21)."

[e] Rashi, "On account of their great shame and lowness they were as those who hide their faces from us with the

4 But only our[a] diseases did he bear himself, and our pains he carried: while we indeed esteemed him stricken, smitten of God, and afflicted.

5 Yet he was wounded for[b] our transgressions, he was bruised for our iniquities: the chastisement for our peace was upon him; and through his bruises was healing granted to us.

6 We all like sheep[c] went astray; every one to his own way did we turn; and the LORD let befall[d] him the guilt of us all.

7 He was oppressed, and he was also taunted,[e] yet he opened not his mouth; like the lamb which is led to the slaughter, and like a ewe before her shearers is dumb; and he opened not his mouth.

8 Through oppression and through judicial punishment was he taken away;[f] but his generation—who could tell, that he was cut away out of the land of life, (that) for the transgressions of my people the plague[g] was laid on him?

9 And he let his grave[h] be made with the wicked, and with the (godless)[i] rich at his death; although he had done no violence, and there was no deceit in his mouth.

10 But the LORD was pleased to crush him with disease: when (now) his soul hath brought the trespass-offering,[k] then shall he see (his) seed, live many days, and the pleasure of the LORD shall prosper in his hand.

11 (Freed)[l] from the trouble of his soul shall he see (the good) and be satisfied: through his knowledge shall my righteous servant bring the many to righteousness, while he will bear their iniquities.

12 Therefore will I divide him (a portion) with the many, and with the strong shall he divide the spoil; because he poured out his soul unto death, and with transgressors was he numbered: while he bore the sin of many, and for the transgressors he let (evil)[m] befall him.

CHAPTER LIV.

1 ¶ Sing, O barren one, thou that hast not born; break forth into song, and rejoice aloud, thou that hast not travailed; for more are the children of the desolate than the children of the married wife, saith the LORD.

2 Enlarge the space of thy tent, and let them stretch forth the curtains of thy habitations,—spare not: lengthen thy cords, and strengthen thy stakes;[n]

3 For to the right and to the left shalt

---

utmost care, that we should not see them, like a leprous man, who hides his face and is afraid to look about." Philippson agrees with this, and refers to the laws of the leper, (Lev. xiii. 15,) who, with torn garments and long hair, wrapt up to his chin, called out, "Unclean, unclean," and had to live secluded without the city. Who knows not of the Ghetto—the Jewish gaberdine—the execration of Mahomedans and Nazarenes?

[a] Rashi, "But now we see that it was not for his lowness that evil befell him; but he was afflicted with pains that all the nations might find atonement through the pains of Israel; while we (the Gentiles) thought him hated of God."

[b] Others, "through means of."

[c] Philippson, "like sheep without a shepherd; but now Israel has brought law and justice."

[d] Rashi, "And the LORD forgave for his prayer the iniquity of us all." So also Jonathan, "And it was the will of God to forgive the guilt of us all for his sake." הפגיע in the sense of prayer; so also in verse 12. Others take it in the sense of *meeting*, thus, "he let him be met by the guilt of us all."

[e] Rashi. But Sachs, "he was resigned." נענה in the sense of *humiliation*. (Exod. x. 3).

[f] Rashi and Redak render, "He shall be taken out of the captivity and the painful judgments inflicted on him," &c. לעמו Rashi explains "to the righteous among them;" but the prophets often use the singular and plural together, if the subject be composed of many individuals.

[g] Sachs, "the punishment which (was due) to them," *i. e.* the Gentile nation, here called "my people."

[h] Rashi, "He delivered himself to be buried in any manner the wicked of the nations might decree." (It must be borne in mind, how much the Israelites valued the rite of burial. Gen. xxiii. 11; xlvii. 30, &c.) "At the option of the wicked he was willing thus to be buried, and not deny the living God; and at the option of the ruler (the rich) he delivered himself up to all sorts of *deaths*, which were decreed against him, because he would do no wrong—not even to speak the word to adopt the worship of idols."

[i] After Philippson, to make up the contrast between רשעים and עשיר.

[k] Atonement; and means, that when the trials have been duly borne as the means of the world's regeneration, then shall the *apparent* evil be converted into *real* good.

[l] Rashi renders the beginning of this verse, "He hath lived, seen pleasure, and was satisfied from the labour of his hands," *i. e.* not by violence, "and now he judgeth with righteousness," &c.

[m] Others, "he made intercession for," &c. Rashi adds, "through his pains, by which happiness came into the world." This is daily verified by the experience of mankind.

[n] Figurative—the tent and its appurtenances must be enlarged, or the place of Israel's habitation, to make room for the numerous progeny, spoken of also in chap. liii. 10.

thou spread forth; and thy seed shall drive out nations, and desolate cities shall they repeople.

4 Fear not, for thou shalt not be made ashamed; and be not confounded, for thou shalt not be put to the blush; for the shame of thy youth shalt thou forget, and the reproach of thy widowhood shalt thou not remember any more.

5 For thy husband is thy Maker, the LORD of hosts is his name; and thy Redeemer is the Holy One of Israel, "The God of all the earth," shall he be called.

6 For as a woman forsaken and grieved in spirit did the LORD call thee back, and as a wife of youth, that was rejected, saith thy God.

7 But for a brief moment[b] have I forsaken thee; but with great mercies will I again receive[c] thee.

8 In a little[d] wrath did I hide my face for a moment from thee; but with everlasting kindness will I have mercy on thee, saith thy Redeemer the LORD.

9 ¶ For as the waters of Noäh is this unto me; as I have sworn that the waters of Noäh should no more pass over the earth: so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains may depart, and the hills may be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith he that hath mercy on thee, the LORD.

11 ¶ O thou afflicted, tossed by the tempest, and not comforted, behold, I will lay thy stones with fair colours,[e] and lay thy foundations with sapphires.

12 And I will make of rubies thy battlements, and thy gates into carbuncle-stones, and all thy borders into precious stones.

13 And all thy children shall be disciples of the LORD; and great shall be the peace of thy children.

14 In righteousness shalt thou be established: keep far from oppression, for thou shalt not fear; and from terror, for it shall not come near unto thee.

15 Behold, they that assemble together, are nothing without me: whosoever assembleth together against thee shall fall under thy power.[f]

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have also created the waster to destroy.

17 No weapon that is formed against thee shall prosper; and every tongue that will rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their due reward[g] from me, saith the LORD.

CHAPTER LV.

1 ¶ Ho, every one of ye that thirsteth, come ye to the water,[h] and he too that hath no money: come ye, buy, and eat; yea, come, buy without money and without price wine and milk.

2 Wherefore will ye spend money for what is not bread? and your labour for what satisfieth not? hearken then unto me, and eat what is good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me, hear, and your soul shall live; and I will make with you an everlasting covenant, the promised mercies of David, which are sure.

4 Behold, for a lawgiver[i] unto the people have I appointed him, a prince and commander to the people.

5 Behold, a nation thou knowest not shalt thou call, and a nation that knew thee not shall run unto thee; for the sake of the LORD thy God, and for the Holy One of Israel, for he hath glorified thee.

6 ¶ Seek ye the LORD, while[k] he may be found, call ye on him, while he is near.

7 Let the wicked forsake his way, and the man of unrighteousness his thoughts; and let him return unto the LORD, and he will have mercy upon him, and unto our God, for he will abundantly pardon.[l]

---

[a] Others, "inherit."
[b] Others, "in brief excitement."
[c] Lit. "gather up."
[d] Jonathan. Others, "in the violence of wrath."
[e] Sachs and others, "potter's ore," or "galena." The floors of the Egyptians were laid in beautiful colours, as was done also among other nations.
[f] Redak. Others, "shall surrender to thee."
[g] Jonathan. Lit. "righteousness."
[h] "The law."—RASHI.
[i] Sachs, after Rashi. Lit. "witness," in the sense of the one who has the right to "warn."
[k] Sachs, "because he may," &c.
[l] Sachs, "for he is rich in forgiveness."

8 For not my thoughts are your thoughts, and not your ways are my ways, saith the LORD.

9 For as high as the heavens are above the earth, so high[a] are my ways above your ways, and my thoughts above your thoughts.

10 For as the rain and the snow come down from heaven, and return not thither, but water the earth, and render it fruitful, and cause it to bring forth plants; and give seed to the sower and bread to him that eateth:

11 So shall ever be my word which goeth forth from my mouth, it shall not return unto me without effect;[b] but it accomplisheth what I desire, and it prospereth in that whereto I have sent it.

12 For in joy shall ye go out, and in peace shall ye be brought home: the mountains and the hills shall break forth before you into song, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the fir-tree, and instead of the nettle[c] shall come up the myrtle; and it shall be unto the LORD for a name, for a sign of everlasting that shall not be cut off.

CHAPTER LVI.

1 ¶ Thus hath said the LORD, Keep ye justice, and do equity; for near is my salvation to come, and my righteousness to be revealed.

2 Happy is the mortal that ever doth this, and the son of man that ever layeth hold on it; that keepeth the sabbath by not violating it, and keepeth his hand from doing any evil.

3 And let not say the son of the stranger, that joineth himself unto the LORD, saying, Surely the LORD will exclude me from his people: nor let the eunuch say, Behold, I am a dry tree.

4 ¶ For thus hath said the LORD concerning the eunuchs that keep my sabbaths, and make choice of what pleaseth me, and take hold of my covenant,

5 I will indeed give unto them in my house and within my walls a place[d] and a name, better than sons and daughters: an everlasting name will I give them, that shall not be cut off.

6 ¶ Also the sons of the stranger, that join themselves unto the LORD, to serve him, and to love the name of the LORD, to be unto him as servants, every one that keepeth the sabbath by not violating it, and those who take hold of my covenant:

7 Even these will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon my altar; for my house shall be called a house of prayer for all the nations.

8 Thus saith the Lord Eternal who gathereth the outcasts of Israel, I will yet gather (others) to him, beside his own gathered (outcasts).

9 All ye beasts of the field, come to devour, (yea,) all ye beasts in the forest.[e]

10 ¶ His[f] watchmen are all of them blind, they know nothing; they all are dumb dogs, they cannot bark; dreamers,[g] lying down, loving to slumber.

11 But the dogs are of a greedy disposition, they know not how to be satisfied; and those are shepherds that know how to understand: they all turn to their own way, every one after his gain, from all quarters.[h]

12 Come ye,[i] I will fetch wine, and let us swallow abundantly of strong drink; and like this day shall it be to-morrow, excellent and in very great abundance.

---

[a] Man must not measure his forgiveness by that of the LORD; for our God is infinite in goodness as he is immeasurably greater than man in wisdom; hence we should never despair of mercy though our sins be many.

[b] Lit. "empty."

[c] Philippson, "heather;" others, "brier."

[d] Jonathan and Aben Ezra. Sachs, "a monument."

[e] Philippson comments, that the prophet calls on the wild beasts to assail the flock, *i. e.* the house of Israel, since their shepherds, rulers, elders, priests, and false prophets did not watch them. He conceives the wild beasts addressed to be idolatry and vice; and hence he denounces the idolaters in the succeeding speech. Rashi, however, "All ye nations, come near unto me, and devour all the beasts in the forest, the mighty ones of the nations who have refused to become proselytes;" and connects this with the verse above. Aben Ezra deems it a call on the wicked of the Gentiles to slay the wicked of Israel, like the wild beasts that slay each other.

[f] Israel's.

[g] Others, "sleepers," or "those who talk nonsense in sleep."

[h] Rashi. Aben Ezra, "from his own quarter."

[i] "So do they say one to the other."—RASHI.

CHAPTER LVII.

1 The righteous perisheth, and no man layeth it to heart: and pious men are taken away, without one considering that before the evil[a] the righteous is taken away.

2 He shall come (to his fathers) in peace: they shall repose in their resting-place, every one that walketh in his uprightness.

3 ¶ But ye draw near hither, sons of the sorceress, the seed of the adulterer and the harlot.

4 Over[b] whom will you make yourselves merry? concerning whom will you open wide your mouth, stretch out your tongue? are ye not children of transgression, a seed of falsehood,

5 That are inflamed[c] after the idols under every green tree; that slaughter the children in the valleys under the clefts of the rocks?

6 Of the smooth stones of the valley is thy portion; they, they are thy lot: even to them hast thou poured out a drink-offering, hast thou offered a meat-offering. Shall I for these things repent me (of the evil)?[d]

7 Upon a high and lofty mountain hast thou placed thy couch: even thither wentest thou up to offer sacrifice.

8 And behind the doors and the door-posts hast thou placed thy (mark of) remembrance; for (departing) from me, thou hast laid open, and art gone up,—hast enlarged thy couch, and made thee a covenant with some of them; thou hast loved their lying with thee, hast selected a fitting place.

9 And thou didst show thyself unto the king with ointment, and thou didst multiply thy perfumes, and thou didst send out thy messengers even into the far-off distance, and didst debase thyself even down to the nether world.

10 Though thou art wearied by the length of thy way, yet saidst thou not, It is useless:[e] thou hadst found enough for thy hand; therefore didst thou feel no care.[f]

11 And of whom hadst thou dread or fear, that thou becamest false, and didst not remember me, nor lay it to thy heart? is it not so? I kept silence, and this from earliest times, and therefore thou fearest me not?

12 I, I ever tell thee (what deeds would be) thy righteousness; but thy works—these indeed will not profit thee.

13 When thou criest, let thy masses of idols deliver thee; but all of them will the wind carry away, a breath will take them off; but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain.

14 And he[g] will say, Cast ye up, cast ye up, clear out the way, lift up every stumbling block out of the way of my people.

15 ¶ For thus hath said the high and lofty One, who inhabiteth eternity, whose name is Holy, In the high and holy place do I dwell, yet also with the contrite and humble of spirit, to revive the spirit of the humble, and to revive the heart of the contrite.

16 For not to eternity will I contend, neither will I be for ever wroth: when the spirit from before me is overwhelmed, and the souls which I have made.

17 Because of the iniquity of his covetousness was I wroth, and I smote him, hiding my face, and was wroth: while he went on frowardly in the way of his own heart.

18 I (now) see his ways, and I will heal him; and I will guide him, and bestow full comforts on him and on his mourners;

19 Creating[h] the fruit of the lips: Peace, peace to him that is afar off, and to him that

---

[a] "Which is to come over the generation."—Rashi.

[b] Rashi, "Since ye have departed from me, on whom will ye depend to enjoy what is good?" But the connection seems to indicate that the prophet asks them why they deride those sent to reprove them, with the coarse gestures of opening the mouth, and lolling out the tongue.

[c] Jonathan, "that worship the errors," *i. e.* idols. But Rashi, "that excite themselves to incest under the terebinths."

[d] Rashi, Aben Ezra, and others, and means, should God, seeing the gross idolatry, as they even worshipped smooth stones, have cause to refrain from sending over the people the evil denounced by the prophets? Sachs, "Shall I quiet myself?"

[e] Rashi, "I will give up these things, but attend to the law and commandments." Eng. ver., "There is no hope."

[f] Rashi. Aben Ezra, "thou foundest thy hand strong; therefore wast thou not weakened."

[g] "The prophet in the name of God."—Rashi.

[h] Rashi, after Jonathan, "Who create a new speech of lips," and comments, "Against that hitherto affliction came over him, and all exclaimed against him, every one will now call to him, Peace, peace. To the far and to the near—both shall be alike, both he who has grown old in my law and service from his youth, and he who has approached now of late thereto to return from his evil way; and the Lord says, I will heal him from his disease and sins."

is near, saith the LORD; and I will heal him.

20 But the wicked are like the troubled sea; for it can never be at rest, but its waters cast up mire and dirt.

21 There is no peace, saith my God, to the wicked.

CHAPTER LVIII.

1 ¶ Cry with a full throat, spare not, like the cornet lift up thy voice, and declare unto my people their transgression, and to the house of Jacob their sins.

2 Yet me do they ever seek day by day, and to know my ways do they always desire; as a nation that hath done righteousness, and hath not forsaken the ordinance of their God: continually do they ask of me the ordinances of justice—do they desire to draw nigh unto God.

3 "Wherefore have we fasted, and thou seest it not? have we afflicted our soul, and thou regardest it not?" Behold, on the day of your fasting ye follow your business,[a] and all your acquired gains[b] do ye exact.

4 Behold, for contention and strife do ye fast, and to smite with the fist of wickedness: ye fast not so at this day, to cause your voice to be heard on high.[c]

5 Is such then the fast which I can choose? a day that a man afflicteth his soul? to bend his head as a bulrush, and to spread sackcloth and ashes for his couch? wilt thou call this a fast, and a day of acceptability unto the LORD?

6 Is not this (rather) the fast that I will choose? to open the snares of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye should break asunder every yoke?

7 Is it not to distribute[d] thy bread to the hungry, and that thou bring the afflicted[e] poor into thy house? when thou seest the naked, that thou clothe him; and that thou hide not thyself from thy own flesh?

8 Then shall break forth as the morning-dawn thy light, and thy healing shall speedily spring forth; and before thee shall go thy righteousness, the glory of the LORD shall be thy rereward.

9 Then shalt thou call, and the LORD will answer; thou shalt cry, and he will say, Here am I. If thou remove from the midst of thee the yoke, the stretching out of the finger, and speaking wickedly;

10 And if thou pour out to the hungry thy soul, and satisfy the afflicted soul: then shall shine forth in the darkness thy light, and thy obscurity be as the noonday;

11 And the LORD will guide thee continually, and will satisfy thy soul in times of famine, and will strengthen thy bones; and thou shalt be like a well-watered garden, and like a spring of water, the waters of which will never deceive.[f]

12 And they that spring from thee shall build up the ancient ruins; the foundations of many generations shalt thou raise up again: and thou shalt be called, The repairer of the breaches, The restorer of paths to the dwelling-place.[g]

13 If thou restrain thy foot for the sake of the sabbath, not doing thy business on my holy day; and if thou call the sabbath a delight, the holy day of the LORD, honourable; and honour it by not doing thy usual pursuits,[h] by not following thy own business, and speaking (vain) words:

14 Then shalt thou find delight in the LORD; and I will cause thee to tread upon the high places of the earth, and I will cause thee to enjoy the inheritance of Jacob thy father; for the mouth of the LORD hath spoken it.

CHAPTER LIX.

1 ¶ Behold, the LORD'S hand is not too short to save; neither his ear too heavy[i] for hearing;

2 But your iniquities have ever made a separation between you and your God, and your sins have caused him to hide his face from you, so that he would not hear.

3 For your hands are defiled with blood,

[a] Jonathan, מצא חפץ "to find one's desire," *i. e.* the business which one has most pleasure in.

[b] Rashi would render, "ye exact (the debts) from all your aggrieved debtors."

[c] Jonathan, "ye shall not fast fasts like this," &c.

[d] Lit. "to break."

[e] Redak. Jonathan, "wandering." Rashi, "complaining."

[f] *i. e.* Fail, or be not there when the caravans come to it; as is often the case when they pass through the desert.

[g] *i. e.* Leading to the newly filled dwelling.

[h] Lit. "ways."

[i] *i. e.* "Deaf."

and your fingers with iniquity: your lips have spoken falsehood, your tongue uttereth deception.

4 No one admonisheth[a] with righteousness, and no one executeth justice in truth; men trust in naught, and speak lies; they have conceived mischief, and bring forth wickedness.

5 Basilisk's eggs do they hatch, and spider's webs do they weave: he that eateth of their eggs must die, and if one be crushed, a viper will break forth.

6 Their webs cannot serve for garments, and they cannot clothe themselves with their works: their works are works of wickedness, and the deed of violence is in their hands.

7 Their feet run to what is evil, and they make haste to shed innocent blood: their thoughts are thoughts of wickedness; wasting and destruction are on their highways.

8 The way of peace they know not; and there is no justice on their tracks: their paths they have made unto themselves crooked; whosoever walketh therein knoweth not peace.

9 Therefore is justice far from us, nor will happiness overtake us: we ever hope for light, but behold there is darkness; for brightness, but in obscurity must we walk.

10 We grope like the blind on the wall, and as if we had no eyes do we grope: we stumble at noonday as in the twilight; we are in complete darkness like the dead.

11 We growl all of us like bears, and like doves do we moan sorely; we ever hope for justice, but there is none; for aid, but it is far from us.

12 For our transgressions are numerous in thy presence, and our sins testify against us; for of our transgressions are we aware; and our iniquities—we know them;

13 We transgressed and denied the LORD, and departed away from our God; we spoke oppression and revolt, conceived and brought forth in our heart words of falsehood.

14 And justice is forced to turn backward, and righteousness standeth afar off; for truth stumbled in the street, and equity is not able to enter.

15 And thus is the truth missing;[b] and he that departeth from evil is regarded as foolish: and the LORD saw it, and it was displeasing in his eyes that there was no justice.

16 And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought him aid, and his righteousness,—yea, this sustained him.

17 And he put on righteousness as a coat of mail, and (placed) the helmet of salvation upon his head; and he put on the garments of vengeance as raiment, and wrapped himself with zeal as with a cloak.

18 According to the demerits, so will he repay (all), fury to his adversaries, recompense to his enemies; to the islands will he repay what they have merited.

19 And they shall fear from the west the name of the LORD, and from the rising of the sun his glory; for there shall come distress[c] like the stream which the Spirit of the LORD urgeth[d] forward.

20 But unto Zion shall come the redeemer, and unto those who return[e] from transgression in Jacob, saith the LORD.

21 And as for me, this is my covenant with them, saith the LORD, My spirit that is upon thee, and my words[f] which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy children,[g] nor out of the mouth of thy children's children, saith the LORD, from henceforth and unto all eternity.

CHAPTER LX.

1 ¶ Arise, give light, for thy light is come; and the glory of the LORD is shining forth over thee.

2 For behold, the darkness shall cover the earth, and a gross darkness the people; but over thee will shine forth the LORD, and his glory will be seen over thee.

3 And nations shall walk by thy light, and kings by the brightness of thy shining.

---

[a] Redak. Jonathan, "prayeth;" Philippson, "asseverateth."

[b] Philippson, "Then was truth betrayed, and he that departed from evil was plundered."

[c] Sachs, "when there cometh like a stream the enemy."

[d] נסכה after Redak, from נוס "to fly," hence "urged to speed on." Rashi, "The spirit of the LORD showeth wonders therein;" or "eateth it up as the worms eateth a tree."

[e] *i. e.* That repent, or become converted.

[f] The law of God.

[g] Lit. "seed."

4 Lift up thy eyes round about and see,
they all are assembled, they come to thee,
thy sons are coming from afar, and thy daughters are brought along in arms.

5 Then wilt thou see and be filled with light,[a] and thy heart will dread and be enlarged; because unto thee shall be turned the abundance of the sea, the riches of nations shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of Midian and 'Ephah; they all from Sheba shall come: gold and frankincense shall they carry, and the praises of the LORD shall they announce.

7 All the flocks of Kedar shall be assembled unto thee, the rams of Nebayoth shall minister unto thee: they shall come for a favourable acceptance (unto me) upon my altar, and the house of my glory will I glorify.

8 Who are these that fly like a cloud, and like the doves, to their windows?

9 Yea, unto me (the inhabitants of) the isles shall hasten,[b] and the ships of Tharshish at first, to bring thy sons from afar, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel; because he hath glorified thee.

10 And the sons of the stranger shall build up thy walls, and their kings shall minister unto thee; for in my wrath did I smite thee, but in my favour have I had mercy on thee.

11 And thy gates shall stand open continually, day and night shall they not be closed, to bring unto thee the wealth of nations, and their kings led (captive).

12 For the nation and the kingdom that will not serve thee shall perish; and the nations shall be utterly destroyed.

13 The glory of Lebanon shall come unto thee, the fir, the cypress, and the box together, to adorn the place of my sanctuary, and the (resting) place of my feet will I glorify.

14 And then shall come unto thee bent down the sons of those who afflicted thee, and there shall bow themselves down at the soles of thy feet all thy revilers; and they shall call thee, The city of the LORD, Zion of the Holy One of Israel.

15 Instead that thou wast forsaken and hated, without one to pass through (thee), will I render thee an excellency of everlasting, a joy of all generations.[c]

16 And thou shalt suck the milk of nations, and the breast of kings shalt thou suck; and thou shalt know that I the LORD am thy Saviour, and thy Redeemer, the Mighty One of Jacob.

17 Instead of the copper will I bring gold, and instead of the iron will I bring silver, and instead of wood copper, and instead of the stones iron; and I will set peace as thy authorities, and righteousness as thy taskmasters.

18 There shall not be heard any more violence in thy land, wasting and destruction within thy boundaries; but thou shalt call Salvation, thy walls, and thy gates, Praise.

19 The sun shall not be unto thee any more for a light by day, and for brightness shall the moon not give light unto thee; but the LORD will be unto thee for a light of everlasting, and thy God as thy glory.

20 Thy sun shall not go down any more, and thy moon shall not be withdrawn; for the LORD will be unto thee for a light of everlasting, and ended shall be the days of thy mourning.

21 And thy people—they all will be righteous, for ever shall they possess the land, the sprout of my planting, the work of my hands, that I may glorify myself.

22 The little one shall become a thousand, and the small, a mighty nation: I the LORD will hasten it in its time.

CHAPTER LXI.

1 ¶ The Spirit of the Lord Eternal is upon me; because the LORD hath anointed me to announce good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim to captives Liberty, and to prisoners Release;[d]

2 To proclaim a year of favour of the LORD, and the day of vengeance of our God, to comfort all mourners;[e]

3 To grant unto the mourners of Zion,—

---

[a] Jonathan. Others, "then shalt thou fear and rejoice;" *i. e.* the sudden joy will not permit the realization of all that happens.

[b] Others, "wait," or "hope."

[c] Lit. "generation and generation."

[d] Aben Ezra. Joseph Kimchi, "opening the prison." Others, "bonds."

[e] God's justice is the safety of the righteous.

to give unto them ornament in the place of ashes, oil of gladness in the place of mourning, garments of praise in the place of a grieved spirit; that they may be called, Oaks of righteousness, the planting of the LORD, that he may be glorified.

4 And they shall build up the ancient ruins, desolate places of former times shall they raise up, and they shall renew ruined cities, the desolate places of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vintners.

6 But ye—ye shall be called, Priests of the LORD; Ministers of our God, shall be said unto you: the wealth of nations shall ye consume, and in their glory shall ye be placed as possessors.[a]

7 In the place[b] of your twofold shame, —and the confusion of which they loudly complained as their portion: therefore in their land shall they possess a twofold (portion); everlasting joy shall be granted unto them.

8 For I the LORD love justice, I hate robbery with burnt-offering:[c] therefore will I give them the recompense of their work in truth, and an everlasting covenant will I make with them.

9 And among the nations shall their seed be known, and their offspring in the midst of the people: all that see them shall acknowledge them, that they are the seed whom the LORD hath blessed.

10 ¶ I will be greatly glad in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, with the mantle of righteousness hath he enveloped me; as a bridegroom decketh himself with elegant attire,[d] and as a bride adorneth herself with her bridal array.

11 For, as the earth bringeth forth her growth, and as a garden causeth what is sown therein to spring forth: thus will the LORD Eternal cause righteousness and praise to spring forth in the presence of all the nations.

CHAPTER LXII.

1 For the sake of Zion will I not be silent, and for the sake of Jerusalem will I not be quiet; until its righteousness[e] go forth as the brightness (of light), and its salvation as a burning torch.

2 And nations shall see thy righteousness, and all kings thy glory; and men shall call thee by a new name, which the mouth of the LORD shall pronounce.

3 And thou shalt be a crown of ornament in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou[f] shalt not be termed any more "Forsaken," and thy land shall not be termed any more "Desolate;" for thou shalt be called "My delight in her" [Chephzi-bah], and thy land "Espoused" [Be'ulah]; for the LORD will have delight in thee, and thy land shall be espoused.

5 For as a young man espouseth a virgin, so shall thy sons espouse thee; and as the bridegroom is glad over the bride, so will be glad over thee thy God.

6 Over thy walls, O Jerusalem, have I appointed watchmen, all the day and all the night, continually, shall they not be silent: ye that make mention of the LORD, take ye no rest.

7 And give him no rest, until he have established, and until he have set up Jerusalem as a praise on the earth.

8 Sworn hath the LORD by his right hand, and by the arm of his strength, I will not give thy corn any more as food for thy enemies, and the sons of the stranger shall not drink thy young wine for which thou hast laboured;

9 But they who gather it shall eat it, and praise the LORD; and they who bring it together shall drink it in the courts of my sanctuary.

10 ¶ Pass, pass through the gates, make clear the way of the people, cast up, cast up the highway, remove away the stones, lift up a banner over[g] the nations.

---

[a] Rashi, from כור, "to exchange." Jonathan, "ye shall enjoy yourselves." Others, "boast."

[b] Rashi. But Redak, "Instead of your shame ye shall have twofold (reward), and instead of confusion, they shall rejoice in their portion."

[c] Rashi. Jonathan makes *'Olah* synonymous with *'Avlah*, wickedness, "robbing with wickedness."

[d] Philippson, "sanctifieth the head ornament;" rendering יכהן as "sanctifying." Rashi would give it, "clotheth himself with the ornamental garments of the high-priest."

[e] Others, "happiness," *i. e.* the result of righteousness.

[f] Sachs. Lit. "Then shall not be said of thee any more," &c.

[g] Others, "for."

11 Behold, the LORD hath caused to be heard unto the ends of the earth, "Say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with him, and his recompense before him."

12 And they shall call them, The holy people, The redeemed of the LORD; and thou shalt be called, Sought for, [Derusha,] The city never forsaken.

CHAPTER LXIII.

1 ¶ Who is this that cometh from Edom, dyed red in his garments from Bozrah? this —glorious in his apparel, moving along in the greatness of his strength? "I who speak in righteousness, mighty to save."

2 Why is redness on thy apparel, and (why are) thy garments as of one that treadeth the wine-press?

3 "I have trodden the vat alone, and of the nations there was no man with me; and I trod them down in my anger, and I trampled on them in my fury; and their blood was sprinkled on my garments, and all my raiments have I stained.

4 For the day of vengeance was in my heart, and the year of my redeemed was come.

5 And I looked, and there was no one to help, and I was astonished, and there was no one to support; and then my own arm aided me, and my fury—this it was that upheld me.

6 And I stamped down nations in my anger, and I made them drunken with my fury, and brought down to the earth their victorious strength."[a]

7 The kindnesses of the LORD will I mention, the praises of the LORD, in accordance with all that the LORD hath bestowed on us, and the abundant goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and the abundance of his kindnesses.

8 And he said, Surely they are my people, children that will not lie; and he became to them a Saviour.

9 In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bore them, and he carried them all the days of old.

10 But they rebelled, and grieved his holy Spirit; and he changed himself to become their enemy, and he himself fought against them.

11 Then remembered his people[b] the ancient days of Moses, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put within him his holy Spirit?

12 That displayed[c] by the right hand of Moses his glorious arm; that divided the water before them, to make unto himself an everlasting name?

13 That led them through the deeps, as a horse through the wilderness, that they should not stumble?

14 As a beast goeth down into the valley, so did the spirit of the LORD bring them to rest; thus didst thou guide thy people, to make unto thyself a glorious name.

15 Look down from heaven, and behold, from the habitation of thy holiness and of thy glory: where are thy zeal and thy mights, the yearning of thy bowels and of thy mercy which are now restrained from me?

16 For thou art our father; for Abraham knoweth nothing of us, and Israel recogniseth us not: thou, O LORD, art our father, our Redeemer from everlasting is thy name.

17 Why hast thou let us go astray, O LORD, from thy ways, suffered our heart to be hardened against thy fear? Return for the sake of thy servants, the tribes of thy heritage.

18 But a brief space were thy holy people in possession, when our adversaries trod down thy sanctuary.

19 We are become as though we are those over whom thou hast never ruled, over whom thy name hath not been called. Oh[d] that thou mightest rend the heavens, come down: at thy presence would mountains (then) melt away.[e]

[a] Rashi. Aben Ezra, "blood." Sachs, "and I let flow to the earth their vital fluid." (See above, v. 3.)

[b] Rashi, who comments, "The prophet complains, and says in the language of entreaty, This day doth his people remember in exile the ancient days, those of Moses." Sa'adyah agrees also with this.

[c] Lit. "led." After Rashi, "God let walk by Moses the arm of his strength at all times that he needed the help of the Holy One."

[d] This part of the verse is verse 1, chap. lxiv. of the English version.

[e] Philippson and Sachs, "tremble." (See Judges v. 5.)

CHAPTER LXIV.

1 ¶ As[a] fire is kindled on brushwood, as water is made to bubble up by fire—to make thy name known to thy adversaries, that at thy presence nations might tremble!

2 (As) when thou didst fearful deeds which we had not looked for, thou camest down, (while) at thy presence mountains melted away;

3 Yea! what from the beginning of the world men had not heard, not perceived by their hearing; no eye (also) had seen a god beside thee, who could do (the like) for the one that waiteth for him.

4 Thou acceptest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou wast wroth, for we had sinned on them continually; and can we thus be saved?[b]

5 And we are become like an unclean man all of us, and like a soiled garment, all our righteousnesses; and we wither like a leaf all of us; and our iniquities, like the wind, will bear us away.

6 And there is none that calleth upon thy name, that stirreth himself up to lay hold of thee; for thou hast hidden thy face from us, and hast let us melt away, through the force[c] of our iniquities.

7 But now, O LORD, our father art thou; we are the clay, and thou our fashioner; and the work of thy hand are we all.

8 Be not wroth, O LORD, so very greatly, and do not for ever remember (our) iniquity: behold, look, we beseech thee, thy people are we all.

9 Thy holy cities are become a wilderness, Zion is become a wilderness, Jerusalem a desolate place.

10 Our holy and our beautiful house where our fathers praised thee, is burnt up with fire; and all our costly things are become ruins.

11 Wilt thou for these things refrain thyself, O LORD? wilt thou be silent, and afflict us so very greatly?

CHAPTER LXV.

1 ¶ I allowed myself to be sought by those that asked not; I let myself be found by those that sought me not: I said, Here am I, here am I, unto a nation that called itself not[d] by my name.

2 I spread out my hands all the time unto a rebellious people, that walk in the way which is not good, after their own thoughts;

3 (To) the people that provoke me to anger to my face continually; that sacrifice in gardens[e] and burn incense upon (altars of) brick,

4 That sit about among the graves, and lodge in the vaults,[f] that eat the flesh of the swine, and (have) broth of abominations[g] (in) their vessels;

5 That say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the time.

6 Behold, it is written before me; I will not keep silence, till I have recompensed, yea, recompensed into their bosom,—

7 Your iniquities and the iniquities of your fathers together, saith the LORD, who have burnt incense upon the mountains, and upon the hills have blasphemed me: and I will

---

[a] In the original this chapter is the continuation of the section commencing at lxiii. 7, and is therefore connected with the last verse; thus, "before thee would mountains melt away; as fire is kindled on brushwood," &c. Rashi takes חמסים in the sense of a substance that is melted. Redak, "as the strong fire that is intended to melt metals blazeth up." Rabbi Jonah *apud* Kimchi, "dry straw."

[b] Rashi renders this difficult verse so: "Thou didst remove those who were joyful to do righteousness, and invoked thee in their prayer after the attributes of thy mercy; behold, when thou wast angry with us for all the sins which we ever committed, we were saved through their prayer: (5) Wherefore now we are become," &c. Heinemann, "Wert thou to meet the joyful and him that doth right, they would remember thee in thy attributes —we would have been helpled; but as thou wast angry, we did sin through them perpetually." Sachs, "Wert thou to meet one who joyfully doth what is right, who think of thee in thy ways—behold, wert thou even angry because we had sinned—we should be helped through them for ever." Our version is after Philippson, who refers בהם "on them" to "thy ways," meaning "for we had sinned on God's ways," *i. e.* not heeding his commands.

[c] Jonathan, "and thou hast delivered us into the power of our iniquities."

[d] Rashi, "that desired not to be called by my name;" *i. e.* Israel.

[e] *i. e.* To idols, as no sacrifice out of the temple could be lawfully brought to God

[f] Eng. ver. "monuments." Philippson, "caverns."

[g] Philippson, "unclean animals."

measure out their work at first into their bosom.

8 ¶ Thus hath said the LORD, As the new wine is found in the cluster of grapes, and one saith, Destroy it not, for a blessing is in it: so will I do for the sake of my servants, that I will not destroy the whole;

9 And I let come forth out of Jacob a seed, and out of Judah an inheritor of my mountains; and my elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall become a fold of flocks, and the valley of 'Achor a resting-place for herds, for my people that have sought me.

11 But ye who forsake the LORD, who forget my holy mountain, that set out a table for the god of Fortune,[a] and that fill for Destiny the drink-offering:—

12 Yea, I will destine you to the sword, and all of you shall kneel down to the slaughter; because when I called, ye did not answer; when I spoke, ye did not hear; but ye did what is evil in my eyes, and that wherein I had no delight did ye choose.

13 ¶ Therefore thus hath said the Lord Eternal, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be made ashamed;

14 Behold, my servants shall sing for joy of heart, but ye shall cry out from pain of heart, and from a broken spirit shall ye howl;

15 And ye shall leave behind your name for an oath unto my elect ones, when the Lord Eternal will slay thee; but his servants will he call by another name.

16 Whoever there be that blesseth himself on the earth shall bless himself by the true God; and that swareth on the earth shall swear by the true God; because the former troubles are forgotten, and because they are hidden from my eyes.

17 For, behold, I will create new heavens and a new earth; and the former shall not be remembered, nor come into mind;[b]

18 But be ye glad and rejoice unto all eternity in what I create; for, behold, I will create Jerusalem for rejoicing, and her people for gladness.

19 And I will rejoice over Jerusalem, and be glad in my people: and there shall not be heard in her any more the voice of weeping, nor the voice of complaint.[c]

20 There shall no more come[d] thence an infant of few days, nor an old man that shall not have the full length of his days; for as a lad shall one die a hundred years old; and as a sinner shall be accursed he who (dieth) at a hundred years old.

21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat their fruit.

22 They shall not build, and another inhabit; they shall not plant, and another eat; for as the days[e] of a tree are the days of my people, and the work of their hands shall my elect wear out.

23 They shall not toil in vain, nor bring forth unto an early death;[f] for the seed of the blessed of the LORD are they, and their offspring with them.

24 And it shall come to pass, that before yet they call will I answer; and while they are still speaking will I hear.

25 The wolf and the lamb shall feed together, and the lion shall like the bullock eat straw: and the serpent—dust shall be his food. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

CHAPTER LXVI.

1 ¶ Thus hath said the LORD, The heaven is my throne, and the earth is my foot-stool: where is there a house that ye can build unto me? and where is the place of my rest?

2 For all these things hath my hand made, that all these things came into being, saith the LORD; but upon such a one will I look, upon the poor, and him who is of a contrite spirit, and who trembleth at my word.

3 He that slaughtereth the ox,[g] slayeth a man; he that sacrificeth a lamb, breaketh the neck of a dog; he that offereth a meat-offering, (offereth) swine's blood; he that burneth

[a] גד "Fortune," a deity worshipped by the ancients. (See Gen. xxxii.) So also מני "Destiny," "Fate." Eng. version, "troop," "number." Rashi, "according to the number of the idol-priests you fill basins with wine," taking מני as "number."

[b] Heb. "upon the heart."

[c] Lit. "crying."

[d] Lit. "be."

[e] *i. e.* "Age," duration of life.

[f] Jonathan. Others, "terror," "trouble."

[g] See chap. i.; the prophet reproves those who sacrifice outwardly without the contrite spirit of verse 2.

incense, blesseth an idol: yea, they have made choice of their own ways, and in their abominations doth their soul delight.

4 So will I also make choice of their misfortune,[a] and what they dread will I bring upon them; because I called, and none did answer; I spoke, and they did not hear; and they did what is evil in my eyes, and that in which I delighted not did they choose.

5 ¶ Hear the word of the LORD, ye that tremble at his word: Your brethren that hated you, that cast you out for the sake of my name,[b] said, "Let the LORD be glorified;" but he will appear to your joy, and they shall be made ashamed.

6 (There is) a voice of tumult from the city, a voice from the temple, the voice of the LORD who rendereth recompense to his enemies.

7 Before she had travailed she brought forth; before yet her pain was come, she was delivered of a man-child.

8 Who hath heard the like? who hath seen such things? shall a land be made to travail in one day? or shall a nation be born at once? that Zion hath travailed, also brought forth her children?

9 Shall I bring to the birth, and not cause to bring forth? saith the LORD; or shall I who cause to bring forth, now prevent it? saith thy God.

10 ¶ Rejoice ye with Jerusalem, and be delighted over her, all ye that love her; be highly glad with her, all ye that mourn for her.

11 In order that ye may suck, and be satisfied with the breast of her consolations; in order that ye may sip, and find pleasure from the abundance of her glory.

12 ¶ For thus hath said the LORD, Behold, I will extend to her peace like a river, and like a rapid stream the glory of nations, that ye may suck: upon the arm shall ye be borne, and upon knees shall ye be dandled.

13 As one whom his mother comforteth, so will I comfort you; and in Jerusalem shall ye be comforted.

14 And ye shall see this, and your heart shall be glad, and your bones shall flourish like the grass; and then will be known the hand of the LORD on his servants, and he will be indignant toward his enemies.

15 For, behold, the LORD will come with fire, and his chariots will be like the storm-wind, to send forth his anger with fury, and his threatening with flames of fire.

16 For by fire will the LORD judge, and by his sword against all flesh: and many shall be the slain of the LORD.

17 They that sanctify themselves, and purify themselves for the gardens,[c] behind one tree[d] in the midst, they who eat the flesh of the swine, and the abomination, and the mouse, together shall they perish, saith the LORD.

18 And I, because of their works and their thoughts, will let it come to pass to gather all the nations and tongues; and they shall come, and shall see my glory.

19 And I will display a sign on them, and I will send from them those that escape unto the nations, Tharshish, Pul, and Lud, that draw the bow, Thubal, and Javan, the isles afar off, that have not heard my fame, and have not seen my glory; and they shall proclaim my glory among the nations.

20 And they shall bring all your brethren out of all nations as an offering[e] unto the LORD, upon horses, and in chariots, and in litters, and upon mules, and upon dromedaries,[f] to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring the offering in a clean vessel into the house of the LORD.

21 And of them[g] also will I take for priests and for Levites, saith the LORD.

22 For as the new heavens and the new

[a] Jonathan. Others, "delusions," "child's play."

[b] According to the Massorah, "for my sake" belongs to the next sentence, thus: —"that cast you out said, For my sake (*i. e.* that of each speaker) let the LORD be glorified." Sachs and others, "Let the LORD be glorified, that we may look on your joy—but they shall be put to shame."

[c] Where the idols were placed.

[d] Aben Ezra. But Rashi, "one company after the other." Sachs, "behind one female," perhaps referring to a "a priestess," and some peculiar ceremony not now known. Philippson, "behind one in the court," תוך or "the interior;" and explains, that before they entered the idol-gardens, one commenced and the others followed to make the purification in the court.

[e] See chap. xvii. 7.

[f] Eng. ver. "swift beasts."

[g] "From the nations that bring, and the Israelites that are brought, will I take those again who are priests and Levites, but are now mingled up with the nations through compulsion, and they shall serve before me."—RASHI.

earth, which I will make, shall have permanence[a] before me, saith the LORD, so shall exist permanently your seed and your name.

23 And it shall come to pass, that from one new moon to the other new moon, and from one sabbath to the other sabbath, shall all flesh come to prostrate themselves before me, saith the LORD.

24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, nor shall their fire be quenched; and they shall be an abhorrence unto all flesh.

23 [And it shall come to pass, that from one new moon to the other new moon, and from one sabbath to the other sabbath, shall all flesh come to prostrate themselves before me, saith the LORD.]

THE BOOK OF JEREMIAH,

ספר ירמיה.

CHAPTER I.

1 ¶ THE words of Jeremiah[b] the son of Chilkiyahu, one of the priests that were in 'Anathoth in the land of Benjamin;

2 To whom the word of the LORD came in the days of Josiah the son of Amon the king of Judah, in the thirteenth year of his reign,

3 And who continued (prophet) in the days of Jehoyakim the son of Josiah the king of Judah, until the end of the eleventh year of Zedekiah the son of Josiah the king of Judah, until the carrying away into exile of Jerusalem in the fifth month.[c]

4 ¶ And the word of the LORD came unto me, saying,

5 Before yet I had formed thee in thy mother's body I knew thee; and before thou wast yet come forth out of the womb I sanctified thee: a prophet unto the nations did I ordain thee.

6 And I said, Ah, Lord Eternal! behold, I know not how to speak; for I am (but) a lad.

7 And the LORD said unto me, Say not, I am (but) a lad; but to whomsoever[d] I may send thee shalt thou go, and whatsoever I may command thee shalt thou speak.

8 Be not afraid because of them; for I am with thee to deliver thee, saith the LORD.

9 And the LORD stretched forth his hand, and touched (me) therewith on my mouth; and the LORD said unto me, Behold, I have put my words in thy mouth.

10 See, I have appointed thee this day over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down: to build up, and to plant.

11 ¶ And the word of the LORD came unto me, saying, What seest thou, Jeremiah? And I said, A staff of an almond-tree do I see.

12 And the LORD said unto me, Thou hast well seen; for I am watching[e] over my word to perform it.

13 ¶ And the word of the LORD came unto me the second time, saying, What seest thou? And I said, A seething pot do I see; and the front[f] thereof is turned from the north.

14 And the LORD said unto me, Out of the

[a] Jonathan.

[b] Properly, *Yirmeyahu*.

[c] This definition of his prophetic activity applies properly to the first thirty-nine chapters, which carry us to the destruction of Jerusalem; but as there were no kings afterward, there was no means of designating his later activity with reference to them. The end of this verse also specifies the date of the end of Zedekiah's reign, not that of Jeremiah's prophecies.—After PHILIPPSON.

[d] Zunz, "whithersoever."

[e] There is in the Hebrew a play on the word שקד *shakked*, "almond," identical in its root with *shakkód*, "to hasten," "to watch intently;" wherefore the almond was a proper type of the speedy fulfilment of the prophecy. The almond-tree is represented as blossoming and producing very early.

[f] Rashi renders, *et ses oudes*, "and its bubbling is (urged) from the north side." But literally, the part from which the contents are poured out, the front, is turned toward Palestine from the north.

north shall the evil break[a] forth over all the inhabitants of the land,

15 For, lo, I will call unto all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entrance of the gates of Jerusalem, and upon all its walls round about, and upon (those of) all the cities of Judah.

16 And I will call them to account[b] touching all their wickedness, in that they have forsaken me, and have burnt incense unto other gods, and have bowed down unto the works of their own hands.

17 But do thou gird up thy loins, and arise, and speak unto them all that I may command thee; be not discouraged because of them, lest I humble thee before them.

18 But I, behold, I have made of thee this day a fortified city, and an iron pillar, and brazen walls over the whole land, against the kings of Judah, against its princes, against its priests, and against the people of the land.

19 And (although) they fight against thee, they shall not prevail against thee; for with thee am I, saith the LORD, to deliver thee.

CHAPTER II.

1 ¶ And the word of the LORD came to me, saying,

2 Go and call out before the ears of Jerusalem, saying, Thus hath said the LORD, I remember[c] unto thee, the kindness of thy youth, the love of thy espousals, thy going after me in the wilderness, through a land that is not sown.

3 A holy thing is Israel unto the LORD, the first of his fruits: all that devour him shall incur guilt; evil shall come over them, saith the LORD.

4 ¶ Hear ye the word of the LORD, O house of Jacob, and all ye families of the house of Israel.

5 Thus hath said the LORD, What fault did your fathers find in me, that they went away far from me, and walked after vanity, and became vain?

6 That they said not, Where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of wildness,[d] through a land of drought, and of the shadow of death, through a land through which no one had passed, and where no man had dwelt?

7 And I brought you into the land of fruitful fields, to eat its fruit and its goodly[e] products; but ye came and ye made unclean my land, and my heritage ye rendered an abomination.

8 The priests said not, Where is the LORD? and they that handle[f] the law knew me not; and the shepherds transgressed against me, and the prophets prophesied in the name of Ba'al, and after things that cannot profit did they walk.

9 Therefore will I contend yet farther with you, saith the LORD, and with your children's children will I contend.

10 For pass over to the isles of the Chittites, and see; and unto Kedar send, and consider well: and see if any thing like this hath happened.

11 Hath a nation exchanged its gods, which are yet no gods? and (still) my people hath exchanged its glory for that which can not profit.

12 Be astonished, O ye heavens, at this, and let your hair stand at an end, be ye greatly terrified,[g] saith the LORD.

13 For two evils have my people committed: me have they forsaken, the source of living waters, to hew out for themselves cisterns, broken cisterns, that cannot hold water.

14 Is Israel a servant? or one born (to servitude) in the house? why hath he been given up to plunder?

15 (That) over him young lions roared, let their voice resound, and changed his land into a waste, that his cities are burnt, left without an inhabitant?

16 Even the children of Noph and Thachpanches have crushed the crown of thy head.

17 Hast thou not procured this unto thyself, through thy forsaking the LORD thy God, while he was leading thee on the (right) way?

18 And now what[h] hast thou to do on the way of Egypt, to drink the waters of Shichor?

[a] Lit. "shall be opened."
[b] Rashi. Philippson, literally, "And I will pronounce my judgments over them."
[c] Philippson, "I remembered," "was," "devoured," "incurred," "came."
[d] Jonathan. Rashi, "pit-falls."
[e] Zunz, "blessing."
[f] Jonathan, "the teachers of," &c. Rashi, "the judges."
[g] Rashi, "be as though you were ruined."
[h] Zunz, "what hast thou obtained from the way," &c.

and what hast thou to do on the way of Asshur, to drink the waters of the river?

19 Thy own wickedness shall chastise thee, and thy backslidings shall correct thee; and thou shalt know and see that evil and bitter was thy forsaking the LORD thy God, while the dread of me was not upon thee, saith the LORD Eternal of hosts.

20 Because from yore did I break thy yoke, did I burst asunder thy bands; and thou saidst, I will not transgress: nevertheless upon every high hill and under every green tree thou makest thy bed,[a] as harlot.

21 Yet I had planted thee as a branch of a noble vine, wholly of the proper seed; but how art thou changed unto me into a degenerate plant of an ignoble vine?

22 For though thou wash thyself with natron,[b] and take for thyself much soap: yet would the stain of thy iniquity remain before me, saith the Lord Eternal.

23 How canst thou say, I am not become unclean, after the Be'alim have I not gone? see thy way in the valley, know what thou hast done: (like) a swift dromedary bound fast[c] to her ways;

24 (Like) a wild ass used to the wilderness, that at her pleasure snuffeth up the wind; her lust—who can turn this away? all they that seek her will not weary themselves; in her month will they find her.

25 "Prevent[d] thy foot from being unshod, and thy throat from being thirsty;" but thou saidst, It is useless;[e] no, for I have loved strangers, and after them will I go.

26 As the thief is ashamed when he is found, so have the house of Israel been made ashamed, they, their kings, their princes, and their priests, and their prophets,

27 Who say to the wood, Thou art my father; and to the stone, Thou hast brought us forth; for they have turned their back unto me, and not their face; but in the time of their misfortune will they say, Arise, and save us.

28 But where are then thy gods that thou hast made for thyself? let them arise, if they can save thee in the time of thy misfortune; for equal to the number of thy cities were thy gods, O Judah.

29 ¶ Wherefore will ye contend with me? all of you have transgressed against me, saith the LORD.

30 To no purpose have I smitten your children; correction they accepted not: your sword hath devoured your prophets, like a destroying lion.

31 O (present) generation, regard ye the word of the LORD. Have I been a wilderness unto Israel? a land of deep darkness? wherefore say my people, We wander about;[f] we cannot come any more unto thee?

32 Can a virgin forget her ornament, or a bride her decorations?[g] yet my people have forgotten me days without number.

33 Why ornamentest thou thy way to seek for love? truly even to the worst hast thou used thyself as thy ways.[h]

34 Also on thy skirts is found the blood of the souls of the innocent needy ones: not while breaking in (thy house) didst thou find them; but for all these things.[i]

35 Yet thou sayest, Yea, I am innocent, surely his anger is already turned away from me. Behold, I will hold judgment with thee, because thou sayest, I have not sinned.

36 Why makest thou thyself so very

[a] Rashi; but Redak, "thou wanderest about."

[b] The *natron* of Egypt, which is found in several lakes in the south-western part of the Delta of the Nile, and elsewhere; but not the *nitre* of commerce.

[c] *i. e.* Constantly pursuing the same path. The prophet reproves Israel for their proneness to idolatry, their disregard of God's word, and their shameless desire to imitate the customs of the Gentiles.

[d] Lit. "Withhold thy foot from barefootedness, and thy throat from thirst." Jonathan, "Withdraw thy foot from a union with the nations, and thy mouth from the worshipping of their errors."

[e] *i. e.* The prophetic advice is useless.

[f] Jonathan. Rashi, "We are severed (from thee);" Redak, "We have dominion, we will not," &c. Menachem, "We are come down," *i. e.* from our greatness.

[g] Michlol Yophi, "necklaces and other jewels which are bound or clasped on." Philippson, "girdle."

[h] Rashi. Philippson, "Why allegest thou thy way to be good to acquire love?" (meaning that the Israelites said they had not sinned, and hence deserved divine favour;) "truly, even on bad acts hast thou accustomed thy ways." Zunz, "Truly, even the worst hast thou taught to know thy ways." So also Jonathan and Redak, taking the feminine הרעית as signifying *nations*.

[i] After Rashi, who explains the last words, "because they had reproved thee." It is only necessary to call to mind the murder of Zechariah and the ill-usage of the prophet himself. The death of a thief slain while breaking into a house was not punishable. (See Exod. xxii. 1.) But Redak connects this with the following, thus, "Yet for all these things—thou hast said," &c.

low[a] to change thy way? also because of Egypt shalt thou be made ashamed, as thou wast put to shame because of Assyria.

37 Also from this one[b] shalt thou go forth, with thy hands (clasped) over thy head; for the LORD hath rejected those on whom thou trustest and thou shalt not prosper with them.

CHAPTER III.

1 One could say,[c] Behold, if a man send away his wife, and she go from him, and become another man's, can he return unto her again? would not that land be greatly polluted? and thou hast played the harlot with many companions, and wilt yet return to me, saith the LORD.

2 Lift up thy eyes unto the mountain-tops, and see where thou hast not been lain with. On public roads hast thou sat for them, as the Arab in the wilderness; and thou hast polluted the land with thy incests and with thy wickedness.

3 And (though) the early showers were withholden, and the latter rain came not: yet hadst thou a forehead of an incestuous wife, thou refusedst to feel shame.

4 Wilt thou not[d] from this time call out unto me, My father, the guide of my youth art thou?

5 Will he bear grudge for ever? will he keep it to eternity? Behold, thou hast spoken (this), and yet hast done the things that are evil as much as thou wast able.

6 ¶ And the LORD said unto me in the days of Josiah the king, Hast thou seen what backsliding Israel hath done? she is gone upon every high mountain and under every green tree, and hath played the harlot there.

7 And I thought that after she had done all these things, she would return unto me. But she returned not. And this saw her treacherous sister Judah.

8 And I saw, that, although because backsliding Israel had committed adultery I had sent her away, and given her bill of divorce unto her, still treacherous Judah her sister feared not, but went and played herself the harlot also.

9 And it came to pass through her giddy incest, that she defiled the land, and committed adultery with stone and with wood.

10 And yet with all this her treacherous sister Judah hath not returned unto me with all her heart, but with falsehood, saith the LORD.

11 ¶ And the LORD said unto me, The backsliding Israel hath justified herself through[e] the treacherous Judah.

12 Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD: I will not cause my anger to fall upon you; for I am full of kindness, saith the LORD, I will not bear grudge for ever.

13 Only acknowledge thy iniquity, that against the LORD thy God thou hast rebelled, and hast scattered thy ways to the strangers under every green tree, and that unto my voice ye have not hearkened, saith the LORD.

14 Return, O backsliding children, saith the LORD; for I am become your husband;[f] and I will take you one of a city, and two of a family, and bring you to Zion:

15 And I will give you shepherds after my own heart, and they shall feed you with knowledge and intelligence.

16 And it shall come to pass, when ye multiply and increase in the land, in those days, saith the LORD, that men shall not say any more, "The ark of the covenant of the LORD;" nor shall it come any more to mind; nor shall they remember it; nor shall they mention it; nor shall any thing be done[g] any more (with it).

17 At that time shall they call Jerusalem, The throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: and they shall not walk any more after the stubbornness of their evil heart.

---

[a] Rashi and Jonathan. Redak, who is followed by Zunz, Eng. version, and others, "Why gaddest thou about."—"Egypt and Assyria"—the early kings relied for help on Assyria, the later ones on Egypt, and both were the cause of evil to Israel and Judah.

[b] *i. e.* Egypt or the nations in general; but Redak, "from this place," *i. e.* Palestine or Jerusalem.

[c] See Deut. xxiv. 4.

[d] Rashi, who regards this verse as a wish expressed by God that Israel might repent. But Zunz, "Is it not so, from that time thou calledst me, My father," &c.

[e] Others, "more than."

[f] Redak, "though I had rejected you;" as if it were נעלתי "Family" of nations, *i. e.* a people.

[g] Zunz, literally, "nor shall (any such) be made again;" alluding to the absence of the ark in the second temple.

18 ¶ In those days shall the house of Judah walk with the house of Israel, and they shall come together out of the land of the north unto the land that I have given for an inheritance unto your fathers.

19 But I had thought, How shall I establish[a] thee among the (other) sons (of man), and give thee a desirable land, a heritage of glory of the hosts[b] of nations? and I thought, My father thou wouldst call me, and that from me thou wouldst call turn away.

20 But truly as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice is now heard upon the mountain-tops, the supplicatory weeping of the children of Israel; for they have perverted their way, they have forgotten the LORD their God.

22 Return, ye backsliding children, I will heal your backslidings. "Behold, we come unto thee; for thou art the LORD our God.

23 Truly deceptive was (what we hoped for) from the hills, and the multitude on the mountains;[c] truly in the LORD our God is the salvation of Israel.

24 And shame hath devoured the acquisition of our fathers from our youth, their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us; for against the LORD our God have we sinned, we and our fathers, from our youth even until this day; and we have not hearkened to the voice of the LORD our God."

CHAPTER IV.

1 If thou wilt return, O Israel, saith the LORD, unto me must thou return; and if thou wilt put away thy abominations out of my sight, then shalt thou not wander about (any more).

2 And if thou wilt swear, As the LORD liveth, in truth, in justice, and in righteousness: then shall nations bless themselves in him,[d] and in him shall they glorify themselves.

3 ¶ For thus hath said the LORD to the men of Judah and to Jerusalem, Plough up your fallow ground, that ye may not sow among thorns.

4 Circumcise yourselves to the LORD, and remove the obduracy of your heart, O ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn so that none can quench it, because of the evil of your doings.

5 Tell ye in Judah, and publish in Jerusalem, and say, Blow ye the cornet in the land: call out, gather together,[e] and say, Assemble yourselves, and let us go into the fortified cities.

6 Set up the standard toward Zion; save yourselves by flight, stay not; for evil do I bring from the north, and a great destruction.

7 The lion is come up from his thicket, and the destroyer of nations hath commenced his march, he is gone forth from his place, to make thy land desolate; and thy cities shall be laid waste, left without an inhabitant.

8 For this gird yourselves with sackcloths, lament and wail; for the fierce anger of the LORD is not turned away from us.

9 And it shall come to pass on that day, saith the LORD, that the heart of the king and the heart of the princes shall fail; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord Eternal! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall be announced to this people and to Jerusalem a dry wind from the mountain-peaks in the wilderness, (coming) on the road to the daughter of my people; not to winnow, nor to cleanse (the corn),[f]

12 A strong[g] wind from these places shall come unto me: now also will I myself pronounce judgment against them.

---

[a] Zunz gives, "How shall I endow thee with children."

[b] Zunz, after Jonathan, "which is an ornament among the ornaments of nations."

[c] Redak. But Philippson, "Deceptive is what (cometh) from the hills, but noise what cometh from the mountains." Hills and mountains denote the places where idols were worshipped.

[d] *i. e.* Israel, the nation represented as one individual.

[e] Philippson and others, "called out aloud."

[f] After Rashi; meaning, the enemy shall come as the dry desert wind sweeps over the land, too strong for mere winnowing and cleansing the corn.

[g] Rashi, "A wind full of these (punishments) shall come."

13 Behold, like clouds shall he come up, and like a whirlwind shall be his chariots: swifter than eagles are his horses. "Wo unto us! for we are wasted."

14 Wash from wrong doing thy heart, O Jerusalem, in order that thou mayest be saved. How long wilt thou let lodge within thee the thoughts of thy wickedness?

15 For a voice declareth from Dan, and publisheth unhappiness from the mountain of Ephraim.

16 Make ye mention of it to the nations; behold, let it be heard against Jerusalem, that beleaguerers come from a far-off country, and send forth their voice against the cities of Judah.

17 As keepers of a field are they against her round about; because against me hath she been rebellious, saith the LORD.

18 Thy way and thy doings have procured these things unto thee: this is thy wickedness, which is so bitter, which so reacheth unto thy heart.

19 ¶ My bowels, my bowels! I am shaken, at the very chambers of my heart; my heart beateth tumultuously in me; I cannot remain silent; because the sound of the cornet hast thou heard, O my soul, the alarm of war.

20 Ruin upon ruin is called out; for the whole land is wasted: suddenly are my tents wasted, and in a moment, my curtains.

21 How long shall I see the standard, hear the sound of the cornet?

22 ¶ "Because my people is foolish, me have they not known; sottish children are they, and they have not any understanding: wise are they to do evil, but how to do good they do not know."

23 I look at the earth, and, lo, it is without form and void; and toward the heavens, and their light is gone.

24 I look at the mountains, and, lo, they tremble, and all the hills are moved.

25 I look, and, lo, there is no man, and all the birds of the heavens are fled.

26 I look, and, lo, the fruitful country is a wilderness, and all its cities are laid waste at the presence of the LORD, because of the fierceness of his anger.

27 ¶ For thus hath said the LORD, Desolate shall be the whole land; yet a full end will I not make.

28 ¶ For this shall mourn the earth, and black shall be the heavens above; because I have spoken it, I have purposed it, and I will not repent, and I will not turn back from it.

29 ¶ From the noise of horsemen and those that shoot with the bow fleeth the whole city; they go into thickets, and climb up upon the rocks: every city is forsaken, and not a man dwelleth therein.

30 And thou, O wasted one, what wilt thou do? Though thou clothe thyself with scarlet,[a] though thou adorn thyself with ornaments of gold, though thou encircle with paint thy eyes: in vain shalt thou make thyself beautiful; the adulterers will despise thee, thy life will they seek.

31 For a voice as of a woman in travail have I heard, the anguish as of one that bringeth forth her first child, the voice of the daughter of Zion, that groaneth, that spreadeth out her hands, (saying,) "Wo is me now! for my soul succumbeth[b] to the murderers."

CHAPTER V.

1 ¶ Roam about through the streets of Jerusalem, and see now, and notice, and search in its broad places, if ye can find one man, if there be one that executeth justice, that searcheth for truth: and I will pardon it.

2 And though they say, "As the LORD liveth!" surely they only swear to a falsehood.

3 O LORD, are not thy eyes (directed) to the truth? thou didst strike them, but they felt it not; thou didst make an end[c] of them, (yet) they refused to accept correction: they made their faces harder than a rock, they refused to return.

4 Yet I myself thought, Oh these are but poor; they are foolish; for they know not the way of the LORD, the ordinance of their God.

5 I had better go unto the great men, and let me speak with them; for these surely know the way of the LORD, the ordinance of their God; but these altogether have broken the yoke,[d] burst the bands.

6 Therefore slayeth them the lion out of

[a] Zunz and others, "purple." Others, "crimson."

[b] After Zunz; but literally, "fatigued;" but when a person is exhausted in a contest he must succumb to the assailants. Redak, "I am weary to bear the great grief which overwhelmeth me because of the multitude of murderers."

[c] Redak, "thou broughtest them near to destruction."

[d] The yoke of God, *i. e.* obedience to his will.

the forest, the wolf of the deserts wasteth them, the leopard lieth in wait against their cities: every one that cometh out thence shall be torn in pieces; because many are their transgressions, very numerous are their backslidings.

7 How shall I for this pardon thee? thy children have forsaken me, and sworn by those that are not gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlot's house.

8 As robust horses they rose by times[a] in the morning: every one neighed after the wife of his neighbour.

9 Shall I not for these things inflict punishment? saith the LORD: and shall on a nation such as this my soul[b] not be avenged?

10 ¶ Scale ye her walls,[c] and destroy; but make not a full end: remove her young shoots;[d] for they are not the LORD's.

11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 They have denied the LORD, and said, "He existeth not; nor will evil come over us; and the sword and famine shall we not see.

13 And the prophets shall become wind, and the word[e] is not in them:" thus[f] shall it be done unto them.

14 ¶ Therefore thus hath said the LORD the God of hosts, Because ye speak this word, behold, I will make my words in thy mouth to be a fire, and this people wood, and it shall devour them.

15 Lo, I will bring over you a nation from afar, O house of Israel, saith the LORD: it is a mighty nation, it is a most ancient nation, a nation whose language thou wilt not know, and thou wilt not understand what they speak.

16 Their quiver is as an open sepulchre: they are all mighty men.

17 And they shall consume thy harvest, and thy bread; they shall consume thy sons and thy daughters; they shall consume thy flocks and thy herds; they shall consume thy vines and thy fig-trees; they shall depopulate[g] thy fortified cities, those wherein thou trustedst, with the sword.

18 Nevertheless even in those days, saith the LORD, will I not make a full end of you.

19 And it shall come to pass, when ye will say, For what reason hath the LORD our God done all these things unto us? that thou shalt say unto them, In the same manner as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.

20 ¶ Announce this in the house of Jacob, and publish it in Judah, saying,

21 Do now hear this, O sottish people, who have no heart; who have eyes, and see not; who have ears, and hear not;

22 Will ye not fear me? saith the LORD; will ye not tremble at my presence, who have placed the sand as a bound for the sea by an everlasting law,[h] which it can never pass over? and though the waves thereof be upheaved, yet can they not prevail; though they roar, yet can they not pass over it.

23 But this people hath a stubborn and a rebellious heart: they have departed (from the right) and have gone their way.

24 And they have not said in their heart, Let us now fear the LORD our God, that giveth rain, the early and the latter rain, in its season: the appointed weeks[i] of the harvest doth he ever preserve for us.

25 Your iniquities have turned away these things, and your sins have withholden what is good from you.

26 For there are found among my people wicked men: they lie in wait, as he that layeth[k] snares; they set a trap, they catch men.

27 As a coop is full of birds, so are their houses full of deceit: therefore are they become great, and grown rich.

28 They are grown fat,[l] they are stout; yea, they surpass even the deeds of the wick-

[a] Rashi and Redak. Others derive כשכים from כשך "Arabian," or "of Meshech." "Robust" is rendered by others "well-fed."

[b] Philippson, simply, "shall I not avenge myself."

[c] Rashi, "Go into her plains," &c.

[d] Rendered elsewhere, "tendrils." Jonathan, "palaces." Redak, "battlements."

[e] Zunz, "for he (God) speaketh not through them." Philippson, "there is not in them he that speaketh."

[f] *i. e.* What has been denounced.

[g] Zunz, literally, "impoverish," *i. e.* of men.

[h] Zunz and others, freely, "as an everlasting barrier."

[i] Michlol Yophi, "the oaths concerning the laws of harvest will he ever keep for us." (See Gen. viii. 22.)

[k] Redak. Rashi, "as the steel trap biteth," *i. e.* seizes with violence the leg of an animal and wounds it

[l] Parallel of Deut. xxxii. 15. Rashi, "They surpass," with "they even commit." Zunz, "they overflow with."

CUTTING DOWN THE CEDARS OF LEBANON
for the Construction of the Temple.

ed: they pronounce no (just) sentence, the sentence of the fatherless, that they might[a] prosper; and the cause of the needy do they not judge.

29 Shall I not for these things inflict punishment? saith the LORD: or shall on a nation such as this my soul not be avenged?

30 ¶ An astonishing and horrible thing is committed in the land;

31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; but what will ye do in the end thereof?

CHAPTER VI.

1 Assemble, O ye children of Benjamin, to flee out of the midst of Jerusalem, and in Tekoä blow the cornet, and on Beth-hakkerem set up a fire signal; for evil is seen (coming) out of the north, and great havoc.

2 The comely and the delicate, the daughter of Zion do I destroy.

3 Unto her shall come shepherds with their flocks; they shall pitch their tents against her round about; they shall feed off every one his own place.

4 Prepare ye war against her! "Arise, and let us go up at noon. Wo unto us! for the day waneth, for the shadows of the evening are stretched out.

5 Arise, and let us go up by night, and let us destroy her palaces."

6 ¶ For thus hath said the LORD of hosts, Cut ye down trees, and cast up a mound against Jerusalem: this is the city whose time of punishment is come; she is full of oppression in her midst.

7 As a well sendeth forth its waters, so doth she cause her wickedness to spring forth: violence and robbery are heard in her; in my presence there are continually disease and wounds.[b]

8 Be thou instructed,[c] O Jerusalem, that my soul tear itself not away from thee; that I render thee not desolate, a land which is not inhabited.

9 ¶ Thus hath said the LORD of hosts, They shall thoroughly glean like a vine the remnant of Israel: carry back thy hand as a grape-gatherer frequently to the baskets.[d]

10 To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot be attentive: behold, the word of the LORD is become unto them a reproach; they have no delight in it.

11 And I am full of the fury of the LORD; I am weary with sustaining it: (I must) pour it out over the child in the street, and over the assembly of young men together; for even the husband with the wife shall be seized, the aged with him that is full of days.

12 And their houses shall be transferred unto others, fields and wives together; for I will stretch out my hand over the inhabitants of the land, saith the LORD.

13 For from their least even unto their greatest, every one is given to covetousness; and from the prophet even unto the priest every one practiseth falsehood.

14 And they heal the breach of the daughter of my people very lightly,[e] saying, Peace, peace: when there is no peace.

15 They should have been ashamed, because they had committed an abomination; but they neither felt the least shame, nor did they know how to blush: therefore shall they fall among those that fall; at the time that I punish their sin shall they stumble, saith the LORD.

16 ¶ Thus hath said the LORD, Place yourselves on the ways, and see, and ask after the ancient paths, where is the way which is good, that ye may walk thereon, and find rest for your soul. But they said, We will not walk (thereon).

17 Then did I set watchmen[f] over you, (saying,) Listen to the sound of the cornet. But they said, We will not listen.

---

[a] Rashi. Others, "yet are they (the wicked) prosperous."

[b] Philippson, "wounds and blows," which the wicked inflict on the innocent.

[c] Zunz, "Improve thyself."

[d] *i. e.* The vintner moves his hand backward and forward till he has filled his baskets; so shall be done to Israel, destroying multitudes on multitudes.

[e] "It is easy for the false prophets to utter with their mouth and say, Ye shall have peace, and to heal by their speaking the breach which is coming over them."—RASHI. This false security, however, was the reverse of a cure, as it hastened the downfall which might otherwise have been averted.

[f] Watchmen denote the prophets who are to warn the people of coming danger, just as sentinels are placed by an army to guard against surprise. The danger to Israel is sin, its consequence—destruction.

18 Therefore hear, ye nations, and know,
O assembly, what (guilt)[a] is among them.
19 Hear, O earth! behold, I will bring evil
upon this people, the fruit of their thoughts;
because unto my words have they not been
attentive, and as regardeth my law,—that
have they despised.
20 To what purpose serveth me the frank-
incense which cometh from Sheba, and the
sweet cane from a far-off country? your burnt-
offerings are not acceptable, and your sacri-
fices are not agreeable unto me.
21 Therefore thus hath said the LORD, Be-
hold, I will place before this people stumbling-
blocks, and thereon shall stumble the fathers
and the sons together, the neighbour and his
friend, and they shall perish.
22 ¶ Thus hath said the LORD, Behold, a
people is coming from the north country, and
a great nation shall wake up from the farthest
ends of the earth.
23 Bow and spear shall they firmly grasp;
cruel are they, and will have no mercy; their
voice roareth like the sea; and upon horses
do they ride; set in array as one man for the
war, against thee, O daughter of Zion.
24 We have heard the fame of him—our
hands grow feeble: anguish hath taken hold
of us, pain, as of a woman in giving birth.
25 Go not forth into the field, on the road
must ye not walk; for (there is) the sword of
the enemy, terror on every side.
26 O daughter of my people, gird thyself
with sackcloth, and roll thyself in the ashes:
a mourning as for an only son prepare unto
thee, a most bitter lamentation; for suddenly
will the destroyer come over us.
27 I have set thee for a tower[b] and a fort-
ress among my people, that thou mayest
know and probe their way.
28 They all are grievous revolters, going
about as talebearers, copper and iron: they
all are corrupt.
29 The bellows are burnt,[c] by the fire the
lead[d] is consumed: in vain the melter refineth;
for the wicked are not separated away.
30 Refuse silver men call them; because
the LORD hath rejected them.

CHAPTER VII.

1 ¶ The word that came to Jeremiah from
the LORD, saying,
2 Place thyself in the gate of the house of
the LORD, and proclaim there this word, and
say, Hear the word of the LORD, all ye of Ju-
dah, that enter in by these gates to bow down
before the LORD.
3 Thus hath said the LORD of hosts, the
God of Israel, Amend your ways and your
deeds, and I will permit you to dwell in this
place.
4 (But) do not rely on the words of false-
hood, saying, The temple of the LORD, The
temple of the LORD, The temple of the LORD,
(as) they (say).[e]
5 For if ye thoroughly amend your ways
and your deeds; if ye thoroughly execute jus-
tice between a man and his neighbour;
6 If ye oppress not the stranger, the father-
less, and the widow, and shed not innocent
blood in this place, and walk not after other
gods to your own hurt:
7 Then will I permit you to dwell in this
place, in the land that I have given to your
fathers, from eternity to eternity.
8 Behold, ye rely on the words of false-
hood, that cannot profit.
9 How? will ye steal, murder, and commit
adultery, and swear falsely, and burn incense
unto Ba'al, and walk after other gods of
which ye have had no knowledge;
10 And (then) come and stand before my
presence in this house, which is called[f] by my
name, and say, "We are delivered;" in order
to do all these abominations?
11 Is then this house, which is called by

[a] Jonathan. Obernick, "what shall be done on them."
[b] So Rashi; but the moderns conceive בוחן to be "an assayer;" כבצר not a "fortress," but "metallic ore,"—say here, "gold," or "silver." Hence Zunz, "I have appointed thee an assayer among my people—the ore—that thou mayest know and probe their way," &c. The prophet is to decide on their worthiness by seeing whether they follow his advice or not. Hence they are condemned, in v. 27, for being rebellious against God and false to man, as ignoble metals—copper and iron.
[c] נחר rendered here "burnt," is found in Job xxxix. 20, where it means "the snorting" of the horse; hence, Philippson, "the bellows puff."
[d] "The lead" here spoken of was mixed with the silver, as mercury is now, to separate it in a pure state; hence the metaphor will be readily understood: the labour of purification will be in vain, as the dross (the wicked) will not be thereby separated from the pure metal (the good).
[e] Redak, after whom Zunz; but Obernick takes הכה for הנה "is here," "the temple is here."
[f] Heb. "whereupon my name is called."

my name, become a den of robbers in your eyes? (But) I also, behold, I have seen it, saith the LORD.

12 For go ye now unto my place which was in Shiloh, where I caused my name to dwell at the first,[a] and see what I did unto it because of the wickedness of my people Israel.

13 And now, whereas ye have done all these acts, saith the LORD, and I spoke unto you, causing (the prophets) to rise up early and speaking, while ye would not hear; and I called you, but ye would not answer:

14 Therefore will I do unto this house, which is called by my name, whereon ye rely, and unto the place which I have given to you and to your fathers, as I have done to Shiloh.

15 And I will cast you out of my presence, as I have cast out all your brethren, all the seed of Ephraim.

16 ¶ But thou—pray not thou in behalf of this people, nor lift up in their behalf entreaty[b] or prayer, nor make intercession[c] to me; for I will not hear thee.

17 Dost thou not see what they are doing in the cities of Judah and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead dough, to make cakes for the queen of heaven, and they pour out drink-offerings unto other gods, in order to provoke me to anger.

19 Do they provoke me to anger? saith the LORD, (and) not themselves, to the shame of their own faces?

20 ¶ Therefore thus hath said the Lord Eternal, Behold my anger and my fury shall be poured out upon this place, over man, and over beast, and over the trees of the field, and over the fruit of the ground; and it shall burn, and it shall not be quenched.

21 Thus hath said the LORD of hosts, the God of Israel, Add your burnt-offerings unto your peace-sacrifices, and eat the flesh thereof.

22 For I spoke not with your fathers, and I commanded them not on the day of my bringing them out of the land of Egypt,[d] concerning burnt-offering or sacrifice;

23 But this thing did I command them, saying, Hearken to my voice, and I will be unto you for a God, and ye shall be unto me for a people; and walk ye altogether[e] on the way which I may command you, in order that it may be well unto you.

24 Yet they hearkened not, and inclined not their ear; but they walked in the counsels, in the stubbornness of their evil heart; and they went backward, and not forward:

25 Since the day that your fathers came forth out of the land of Egypt until this day; and I sent unto you all my servants the prophets, sending them daily in the morning early;

26 Yet they hearkened not unto me, and inclined not their ear; but they hardened their neck; they did worse than their fathers.

27 And if thou speak unto them all these words, and they will not hearken to thee; and if thou call unto them, and they will not answer thee:

28 Then shalt thou say unto them, This is the nation that hearken not to the voice of the LORD their God, and accept not correction; lost is the truth, and is obliterated from their mouth.

29 ¶ Cut off thy flowing hair, and cast it away, and take up on mountain-tops a lamentation; for rejected hath the LORD and forsaken the generation of his wrath.

30 For the children of Judah have done what is evil in my eyes, saith the LORD: they have set up their abominations in the house which is called by my name, to pollute it.

31 And they have built the high-places of Thophet, which is in the valley of Ben-hinnom, to burn their sons and their daughters in the fire; which I had not commanded, and which never came into my mind.[f]

32 ¶ Therefore, behold days are coming, saith the LORD, that it shall not be called any more Thophet, or The valley of Ben-hinnom, but The valley of slaughter: and they shall bury in Thophet, for want of room.

---

[a] Before the temple of Jerusalem was built. Rashi refers the prophet's allusion to the events in the time of 'Eli.

[b] Philippson. Redak, "cry."

[c] Zunz, "urge me not;" *i.e.* "ask not urgently."

[d] "The first condition was only, 'If you will hearken to my voice and keep my covenant, then shall you be to me a peculiar treasure.' (Exod. xix. 5.)"—RASHI.

[e] Lit. "on all the way."

[f] Lit. "heart."

33 And the carcasses of this people shall become food unto the fowls of the heavens, and unto the beasts of the earth, with none to chase them away.

34 And I will cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of gladness, and the voice of joy, the voice of the bridegroom, and the voice of the bride; for a desert shall the land become.

CHAPTER VIII.

1 At that time, saith the LORD, shall they bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves.

2 And they shall spread them out before the sun, and the moon, and all the host of heaven, which they have loved, and which they have served, and after which they have walked, and which they have sought, and to which they have prostrated themselves: they shall not be gathered up, and they shall not be buried; dung upon the face of the ground shall they become.

3 And death shall be preferable to life, for all the residue of those that are left of this evil family, who are left in all the places whither I shall have driven them, saith the LORD of hosts.

4 And thou shalt say unto them, Thus hath said the LORD, Shall they fall, and not arise? will he turn away,[a] and not return?

5 Why then remaineth this people, Jerusalem, rebellious by a perpetual backsliding? they hold fast on deceit, they refuse to return.

6 I listened and heard, but they would not speak aright; no man repented him of his wickedness, saying, What have I done? every one turned again to his course, as the impetuous horse in the battle.

7 Yea, the stork[b] in the heavens knoweth her appointed times; and the turtle, and the swallow, and the crane observe the time of their coming home; but my people know not the ordinance of the LORD.

8 How can ye say, We are wise, and the law of the LORD is with us? Truly, behold in vain wrought[c] the pen, in vain the writers.

9 The wise men are ashamed, they are discouraged and caught: lo, the word of the LORD have they rejected; and what wisdom have they (now)?

10 Therefore will I give their wives unto others, their fields to conquerors;[d] for from the least even unto the greatest, every one is seeking his own gain: from the prophet even unto the priest every one practiseth falsehood.

11 And they heal the breach of the daughter of my people very lightly, saying, Peace, peace: when there is no peace.

12 They should have been ashamed, because they had committed abomination; but they neither felt the least shame, nor did they know how to blush: therefore shall they fall among those that fall; at the time of their punishment shall they stumble, saith the LORD.

13 ¶ I will surely make an end of them, saith the LORD: (there shall be left) no grapes on the vine, and no figs on the fig-tree, and the leaf shall wither; and the things that I have given them shall pass away from them.[e]

14 "Why do we sit still? assemble yourselves, and let us enter into the fortified cities, and let us be silent there; for the LORD our God hath put us to silence, and given us poison-water to drink; because we have sinned against the LORD.

15 We hoped for peace, but no happiness is here; for a time of cure, and behold here is terror."

16 From Dan was heard the snorting of his horses; at the sound of the neighing of his war-steeds trembleth the whole land: and they are come, and devour the land, and all that filleth it; the city, and those that dwell therein.

17 For, behold, I will send out against you serpents, basilisks, for which there is no charm, and they shall bite you, saith the LORD.

---

[a] Rashi, "will he (God) not turn from the evil decree if he (the people) return?"

[b] The migratory birds always return at certain seasons.

[c] Redak; but Philippson, "Vainly laboured the vain style of the writers." Rashi, "It is for falsehood to make the false pen of the writers (of your prophets) who deceive you."

[d] Lit. "heirs;" here, "those that are heirs by force."

[e] Redak. Jonathan, "because I gave them laws from Sinai which they transgressed."

18 ¶ When[a] I would cheer myself up against sorrow, my heart within me is pained.

19 Behold (I hear) the voice of the complaint of the daughter of my people (coming) out of a far-off land: "Is the LORD not in Zion? is her king no more in her?" "Why have they provoked me to anger with their graven images, and with the vanities of the stranger?"

20 "The harvest is past, the summer is ended, and we are not yet helped."

21 Because of the breach of the daughter of my people am I broken: I am grieved; astonishment hath taken fast hold on me.

22 Is there no (more) balm in Gil'ad? or is no physician there? why then is there not placed a plaster (on the wound of) the daughter of my people?[b]

23[c] ¶ Oh that one would make my head water, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people!

CHAPTER IX.

1 Oh that one would place me in the wilderness in a lodging-place of wayfaring men, that I might leave my people, and go from them! for all of them are adulterers, a band of traitors.

2 And they bend their tongues, their bow of falsehood, and not for the truth are they valiant in the land; for from evil to evil do they proceed, and me they know not, saith the LORD.

3 ¶ Take ye heed every one of his neighbour, and on any brother place ye no reliance; for every brother will surely supplant, and every neighbour will go about as a talebearer.

4 And they will deceive every one his neighbour, and the truth will they not speak: they have taught their tongue to speak falsehood, they weary themselves to commit iniquity.

5 Thy habitation is in the midst of deceit: through deceit they refuse to know me, saith the LORD.

6 ¶ Therefore thus hath said the LORD of hosts, Behold, I will melt them, and probe them; for how (else) shall I do because of the daughter of my people?

7 A murderous[d] arrow is their tongue; (every one) speaketh deceit: with his mouth speaketh he peaceably to his neighbour, but in his heart[e] he layeth wait[f] for him.

8 Shall I not for these things inflict punishment on them? saith the LORD: or shall not on a nation such as this my soul be avenged?

9 ¶ For[g] the mountains will I take up a weeping and wailing, and for the habitations[h] of the wilderness a lamentation; because they are burnt up, so that no man can pass through them; and they hear not the voice of the cattle: both the fowls of the heavens and the beasts are fled; they are gone away.

10 And I will change Jerusalem into heaps of ruins, a dwelling for monsters; and the cities of Judah will I make desolate, without an inhabitant.

11 ¶ Who is the wise man, that may understand this? and who is he to whom the mouth of the LORD hath spoken, that he may declare it: for what is the land destroyed, burnt up like the wilderness, without one that passeth through?

12 ¶ And the LORD said, Because they forsook my law which I had set before them, and hearkened not to my voice, and walked not therein;

13 But have walked after the stubbornness of their own heart, and after the Be'alim, which their fathers had taught them.

14 ¶ Therefore thus hath said the LORD of hosts, the God of Israel, Behold, I will feed them—this people, with wormwood, and give them poison-water to drink.

15 And I will scatter them among the nations, whom neither they nor their fathers have known: and I will send out after them the sword, till I have consumed them.

16 ¶ Thus hath said the LORD of hosts, Consider it well, and call for the mourning

---

[a] The words of the prophet, who deplores the sorrow of his people: he finds no relief, no cheerfulness, because the first evils are past, as more are coming. So Rashi. But others, "Though he should say, the punishment was deserved, still their complaint pains his heart."

[b] Rashi. Zunz, "why then doth the cure of the daughter of my people not succeed?"

[c] In the English version this is verse 1 of chap. ix.

[d] Or, according to others, "an arrow shot forth."

[e] Lit. "within him," or "in his midst."

[f] *i. e.* He contrives plans to injure him.

[g] Rashi. Others, "upon."

[h] Others, "pastures;" but the huts of the shepherds on the desert presuppose pasture-land.

women.[a] that they may come; and send for the women skilled in lament,[b] that they may come;

17 And let them make haste, and take up for us a lamentation, that our eyes may run down with tears, and our eyelids drop down water.

18 For a voice of wailing is heard out of Zion, How are we wasted! we are greatly ashamed; because we have forsaken the land, because they have cast down[c] our dwellings.

19 For hear, O ye women, the word of the LORD, and let your ear perceive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

20 For death is come up through our windows, is entered into our palaces; to cut off the children from the street, the young men from the open places.

21 Speak, Thus saith the LORD, Yea, the carcasses of men shall lie as dung upon the open field, and as the sheaves (left) after the harvestman, with none to gather them.

22 ¶ Thus hath said the LORD, Let not the wise glorify himself in his wisdom, neither let the mighty man glorify himself in his might, let not the rich glorify himself in his riches;

23 But let him that glorifieth himself glory in this, that he understandeth and knoweth me, that I am the LORD who exercise kindness, justice, and righteousness, on the earth; for[d] in these things I delight, saith the LORD.

24 ¶ Behold, days are coming, saith the LORD, that I will send punishment on all the circumcised who are (yet) uncircumcised;[e]

25 On Egypt, and on Judah, and on Edom, and on the children of 'Ammon, and on Moäb, and all who have the locks of their hair cut off round[f] that dwell in the wilderness; for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

CHAPTER X.

1 ¶ Hear ye the word which the LORD hath spoken concerning you, O house of Israel:

2 Thus hath said the LORD, Do not habituate yourselves on the way of the nations, and at the signs of the heavens be ye not dismayed; although the nations should be dismayed at them.

3 For the statutes of these people concern what is vanity; for it is but a tree which a man hath cut out of a forest, the work of the hands of the workman, with the axe.

4 With silver and with gold do they ornament it; with nails and with hammers do they fasten it, that it move not from its place.

5 As a wrought-out palm-like[g] column are they, and cannot speak; they must needs be borne, because they cannot step along. Be not afraid of them; for they cannot do any harm, so also to do any good is not in them.

6 ¶ Forasmuch as there is none like unto thee, O LORD: thou (alone) art great, and great is thy name in might.

7 Who would not fear thee, O King of the nations? for to thee doth it appertain; because among all the wise men of the nations, and in all their kingdoms, (they say) there is none like unto thee.

8 But at once[h] shall they be shown to be brutish and foolish: it is a doctrine of vanities, it concerneth but wood.

9 The beaten out silver is brought from Tharshish, and gold from Uphaz, the work of the workman, and of the hands of the goldsmith:[i] blue and purple is their clothing; the work of skilful men are they all.

10 But the LORD God is the TRUTH, he is the living God, and the everlasting king: at his wrath the earth shall quake, and nations cannot endure his indignation.

---

[a] Those whose office it was to sing mournful dirges, and make public lamentations at funerals. This was a custom among the Greeks and Romans, as well as the Hebrews.

[b] After Redak. Lit. "wise women," *i. e.* with reference to the business of making lamentations.

[c] Or, as some render, "our dwellings have cast (us) out;" and refer to Lev. xviii. 25, &c.

[d] Zunz, "that."

[e] Rashi, "on every circumcised who is uncircumcised even as regards the heart." The prophet thus first denounces the Israelites, who, having the law of God, still are obdurate and sinful.

[f] Descriptive of the Arabs, who so wear their hair; but Rashi, "who dwell separate in a corner," *i. e.* the Arabian peninsula.

[g] Philippson. Rashi, "till they be as high as a palm." In the East the columns frequently represent palm-trees.

[h] Rashi, "through one thing," "they shall be corrected for their wooden idol." Philippson renders ובאחת "in their union."

[i] Lit. "melter," because he works by melting his metals

11 ¶ Thus[a] shall ye say unto them, The gods that have not made the heavens and the earth, shall perish away from the earth, and from under these heavens.

12 ¶ He[b] made the earth by his power, he established the world by his wisdom, and by his understanding he stretched out the heavens.

13 At[c] the sound when he giveth a multitude of waters in the heavens, and causeth clouds to ascend from the ends of the earth; when he maketh lightnings with rain, and bringeth forth the wind out of his treasures:

14 Then standeth every man as brutish without knowledge; ashamed is every goldsmith because of the graven image; for falsehood is his molten work, and there is no breath therein.

15 They are vanity, the work of deception; in the time of their punishment shall they vanish.

16 Not like these is the portion of Jacob; for he is the former of all things; and Israel is the tribe of his inheritance: The LORD of hosts is his name.

17 ¶ Gather up thy wares from the ground, O inhabitress of the beleagured city.

18 ¶ For thus hath said the LORD, Behold, I will cast forth as with a sling the inhabitants of the land at this time, and I will enclose them, in order that they[d] may find them.

19 ¶ Wo is me for my breach! my wound is painful; but I thought, This is but pain, and I shall be able to bear it.

20 (But now) my tent is laid waste, and all my cords are torn asunder; my children are gone away from me, and they are not (here); there is no one to stretch forth my tent any more, and to set up my curtains.

21 For the shepherds were brutish, and the LORD had they not sought; therefore have they not prospered, and all their flocks are scattered.

22 Behold, the noise of the report is come, and a great commotion out of the north country, to render the cities of Judah desolate, a dwelling for monsters.

23 I know, O LORD, that the way of man is not in his own power: it is not in man that passeth away to direct his own steps.

24 Correct me, O LORD, but with justice; not in thy anger, lest thou bring me to nothing.

25 Pour out thy fury over the nations that know thee not, and over the families that have not called on thy name; for they have eaten up Jacob, and devoured him, and consumed him, and have made his dwelling desolate.

CHAPTER XI.

1 ¶ The word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus hath said the LORD God of Israel, Cursed be the man that hearkeneth not to the words of this covenant,

4 Which I commanded your fathers on the day that I brought them forth out of the land of Egypt, out of the iron furnace,[e] saying, Hearken to my voice, and do the same, in accordance with all which I may command you; and so shall ye be to me for a people, and I will be to you for a God;

5 In order that I may fulfil the oath which I have sworn unto your fathers, to give unto them a land flowing with milk and honey, as it is this day. And I answered, and said, So be it,[f] O LORD.

6 ¶ Then said the LORD unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For I earnestly warned your fathers on the day that I brought them up out of the land of Egypt even until this day, sending out early and warning, saying, Hearken to my voice;

8 Yet they hearkened not, and inclined not their ear, but walked every one in the stubbornness[g] of their evil heart: therefore did I bring over them all the words of this cove-

[a] This verse (x. 11) is in the Chaldean language, and is, according to Jonathan, a part of a letter sent by Jeremiah to the exiles of Babylon, giving them the words they should use to reply to the heathens, when asked to worship their idols.

[b] In continuation of verse 10.

[c] Philippson, after Rashi; making verse 14 the sequel of 13. המון is given by Zunz with "rushing noise."

[d] *i. e.* The enemies; but Rashi, "I will distress them that they may find (the reward of their deeds)."

[e] כור rendered "crucible" in Isaiah xlviii. 10.

[f] Heb. *amen.*

[g] Eng. ver. "imagination."

nant, which I commanded them to do; but which they did not.

9 ¶ And the LORD said unto me, A conspiracy hath been found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are returned[a] again to the iniquities of their earlier forefathers, who had refused to hearken to my words; and they themselves are (also) gone after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus hath said the LORD, Behold, I will bring an evil upon them, from which they shall not be able to rid themselves;[b] and they will cry unto me, but I will not hearken unto them.

12 Then let the cities of Judah and the inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense; but they shall not save them in the least in the time of their distress.

13 For equal to the number of thy cities were thy gods, O Judah; and equal to the number of the streets of Jerusalem have ye set up altars to the disgraceful idol, altars, to burn incense unto Ba'al.

14 ¶ But thou—thou must not pray in behalf of this people, neither lift up in their behalf entreaty or prayer; for I will not hear at the time that they call unto me, because of their distress.

15 ¶ What hath my beloved to do in my house, while she executeth the evil counsel of so many (sinners)? Yea, the holy flesh passeth away from thee; for even with thy wickedness, thou rejoicest still.[c]

16 An ever-green olive-tree, beautiful in fruit and form, did the LORD call thy name: with the noise of a great tumult hath he kindled fire around it, and they break off its branches.

17 And the LORD of hosts, that planted thee, hath decreed evil against thee; on account of the wickedness of the house of Israel and of the house of Judah, which they have done against themselves, to provoke me to anger in offering incense unto Ba'al.

18 ¶ And the LORD hath given me knowledge of it, and I know it: then didst thou let me see their doings.

19 But I was like a sheep[d] or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, "Let[e] us destroy the tree with its fruit, and let us cut him off from the land of the living, that his name may not be remembered any more."

20 ¶ But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them; for unto thee have I intrusted[f] my cause.

21 ¶ Therefore thus hath said the LORD concerning the men of 'Anathoth, that seek thy life, saying, "Thou shalt not prophesy in the name of the LORD, that thou mayest not die by our hand:"

22 ¶ Therefore thus hath said the LORD of hosts, Behold, I will inflict punishment on them: the young men shall die by the sword; their sons and their daughters shall die by the famine;

23 And no remnant shall remain of them; for I will bring evil upon the men of 'Anathoth, in the year of their punishment.

CHAPTER XII.

1 (Too) righteous art thou, O LORD, that I could plead with thee; yet must I speak of (the principles of) justice with thee: Wherefore is the way of the wicked happy? do all those prosper that deal treacherously?

---

[a] A great reformation had taken place in the reign of Josiah; but, under the reign of his son and successors, they turned back again to idolatry, and became worse than ever.

[b] Heb. "go forth out of."

[c] This very difficult verse has been given after Rashi; who takes the *beloved* to be "Israel," who are also spoken of as *she* and *thou*, (in the feminine,) a change of person not unusual with the prophets. Philippson understands by the beloved the "prophet," who was ordered not to pray for the people, and is told he has no business in God's house after the people have so defiled it. Rashi takes "the holy flesh" to mean circumcision, which it is alleged they had neglected. Redak applies it to the sacrifices, and it then means, "the sacrifices pass away uselessly," because while sinning the Israelites rejoiced. Others take בשר to mean "man," hence בשר קדש "the holy men" who had ceased to exist. Philippson so translates: "What hath my beloved in my house, where so many perform scandalous deeds? The holy flesh passeth by before thee; for at thy wickedness, there thou rejoicest still."

[d] Zunz, "harmless lamb." Jonathan, "a chosen lamb." Our version, "sheep *or* ox," is after Rashi and Redak.

[e] These are the words of the resolve against Jeremiah.

[f] Lit. "laid open."

2 Thou hast planted them; they have also taken root; they grow; they also bring forth fruit: thou art near in their mouth, and far from their mind.[a]

3 But thou, O LORD, knowest me; thou seest me, and probest my heart toward thee: set them apart like sheep for the slaughter, and destine them for the day of slaying.

4 ¶ How long shall the land mourn, and the herb of all the field wither? Because of the wickedness of those that dwell therein are wholly removed the beasts and the birds; because they said, He will not see our last end.

5 If thou hast run with the footmen, and they have wearied thee, how then canst thou contend with the horses? and if in the land of peace, (wherein) thou trustedst, (they wearied thee,)[b] how then wilt thou do in the swelling of the Jordan?

6 For even thy brethren, and the house of thy father,—even they have dealt treacherously with thee; yea, even they have called forth a crowd of men[c] after thee: believe them not, though they speak kindly unto thee.

7 ¶ I have forsaken my house, I have abandoned my heritage; I have given up the most dearly beloved of my soul into the hand of her enemies.

8 My heritage is become unto me as a lion in the forest; it sent forth its voice against me: therefore do I hate it.

9 Is my heritage become unto me as a bird of prey stained with blood?[d] so that the birds of prey are all around it? Come ye, assemble all the beasts of the field, bring them hither to devour.

10 Many shepherds have destroyed my vineyard, they have trodden under foot my field, they have rendered my pleasant field a desolate wilderness.

11 They have made it a desert, and being desolate it mourneth before me: the whole land is made desolate, because no man laid it to heart.

12 Over all the mountain-peaks in the wilderness did the destroyers come; for the sword of the LORD devoureth from the one end of the land even to the other end of the land: there is no peace to any flesh.

13 ¶ They have sown wheat, but they reap thorns; they have put themselves to pain, (but) have no profit: be therefore ashamed of your products, because of the fierce anger of the LORD.

14 ¶ Thus hath said the LORD against all my bad neighbours, that touch[e] the inheritance which I have caused my people Israel to inherit, Behold, I will pluck them out of their land, and the house of Judah will I pluck out from the midst of them.

15 And it shall come to pass, that, after I have plucked them out, I will again[f] have mercy on them, and will restore them, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will truly learn the ways of my people, to swear by my name, As the LORD liveth; as they had taught my people to swear by Ba'al: that they shall then be built up in the midst of my people.

17 But if they will not hearken, then will I pluck out that nation, plucking out and exterminating (them), saith the LORD.

CHAPTER XIII.

1 ¶ Thus said the LORD unto me, Go and buy thee a linen girdle, and put it around thy loins, and lay it not in water.

2 So I bought the girdle, according to the word of the LORD, and put it around my loins.

3 ¶ And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast bought, which is around thy loins; and arise, go to the Euphrates, and hide it there in a cleft of the rock.

5 So I went, and hid it by the Euphrates, as the LORD had commanded me.

6 ¶ And it came to pass at the end of many days, that the LORD said unto me, Arise, go to the Euphrates, and take from there the girdle, which I commanded thee to hide there.

---

[a] Zunz. Lit. "reins."

[b] After Rashi; but others, "and in a land of peace thou seekest security, what then wilt thou do against the pride of the Jordan?" which last phrase Rashi, after Jonathan, explains to be the wild animals, lions and tigers, that are found there, figurative for the chiefs of Judah.

[c] Rashi. Others, "with a full voice," *i. e.* loudly.

[d] Others take צבוע not as Rashi, stained or painted with blood, but as signifying the hyæna, "the striped" or "painted beast."

[e] *i. e.* "Lay violent hands on," &c.

[f] Lit. "I will return and have mercy."

7 And I went to the Euphrates, and dug, and took the girdle from the place where I had hidden it: and, behold, the girdle was spoiled, it was useful for nothing.

8 ¶ Then came the word of the LORD unto me, saying,

9 Thus hath said the LORD, After this manner will I destroy the pride of Judah, and the pride of Jerusalem, which is great.

10 And this bad people, who refuse to hearken to my words, who walk in the stubbornness of their heart, and have followed other gods, to serve them, and to bow down to them, shall even be as this girdle which is useful for nothing.

11 For as the girdle cleaveth to the loins of a man, so had I caused to cleave unto me all the house of Israel and all the house of Judah, saith the LORD,—to become unto me a people, and (to be) for a name, and for praise, and for honour; but they would not hear.

12 Therefore shalt thou say unto them this word, Thus hath said the LORD the God of Israel, Every bottle shall be filled with wine: and when they will say unto thee, Do we not know full well that every bottle shall be filled with wine?

13 ¶ Then shalt thou say unto them, Thus hath said the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit after David upon his throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will dash them one against the other, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, so as not to destroy them.

15 Hear ye, and bend your ear: be not proud; for the LORD hath spoken.

16 Give unto the LORD your God glory, before he cause darkness, and before your feet strike upon the mountains of twilight, and (where), while ye look for light, he turn it into the shadow of death, and change it into gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places because of (your) pride; and my eye shall weep sorely, and run down with tears, because the flock of the LORD is driven away captive.

18 ¶ Say unto the king and to the queen-mother,[a] Sit down very lowly; for sunk down are your head-attires, the crown of your ornament.

19 The cities of the south are shut up, and there is no one to open them: Judah is carried away into exile altogether, it is carried into exile completely.[b]

20 ¶ Lift up your eyes, and see those that are coming from the north: where is the flock that was given thee, thy splendid flock?

21 What wilt thou say when he will punish thee? since thou hast accustomed[c] them to be over thee captains, and chiefs? shall not pangs seize upon thee, as on a woman in travail?

22 And if thou wilt say in thy heart, Wherefore come these things upon me? For the greatness of thy iniquity are thy skirts laid open, thy heels are made bare violently.

23 Can the Ethiopian change his skin, or the leopard his spots? (then) may ye also do good, that are accustomed to do evil.

24 Therefore will I scatter them as the stubble that passeth away before the wind of the wilderness.

25 This is thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood.

26 Therefore do I also strip up thy skirts over thy face, that thy shame may be seen.

27 Thy adulteries and thy loud shoutings,[d] the lewdness of thy incest, thy abominations on the hills in the fields have I seen. Wo unto thee, O Jerusalem! thou wilt not be made clean after ever so long a time.

CHAPTER XIV.

1 ¶ The word of the LORD that came to Jeremiah concerning the drought.

---

[a] Rashi, who refers it to Jehoyachin. Philippson translates it in the same way, but supposes that Josiah and his mother are meant. Others, "queen."

[b] Rashi, "without resistance," "peaceably." Jonathan, "in recompense of its sins." The difficulty is in the word שלוכים, which can be rendered as an adverb, "completely," or as derived from שלום *shalom*, "peace," or שלום *shillum*, "recompense."

[c] The prophet refers to the frequent calls for foreign aid, by which the enemies had been taught to regard themselves as protectors and chiefs of Judah; wherefore the Israelites had no cause to complain of the ultimate fatal result of their wicked policy.

[d] Lit. "neighings" (of horses,) *i. e.* the vacant shout of sinful persons in their pretended forgetfulness of duty.

2 Judah mourneth, and her gates languish; they lie grieved on the ground; and the distressed cry of Jerusalem ascendeth upward.

3 And their nobles have sent out their subordinates for water: they come to the pits, they find no water; they return with their vessels empty; they are ashamed and confounded, and cover[a] their head.

4 Because of the ground which is cracked open,[b] since there hath been no rain in the land, are the ploughmen ashamed, they cover their head.

5 Yea, the hind also bringeth forth her young in the field, and forsaketh (them), because there is no grass.

6 And the wild asses stand on the mountain-tops, they snuff up the wind like serpents: their eyes fail, because there are no herbs.

7 If our iniquities testify against us, O LORD, do thou act for the sake of thy name; for our backslidings are many; against thee have we sinned.

8 O thou hope of Israel, his saviour in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfarer that turneth aside to lodge for a night?

9 Why shouldst thou be as a man that is surprised,[c] as a mighty man that cannot save? yet thou art in the midst of us, O LORD, and we are called by thy name: abandon us not.

10 ¶ Thus hath said the LORD unto this people, Thus have they loved to wander about, their feet have they not restrained: therefore the LORD doth not receive them in favour; now will he remember their iniquity, and will punish their sins.

11 ¶ Then said the LORD unto me, Pray not in behalf of this people for their good.

12 When they fast, I will not hear their entreaty; and when they offer burnt-offering and meat-offering, I will not receive them in favour; but by the sword, and by the famine, and by the pestilence, will I make an end of them.

13 Then said I, Ah, Lord Eternal! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but a permanent peace will I give you in this place.

14 ¶ Then said the LORD unto me, Falsehood do the prophets prophesy in my name: I have not sent them, neither have I commanded them, neither have I spoken unto them: a vision of falsehood, and divination, and idolatrous folly,[d] and the deceit of their heart do they prophesy unto you.

15 ¶ Therefore thus hath said the LORD concerning the prophets that prophesy in my name, when I have not sent them, while they say, Sword and famine shall not come in this land: By the sword and by the famine shall these prophets come to their end.

16 And the people to whom they prophesy shall lie cast down in the streets of Jerusalem by means of the famine and the sword; and they shall have none to bury them, them, their wives, and their sons, and their daughters; for I will pour out their wickedness over them.

17 But thou shalt say unto them this word, My eyes shall run down with tears night and day, and they shall not cease; for with a great breach is the virgin-daughter of my people broken, with a very painful blow.

18 If I go forth into the field, behold, there are the slain with the sword! and if I enter into the city, behold, there are those that are sick with famine! for both the prophet and the priest travel round[e] into a land that they know not.

19 ¶ Hast thou entirely rejected Judah? or hath thy soul loathing on Zion? why hast thou smitten us, so that there is no healing for us? we hoped for peace, and there is no good; and for the time of healing, and behold, there is terror!

20 We know, O LORD, our wickedness, the iniquity of our fathers; for we have sinned against thee.

21 Do not cast us off, for the sake of thy name, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there any among the vanities of the nations those that bestow rain? or can the heavens give forth showers? Behold,

---

[a] As a sign of grief.

[b] Redak, "burst open from the drought." Eng. ver. "chapt." The prophet speaks of the desolation caused by the want of rain, which caused the earth to crack from drought.

[c] Rashi, "wearied."

[d] Redak, "vanity."

[e] *i. e.* Go into exile; but Rashi, "to seek for assistance."

thou art this,[a] O LORD our God, and we will hope in thee; for thou hast done all these things.

CHAPTER XV.

1 ¶ And the LORD said unto me, If Moses and Samuel were to stand before me, my favour[b] would (still) not be toward this people: send them away out of my sight, that they may go forth.

2 And it shall come to pass, if they should say unto thee, Whither shall we go forth? that thou shalt say unto them, Thus hath said the LORD, Such as are destined to death, to death; and such as are destined to the sword, to the sword; and such as are destined to famine, to famine; and such as are destined to captivity, to captivity.

3 And I will appoint over them four species,[c] saith the LORD: The sword to slay, and the dogs to drag away, and the fowls of the heaven, and the beasts of the earth, to devour and to destroy.

4 And I will cause them to become a horror[d] unto all the kingdoms of the earth, on account of Menasseh the son of Hezekiah the king of Judah, because of what he did in Jerusalem.

5 For who will have pity upon thee, O Jerusalem? or who will condole[e] with thee? or who will go aside to ask after thy welfare?

6 Thou hast indeed forsaken me, saith the LORD, thou art gone backward; therefore do I stretch out my hand against thee, and destroy thee: I am weary with repenting.[f]

7 And I winnow them with a fan in the gates of the land: I make childless, I annihilate my people, (since) from their ways they have not turned away.

8 Their widows are more numerous before me than the sand of the seas: I bring unto them, over the mothers of the young men, a waster at noonday; I cause to fall upon her suddenly the enemy[g] with (his) terrors.

9 She that had born seven children fadeth away; she breatheth out her soul, her sun is set while it is yet day; she is made ashamed and put to the blush:—and their residue will I give up to the sword before their enemies, saith the LORD.

10 ¶ Wo is me, my mother, that thou hast born me, a man of contention and a man of strife to the whole land! I have not lent, nor have men lent to me: (yet) every one of them curseth me.

11 The LORD said, Truly I will release thee for (thy) good; truly I will cause the enemy to meet[h] thee in the time of distress and in the time of affliction.

12 Can iron break in pieces[i] the northern iron and copper?

13 Thy[k] wealth and thy treasures will I give up as spoil without price, and this for all thy sins, even in all thy borders.

14 And I will cause them[l] to pass over with thy enemies into a land which thou knowest not; for a fire is kindled in my anger, over you shall it burn.

15 ¶ Thou well knowest it, O LORD! remember me, and think of me, and avenge me on my persecutors; not according to thy long-suffering act thou for me: know, that for thy sake I have borne shame.

16 When thy words were made manifest to me, then I greedily received them;[m] and thy word became unto me the gladness and joy of my heart; for thy name is called upon me, O LORD God of hosts.

17 I sat not in the assembly of the mirthful, and was rejoiced; because of thy inspiration I sat solitary; for thou hadst filled me with indignation.

18 Why is my pain perpetual, and my wound incurable? it refuseth to be healed:

---

[a] Redak, "Art thou not he that givest rain?—therefore will we," &c. [b] Rashi. Lit. "soul."

[c] Heb. "families," *i. e.* four means of punishment.

[d] Philippson, "And I give them up to ill usage," &c

[e] Rashi, "lament for." Zunz, "show sympathy."

[f] Philippson, "of forgiving." Zunz, "of having mercy."

[g] Rashi and Joseph Kimchi. Rabbi Jonah, "tumult." Jonathan renders כְּנִשְׁתָּא "company." Others, "upon the assemblage of young men;" but Rashi renders it "mother-city," *i. e.* Jerusalem.

[h] Rashi, "entreat," and explains it in two ways; first, hat the Israelites (who are represented as the personal enemies of the prophet) shall ask him to pray for them in their distress, or that Nebuzaraddan should request him to do as he pleased. (See Jer. xl. 4.)

[i] Can ordinary iron, though hard and strong in itself, break that which is of a much stronger kind, and well tempered? But Philippson, "Can men break in pieces iron, iron of the north, and brass?" Eng. ver. has for "brass," "steel."

[k] *i. e.* Spoken to Israel.

[l] Redak, "I will cause thee to pass over to thy enemies."

[m] Lit. "Thy words were found, and I ate them."

it is[a] truly become unto me as a deceptive spring, as waters that are not reliable.

19 ¶ Therefore thus hath said the LORD, If thou return, and I bring thee back again, then shalt thou stand before me; and if thou bring forth the precious from the vile, thou shalt be as my mouth: these shall return unto thee; but thou shalt not return unto them.[b]

20 And I will make thee unto this people as a fortified brazen wall; and they will fight against thee, but they shall not prevail against thee; for I am with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the grasp of the tyrants.

CHAPTER XVI.

1 ¶ And the word of the LORD came unto me, saying,

2 Thou shalt not take thyself a wife, neither shalt thou have sons or daughters in this place.

3 ¶ For thus hath said the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bear them, and concerning their fathers that beget them in this land:

4 A death through diseases of famine[c] shall they die; they shall not be lamented for; nor shall they be buried; for dung upon the face of the earth shall they be: and by the sword and by famine shall they come to their end; and their carcasses shall be for food unto the fowls of heaven, and unto the beasts of the earth.

5 ¶ For thus hath said the LORD, Enter not into the house of mourning, neither go to lament nor to condole with them; for I have taken away my peace from this people, saith the LORD, yea, kindness and mercy.

6 And both the great and the small shall die in this land,—they shall not be buried, and men shall not lament for them, nor cut themselves, nor make themselves bald for them;[d]

7 Nor shall they break bread for them at their mourning, to comfort them for the dead; nor shall they give them to drink the cup of consolation for their father and for their mother.

8 And into the house of feasting shalt thou not enter, to sit with them, to eat and to drink.

9 ¶ For thus hath said the LORD of hosts, the God of Israel, Behold, I will cause to cease out of this place before your eyes, and in your days, the voice of gladness, and the voice of joy, the voice of the bridegroom, and the voice of the bride.

10 And it shall come to pass, when thou shalt tell this people all these words, and they should say unto thee, Wherefore hath the LORD spoken against us all this great evil? and what is our iniquity? and what is our sin that we have committed against the LORD our God?

11 That thou shalt say unto them, Because your fathers forsook me, saith the LORD, and walked after other gods, and served them, and bowed down unto them, and me they forsook, and my law they kept not;

12 And ye act worse than your fathers; for, behold, ye walk every one after the stubbornness of his evil heart, so as not to hearken unto me;

13 Therefore will I hurl you out of this land into the land of which ye had no knowledge, neither ye nor your fathers; and ye will serve there other[e] gods by day and by night; so that I will not grant you any favour.[f]

14 ¶ Therefore, behold, days are coming, saith the LORD,[g] when it shall not be said any more, As the LORD liveth, who hath brought up the children of Israel out of the land of Egypt;

15 But, As the LORD liveth, who hath brought up the children of Israel from the land of the north, and from all the countries whither he had driven them: and I will cause them to return unto their land which I have given unto their fathers.

---

[a] Rashi and others refer הָהִיתָ to God, and render, "thou art become." We have followed Zunz, who makes "the wound" the nominative of the verb in the third person feminine singular.

[b] Jonathan, "If thou wilt cause the wicked to return to be righteous, thou wilt fulfil the will of my word; they shall come to thy prophecy, but thou shalt not turn to go astray after them."

[c] Jonathan. Others, simply "diseases."

[d] See Deut. xiv. 1.

[e] Jonathan, "And ye shall serve there the nations who worship errors;" and so is this expression to be explained wherever it occurs in the Bible.

[f] Zunz, "respite," or "intermission from toil."

[g] Notwithstanding the terrible iniquity of Israel, and its frightful consequences, God will not break his covenant with them, but redeem and restore them again to his favour.

16 ¶ Behold, I will send for many fishermen, saith the LORD, and they shall fish them; and after that will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks.

17 For my eyes are directed upon all their ways, they are not hidden from my face, nor is their iniquity concealed from my eyes.

18 And (thus) will I pay them at the first their twofold iniquity and their sin; because they have defiled my land, filling my heritage with the carcasses of their detestable and abominable idols.

19 ¶ O LORD, my strength, and my fortress, and my refuge on the day of trouble, unto thee shall nations come from the ends of the earth, and say, Nothing but falsehood had our fathers inherited, vanity, wherein there is no profit.

20 How? can a man make unto himself gods, which are yet no gods?[a]

21 Therefore, behold, I will cause them to know, at this time will I cause them to know, my hand and my might: and they shall know that my name is The ETERNAL.

CHAPTER XVII.

1 ¶ The sin of Judah is written down with a pen of iron, with the point of a diamond: it is engraved upon the table of their heart, and on the horns of your altars.

2 Like[b] their remembrance of their children, so are (to them) their altars and their groves by (every) green tree upon the high hills.

3 O my mountain[c] in the field, thy substance, all thy treasures will I give up for spoil, thy high-places (reared) with sin, throughout all thy borders.

4 And thou[d] shalt be cast out, yea through thy own guilt, from thy heritage which I have given thee; and I will cause thee to serve thy enemies in a land which thou knowest not; for a fire have ye kindled in my anger, for ever shall it burn.

5 ¶ Thus hath said the LORD, Cursed is the man that trusteth in man, and placeth on flesh his dependence,[e] while from the LORD his heart departeth.

6 And he shall be like a lonely tree in the desert, which feeleth not when the good cometh; but abideth in the parched places in the wilderness, in a salty land which cannot be inhabited.

7 ¶ Blessed is the man that trusteth in the LORD, and the LORD will be his trust.

8 And he shall be like a tree that is planted by the waters, and by a stream spreadeth out its roots, which feeleth not when heat cometh, but its leaf remaineth green; and in a year of drought it is undisturbed by care, and ceaseth not from yielding fruit.

9 Deceitful is the heart above all things, and sick: who can know it?

10 I the LORD search the heart, probe the reins: yea, to give unto every man according to his ways, according to the fruit of his deeds.

11 ¶ As a cuckoo[f] that sitteth on eggs which he hath not laid, so is he that getteth riches, and not by right: in the midst of his days shall he leave them, and at his end shall be called wicked.

12 A throne[g] of glory, exalted from the beginning, is the place of our sanctuary!

13 Hope of Israel, O LORD, all that forsake thee shall be made ashamed, and the backsliders among me shall be written down on the earth;[h] because they have forsaken the fountain of living waters, the LORD.

14 ¶ Heal me, O LORD, and I shall be healed: save me, and I shall be saved; for my praise art thou.

15 Behold, they say unto me, Where is the word of the LORD? let it come now.

16 As for me, I have not hastened to be a shepherd[i] to follow thee; and the woful day

---

[a] Zunz, "and are themselves no gods." Philippson, "these are no gods."

[b] Rashi; but Jonathan in connection with verse 1, "because their children remember their altars," &c.

[c] "Jerusalem, that is situated on a table land."—RASHI. But Redak, "Thou mountain-dweller," meaning "they who worshipped idols on the mountains;" he also gives, "for the sin of thy high-places in all thy borders."

[d] Rashi, "And thou wilt let rest thy land against thy will, and of thee will I take vengeance because of the land," &c. (See Lev. xxv. 2, xxvi. 3, 4, &c.)

[e] Lit. "maketh flesh his arm."

[f] Others, "partridge."

[g] Rashi regards this as an address to God, thus, "O throne," &c.

[h] Rashi expounds, "for the grave." Philippson, "in the sand;" *i. e.* given up to oblivion.

[i] Redak. Rashi, "I did urge thee to bring the pu-

have I not longed for; thou knowest it: what came out of my lips was known before thee.

17 Be not a terror unto me: thou art my protection on the day of evil.

18 Let those be made ashamed that persecute me, but let not me be made ashamed; let them be dismayed, but let me not be dismayed: bring upon them the day of evil, and strike[a] them with a double breach.

19 ¶ Thus said the LORD unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah usually enter, and by which they usually go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all inhabitants of Jerusalem, that enter in by these gates:

21 Thus hath said the LORD, Take heed for your souls, and bear no burden on the sabbath-day, nor bring it in through the gates of Jerusalem;

22 Nor shall you carry forth a burden out of your houses on the sabbath-day, and no manner of work shall ye do, but hallow ye the sabbath-day, as I have commanded your fathers;

23 But they hearkened not, and inclined not their ear; and they made their neck stiff, so as not to hearken, and not to receive instruction.

24 And it shall come to pass, if ye will diligently hearken unto me, saith the LORD, so as to bring in no burden through the gates of this city on the sabbath-day, and to hallow the sabbath-day, so as to do no work thereon:

25 Then shall there enter through the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall be inhabited for ever.

26 And there shall come from the cities of Judah, and from the environs of Jerusalem, and from the land of Benjamin, and from the lowlands, and from the mountain, and from the south, those that bring burnt-offerings, and sacrifices, and meat-offerings, and frankincense, and those that bring thanksgiving-offerings, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden, and to enter in at the gates of Jerusalem on the sabbath-day: then will I kindle a fire in its gates, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

CHAPTER XVIII.

1 ¶ The word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potter's house, and there will I let thee hear my words.

3 Then went I down to the potter's house, and, behold, he was doing work on the wheels.[b]

4 And the vessel that he was making became spoiled as (happeneth) with the clay in the hand of the potter; and he made again thereof another vessel, as it seemed good in the eyes of the potter to make it.

5 ¶ Then came the word of the LORD to me, saying,

6 Shall I not be able to do unto you as this potter, O house of Israel? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel.

7 ¶ At one instant I speak concerning a nation, and concerning a kingdom, to root out, and to pull down, and to destroy it;

8 But should that nation, against whom I have spoken, return from their wrong-doing: then will I bethink me of the evil that I had thought to do unto them.

9 ¶ And at one instant I speak concerning a nation, and concerning a kingdom, to build and to plant it;

10 But should it do what is evil in my eyes, so as not to hearken to my voice: then

---

nishment, because, as a good shepherd, I followed thee to ask mercy for them;"—to the end of the verse he gives, "was before thee to turn away thy wrath from them." Jonathan, "I did not delay with thy word to prophesy to them to bring them to thy fear." Zunz gives, כריתה אחריך "because I am devoted to thee."

[a] Lit. "break."

[b] Rashi, "form" or "seat" used by the potters in the East, which is described by Rabbi Jonah and others as consisting of a pair of circular stones placed upon one another like mill-stones; of which the lower was immovable, while the upper turned on a spindle, or axis, and had its rotatory motion communicated to it by the foot of the potter sitting at his work, as we may learn from Ecclesiasticus xxxviii. 29, 30. On the top of this upper stone, which was flat, the clay was placed, which the potter, having given the stone the due velocity, shaped with his hands.

will I bethink me of the good, wherewith I had thought to benefit the same.

11 And now do say to the men of Judah, and to the inhabitants of Jerusalem, as followeth, Thus hath said the LORD, Behold, I form against you evil, and devise against you a device: do but return now every one from his evil way, and amend your ways and your deeds.

12 And they said, It is useless; for after our own thoughts will we walk, and we will every one do after the stubbornness of his evil heart.

13 ¶ Therefore thus hath said the LORD, Only ask among the nations, Who hath heard the like things? a very horrible act hath the virgin of Israel committed.

14 Doth the snow of Lebanon ever quit the rock of the field? or do the far-coming, cold, flowing waters ever fail?[a]

15 That my people have forgotten me, that they have burnt incense to false gods, and are made to stumble on their ways, the ancient beaten tracks, to walk in paths, on a road which is not levelled?

16 To make their land desolate, a perpetual derision:[b] every one that passeth thereby shall be astonished, and shake[c] his head.

17 Like an east wind will I scatter them before the enemy; with the back, and not the face, will I regard them[d] on the day of their calamity.

18 ¶ And they said, Come, and let us contrive devices against Jeremiah; for the law will not be lost from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue,[e] and let us not listen to any of his words.

19 Listen to me, O LORD, and hearken to the voice of those that contend with me.

20 Shall evil be recompensed instead of good, that they have dug a pit for my life? Remember my standing before thee to speak good concerning them, to cause thy wrath to turn away from them.

21 ¶ Therefore give up their children to the famine, and let their life ebb[f] out by means of the sword; and let their wives be bereaved of their children, and widows; and let their men be slain by death; their young men smitten by the sword in the battle.

22 Let a cry be heard from their houses, when thou bringest a troop over them suddenly; for they have dug a pit to catch me, and laid concealed snares for my feet.

23 Yet thou, LORD, knowest well all their counsel against me to (procure my) death: forgive not their iniquity, and let their sin not be blotted out from before thee; but let them be brought to stumbling before thee; in the time of thy anger deal thus with them.

CHAPTER XIX.

1 ¶ Thus said the LORD, Go and buy a bottle from a maker of earthenware, and (take) some of the elders of the people, and of the elders of the priests;

2 And go forth unto the valley of the son of Hinnom, which is by the entry of the gate Charsith,[g] and proclaim there the words that I will speak unto thee.

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem, Thus hath said the LORD of hosts, the God of Israel, Behold, I will bring evil over this place, so that the ears of every one that heareth it shall tingle.

4 For the reason that they have forsaken me, and have defiled[h] this place, and have burnt incense in it unto other gods, which

---

[a] Philippson, nearly after Jonathan, with but few verbal changes; "the rock in the field," a proverbial expression for the rocks of Lebanon. Rashi and Redak, "Will a thirsty man leave the water that runneth from a rock in the fields, which cometh from the pure snow of Lebanon? or will he leave the living, cold, flowing water which hath been untasted hitherto by all men?" Zunz, "*purified*, cool water," after Menachem. According to our version, it is an appeal to inanimate nature, which never disobeys God; as Isa. i. 3, speaks of animals.

[b] Lit. "hissing;" *i. e.* in derision.

[c] Lit. "shake with."

[d] Rashi explains, "When they turn the back and not the face before the enemy will I see but not help them."

[e] Redak explains, "What do we lose by slaying him? for there are other priests, wise men, and prophets, who know the law, counsel, and prophesy." "With the tongue" is explained by Jonathan to mean, "to give false testimony against him."

[f] Redak and Rashi both render והגרם as "caused them to flow;" *i. e.* as regards the blood. Zunz, "hurl them into the power of the sword." Philippson, "surrender them."

[g] Jonathan translates thus, "dung-gate;" and Rashi adds, "where they used to cast the broken earthen vessels." Others, "sun-gate."

[h] Jonathan; lit. "estranged;" and Rashi, "they have made it a stranger before me."

they had not known, either they or their fathers, or the kings of Judah, and have filled this place with the blood of innocents;

5 And they have built the high-places of Ba'al, to burn their sons with fire as burnt-offerings unto Ba'al, which I had not commanded, nor spoken, and which had not come into my mind:

6 ¶ Therefore, behold, days are coming, saith the LORD, that this place shall no more be called The Thopheth, nor The valley of the son of Hinnom, but, The valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hand of those that seek their life: and I will give their carcasses as food unto the fowls of the heaven, and unto the beasts of the earth.

8 And I will render this city desolate, and an (object of) derision: every one that passeth thereby shall be astonished and hiss because of all its plagues.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his associate, in the siege and straitness, wherewith their enemies, and those that seek their life, shall distress them.

10 Then shalt thou break the bottle before the eyes of the men that are going with thee.

11 And thou shalt say unto them, Thus hath said the LORD of hosts, In this manner will I break this people and this city, as one breaketh a potter's vessel, that cannot be restored again; and in Thopheth shall they bury, for want of room to bury.

12 Thus will I do unto this place, saith the LORD, and to its inhabitants, and to make this city as Thopheth:[a]

13 And the houses of Jerusalem, and the houses of the kings of Judah, which are unclean, shall become as the place of the Thopheth, with[b] all the houses upon the roofs of which they have burnt incense to all the host of heaven, and have poured out drink-offerings to other gods.

14 ¶ Then came Jeremiah from the Thopheth, whither the LORD had sent him to prophesy; and he placed himself in the court of the house of the LORD; and said to all the people,

15 Thus hath said the LORD of hosts, the God of Israel, Behold, I will bring upon this city and upon all its towns all the evil that I have spoken against it; because they have hardened their neck, so as not to hear my words.

CHAPTER XX.

1 But when Pashchur the son of Immer the priest, who was chief superintendent in the house of the LORD, heard Jeremiah prophesying these words:

2 Then smote Pashchur Jeremiah the prophet, and put him in the stocks[c] that were in the upper gate of Benjamin, which was in the house of the LORD.

3 And it came to pass on the morrow, that Pashchur brought forth Jeremiah out of the stocks. And Jeremiah said unto him, Not Pashchur [Fulness of freedom] hath the LORD called thy name, but Magor-missabib [Terror all around].

4 ¶ For thus hath said the LORD, Behold, I will make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thy eyes shall see it; and all Judah will I give into the hand of the king of Babylon, and he shall lead them into exile to Babylon, and shall smite them with the sword.

5 And I will give up all the wealth[d] of this city, and all its acquisitions, and all its precious things; and all the treasures of the kings of Judah will I give into the hand of their enemies, who shall plunder them, and take them, and carry them away to Babylon.

6 And thou, Pashchur, and all the inhabitants of thy house, shall go into captivity; and to Babylon shalt thou come, and there thou shalt die, and there shalt thou be buried, thou, and all thy friends, to whom thou hast prophesied with falsehood.

7 ¶ Thou[e] didst persuade me, O LORD, and I

[a] Rashi, "Full of slain ones, as the Thopheth is where they slay the children unto Molech."

[b] Redak, "because," or "this is with respect to," &c.

[c] המהפכת, from הפך, *haphach*, "to overturn, subvert, distort," generally denotes an *overthrow*, (Deut. xxix. 22,) and seems to signify here a sort of *stocks*, by which the limbs were *distorted* into uneasy postures. So Jonathan, כיפתא. But Rashi and others understand it as merely signifying a place of confinement, or *house of correction*.

[d] Rashi; lit. "strength," which results often from wealth.

[e] The prophet's address to God.

was persuaded; thou laidst thy (hand) strongly on me, and didst prevail: I am laughed at all the time, every one mocketh me.

8 For as often as I speak must I cry out, violence and wasting must I proclaim; because the word of the LORD is become unto me a disgrace, and a derision, all the time.

9 And I thought, I will not make mention of him, and I will not speak any more in his name. But it[a] became in my heart as a burning fire enclosed within my bones, and I was weary with enduring, and I could not overcome it.

10 For I heard the defaming of many, angry assemblies on every side, "Tell, and we will tell[b] of him." All the men who ought to seek my welfare, watch for my fall; saying, "Peradventure he may be enticed, and we shall prevail against him, and we will then take our revenge on him."

11 But the LORD is with me as a mighty powerful one; therefore my persecutors will stumble, and they will not prevail: they will be greatly ashamed, for they will not prosper; (it is) an everlasting confusion which will never be forgotten.

12 But, O LORD of hosts, that probest the righteous, seest the reins and the heart, let me see thy vengeance on them; for unto thee have I laid open my cause.

13 ¶ Sing unto the LORD, praise ye the LORD; for he hath delivered the soul of the needy from the hand of evil-doers.

14 ¶ Cursed be the day whereon I was born: the day on which my mother bore me shall not be blessed.

15 Cursed be the man who brought tidings to my father, saying, A man-child is born unto thee. How very glad did he make him!

16 And may that same man become like the cities which the LORD overthrew, and bethought himself not; and may he hear a cry of anguish in the morning, and a tumultuous noise at noontide;

17 Because I was not slain (as I escaped) from the womb; or that my mother might have become unto me my grave, and her womb have been affected with a perpetual pregnancy.

18 Wherefore was this that I came forth out of the womb to see trouble and sorrow, that my days should pass away in shame?

CHAPTER XXI.

1 ¶ The word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashchur the son of Malkiyah, and Zephanyah the son of Ma'asseyah the priest, saying,

2 Inquire, I pray thee, in our behalf of the LORD; for Nebuchadrezzar the king of Babylon maketh war against us: peradventure the LORD will deal with us according to all his wondrous deeds, so that he may withdraw from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus hath said the LORD the God of Israel, Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, who besiege you without the walls, and I will assemble them[c] into the midst of this city.

5 And I myself will fight against you with an outstretched hand and with a strong arm, and in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: of a great pestilence shall they die.

7 And afterward, saith the LORD, will I give up Zedekiah the king of Judah, and his servants, and the people, and those that are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar[d] the king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he will not spare them, nor have pity, nor have mercy.

8 And unto this people shalt thou say, Thus hath said the LORD, Behold, I set before you the way of life, and the way of death.

9 He that remaineth in this city shall die

[a] Rashi, "the prophecy."

[b] "We will testify falsely against him."—RASHI.

[c] *i. e.* The weapons of war, as they shall be useless outside of the walls, against the enemies. Others refer "them" to the Chaldeans, indicating that they shall take the city.

[d] Instead of Nebuchadnezzar, and is the reading of twenty-six places in this book.

by the sword, or by the famine, or by the pestilence; but he that goeth out, and runneth away[a] to the Chaldeans that besiege you, shall remain alive, and his life shall be unto him as a booty.[b]

10 For I have set my face against this city for evil, and not for good, saith the LORD: into the hand of the king of Babylon shall it be given up, and he will burn it with fire.

11 And to the house of the king of Judah (say), Hear ye the word of the LORD:

12 O house of David, thus hath said the LORD, Exercise[c] justice on (every) morning, and deliver him that is robbed out of the hand of the oppressor; lest my fury go forth like fire, and burn so that none can quench it, because of the evil of your doings.

13 Behold, I am against thee, O inhabitress of the valley, (about) the rock of the plain, saith the LORD; who say, Who shall descend down against us? or who shall enter into our habitations?

14 But I will inflict punishment on you according to the fruit of your doings, saith the LORD: and I will kindle a fire in its forest, and it shall devour all its environs.

CHAPTER XXII.

1 ¶ Thus said the LORD, Go down to the house of the king of Judah, and speak there this word;

2 And thou shalt say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

3 Thus hath said the LORD, Execute ye justice and righteousness, and deliver him that is robbed out of the hand of the oppressor; and the stranger, the fatherless, and the widow shall ye not oppress,[d] and do them no violence, and shed no innocent blood in this place.

4 For if ye indeed will do this thing, then shall enter in through the gates of this house kings sitting after David upon his throne, riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, then do I swear by myself, saith the LORD, that this house shall become a ruin.

6 ¶ For thus hath said the LORD concerning the house of the king of Judah, A Gil'ad (though) thou[e] art unto me, a summit of the Lebanon: yet I will surely change thee into a wilderness, cities which are not inhabited.

7 And I will make ready against thee destroyers, every one with his weapons: and they shall cut down the choice of thy cedars, and cast them into the fire.

8 And (when) many nations (then) pass by this city, they will say every man to his neighbour, Wherefore hath the LORD done the like unto this great city?

9 Then shall they say, Because they had forsaken the covenant of the LORD their God, and bowed down unto other gods, and served them.

10 ¶ Weep not for the dead, and do not bemoan him: weep sorely for him that goeth away; for he shall never return any more, and see the land of his birth.

11 For thus hath said the LORD respecting Shallum[f] the son of Josiah the king of Judah, who reigneth in the place of Josiah his father, who is gone forth out of this place, He shall never return thither any more;

12 But in the place whither they have led him into exile, there shall he die; but this land shall he not see any more.

13 ¶ Wo unto him that buildeth his house by unrighteousness, and his chambers by injustice; that maketh his neighbour work without wages, and giveth him not the reward for his labour;

14 That saith, I will build me a roomy[g] house, and ample[h] chambers, and cutteth himself out windows, and ceileth it with cedar, and painteth it with colours.[i]

[a] Lit. "falleth."

[b] Rashi, "As a man seizeth on some booty and goeth his way, so shall he have his life as a booty from death from among those who are slain."

[c] Lit. "judge."

[d] Rashi explains תגו, rendered in Lev. xxv. 17, with "overreach," as meaning, "vexing with words," as ibid. xix. 34.

[e] Philippson, "Thou who art unto me a Gil'ad, a summit of Lebanon—that I should have to make thee," &c.

[f] Shallum here mentioned is supposed by some to be Jehoächaz, who was carried after a reign of three months to Egypt, where he died; by others, Jechonyah, who was carried to Babylon after an equally short reign; and by others again, Zedekiah.

[g] Rashi, simply, "large;" lit. "of measures."

[h] Redak, "airy," but the sense is the same.

[i] Eng. ver. "vermilion;" but the actual meaning is very doubtful. Rashi gives, *Sinople*.

15 Shalt thou reign, because thou strivest to excel with cedar buildings? behold, thy father ate and drank, but he executed justice and righteousness: then was it well with him!

16 He judged the cause of the poor and needy; then was it well: is not this the proper knowledge of me? saith the LORD.

17 But thy eyes and thy heart are directed on nothing but upon thy own gain, and upon innocent blood to shed it, and upon oppression, and upon extortion, to practise them.

18 ¶ Therefore thus hath said the LORD concerning Jehoyakim the son of Josiah the king of Judah, They shall not lament for him, with, "Wo, my brother!" and, "Wo, sister!" they shall not lament for him, with "Wo, lord!" and, "Wo to his glory!"

19 With the burial of an ass shall he be buried, dragged about and cast forth beyond the gates of Jerusalem.

20 ¶ Ascend the Lebanon, and cry aloud; and let thy voice resound in Bashan; and cry aloud from 'Abarim;[a] for crushed are all thy lovers.

21 I spoke unto thee in thy prosperity; but thou saidst, I will not hear. This hath been thy manner[b] from thy very youth, that thou didst not hearken to my voice.

22 The wind shall scatter abroad all thy shepherds, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded because of all thy wickedness.

23 O inhabitress of Lebanon, that makest thy nest in the cedars, how full[c] of grace wilt thou be when pangs come upon thee, the pain as of a woman in travail!

24 As I live, saith the LORD, though Conyahu the son of Jehoyakim the king of Judah were a signet upon my right hand, yet for a surety would I thence pluck thee;

25 And I will give thee into the hand of those that seek thy life, and into the hand of those of whom thou art afraid, and into the hand of Nebuchadrezzar the king of Babylon, and into the hand of the Chaldeïns.

26 And I will hurl thee out, and thy mother that hath born thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whitherward they direct their soul to return, thither shall they not return.

28 ¶ Is this man Conyahu a despised broken image? or a vessel without value?[d] wherefore are they hurled out, he and his seed, and are cast forth into a land which they know not?

29 O land, land, land! hear the word of the LORD.

30 Thus hath said the LORD, Write ye down this man as childless,[e] as a man that shall not prosper in his days; for no man of his seed shall succeed to sit upon the throne of David, and to rule any more in Judah.

CHAPTER XXIII.

1 ¶ Wo unto the shepherds that destroy and scatter the flocks of my pasture! saith the LORD.

2 Therefore thus hath said the LORD the God of Israel concerning the shepherds that feed my people, Ye have scattered my flocks, and driven them away, and have not taken care of them: now, behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will indeed gather the remnant of my flock together out of all the countries whither I have driven them; and I will bring them back again to their folds: and they shall be fruitful and multiply.

4 And I will raise up over them shepherds who shall feed them: and they shall fear no more, nor be dismayed, and none of them shall be missing, saith the LORD.

5 ¶ Behold, days are coming, saith the LORD, when I will raise up unto David a righteous sprout, and he shall reign as king, and prosper, and he shall execute justice and righteousness on the earth.

6 In his days shall Judah be helped, and Israel shall dwell in safety: and this is his

[a] After Zunz; the name of the mountain east of the Jordan. Others, "passess." Redak, "on all sides."

[b] Lit. "way."

[c] Ironical, meaning that when the time of affliction comes, the enemy will not regard the former glory; hence Philippson, "How pitiable!"

[d] Lit. "in which there is no pleasure."

[e] Childless only as regards the succession to the throne; for though then but a lad, he afterward raised children in Babylon, and Zerubabel was his grandson; so no son of Jehoyachin (Conyahu) can ever be expected to become ruler over Israel.

name whereby he shall be called, THE LORD IS OUR[a] RIGHTEOUSNESS.

7 ¶ Therefore, behold, days are coming, saith the LORD, when they shall no more say, As the LORD liveth, who hath brought up the children of Israel out of the land of Egypt;

8 But, As the LORD liveth, who hath brought up and who hath led forth the seed of the house of Israel out of the north country, and out of all countries whither I had driven them: and they shall dwell in their own land.

9 ¶ To[b] the prophets—Broken is my heart within me; all my bones shake; I am like a drunken man, and like a person whom wine hath overcome, because of the LORD, and because[c] of his holy words.

10 For of adulterers is the land full; for because of false[a] swearing mourneth the land, dried up are the pastures in the wilderness; because their course was for evil, and their strength was for injustice.

11 For both prophet and priest are hypocrites: yea, in my own house have I found their wickedness, saith the LORD.

12 Therefore shall their way be unto them as slippery ways in the darkness; they shall be pushed forward, and fall thereon; for I will bring upon them evil, the year of their punishment, saith the LORD.

13 ¶ And on the prophets of Samaria have I seen absurdity: they prophesied by Ba'al, and misled my people Israel.

14 ¶ But on the prophets of Jerusalem have I seen a horrible thing; they commit adultery, and walk in falsehood; and they strengthen the hands of evil-doers, so that not one of these doth return from his wickedness: they are become unto me all of them as Sodom, and its inhabitants as Gomorrah.

15 ¶ Therefore thus hath said the LORD of hosts concerning the prophets, Behold, I will feed them with wormwood, and make them drink poison-water; for from the prophets of Jerusalem is hypocrisy gone forth over all the land.

16 ¶ Thus hath said the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you, they bring you unto vanity: a vision of their own heart do they ever speak, not out of the mouth of the LORD.

17 They say indeed unto those that incense[c] me, The LORD hath spoken, Peace shall ye have: and unto every one that walketh in the stubbornness of his own heart, they said, There shall come no evil upon you.

18 For who hath stood in the secret counsel of the LORD, that he could perceive and hear his word? who hath listened to his word and heard it?

19 ¶ Behold, the storm-wind of the LORD is gone forth in fury, yea,[f] a whirling storm: upon the head of the wicked shall it fall grievously.

20 The anger of the LORD will not return, until he have executed, and until he have fulfilled the purposes of his heart: in the end of days shall ye understand this fully.

21 I had not sent these prophets, yet they ran: I had not spoken to them, yet they prophesied.

22 But if they had stood in my secret counsel, they should have announced my words to my people, and have caused them to turn back from their evil way, and from the wrongfulness of their doings.

23 ¶ Am I a God for those[c] near at hand, saith the LORD, and not a God for those who are afar off?

24 If a man should hide himself in secret places should I not then see him? saith the LORD. Do I not fill the heavens and the earth? saith the LORD.

25 I have heard what the prophets have said, that prophesy falsely in my name, saying, I have dreamt, I have dreamt.

26 How long shall[b] it be in the heart of the prophets that prophesy falsehood? yea,

[a] Rashi, "The LORD will justify us in the days of this one." See also the name of Jacob's altar, (Gen. xxxiii. 20;) and that of Moses, (Exod. xvii. 15,) &c.

[b] According to all the modern translators, לנבאים "To the prophets," forms a sort of address to the succeeding discourse; but Rashi and others, "Because of the (words of the) prophets my heart is broken," &c.

[c] Redak, "because the LORD is profaned," &c. by these prophets.

[d] Rashi. But others, "the curse."

[e] Jonathan: *i. e.* by their wickedness. Others, "despise." Others, "reject."

[f] Rashi, "an abiding storm;" one that passeth but slowly away.

[g] Rashi.

[b] Rashi explains, "How long will they prophesy falsehood? do these false prophets have in their heart to accomplish their thoughts, as they think to," &c.

the prophets of the deceit of their own heart,—

27 (How long) do they think to cause my people to forget my name by their dreams which they relate every man to his neighbour, as their fathers forgot my name for the sake of Ba'al?

28 The prophet that hath had a dream, let him relate his dream; and he that hath received my word, let him speak my word of truth.[a] What hath the straw to do with the corn?[b] saith the LORD.

29 Is not thus my word, like the fire? saith the LORD, and like a hammer that shivereth the rock?

30 Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I am against the prophets, saith the LORD, that use their own word,[c] and say, (The LORD) saith.

32 Behold, I am against those that prophesy with false dreams, saith the LORD, and do relate them, and mislead my people by their falsehoods, and by their vain boasting:[d] while I have not sent them, nor commanded them; and they cannot bring the least profit to this people, saith the LORD.

33 And if this people, or the prophet, or a priest, should ask thee, saying, What is the message[e] of the LORD? then shalt thou say unto them, Because[f] of this "What is the message?" will I even cast you off, saith the LORD.

34 And as for the prophet, and the priest, and the people, that will say, "A message of the LORD," I will even inflict punishment on that man and on his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 But "A message of the LORD" shall ye not mention any more; for the message cometh indeed to the man of his (prophetic) word;[g] but ye pervert the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But if ye will say, "A message of the LORD," then thus saith the LORD, Because ye say this word, "A message of the LORD," and I have sent unto you, saying, Ye shall not say, "A message of the LORD:"

39 Therefore, behold, I am here, and I will tear you completely away, and I will cast you off, and the city that I have given to you and to your fathers, out of my presence;

40 And I will lay upon you an everlasting disgrace, and a perpetual shame, which shall not be forgotten.

CHAPTER XXIV.

1 ¶ The LORD caused me to see, and, behold, there were two baskets of figs placed before the temple of the LORD, after Nebuchadrezzar the king of Babylon had carried away into exile Yechonyahu the son of Yehoyakim the king of Judah, and the princes of Judah, with the carpenters and the locksmiths, from Jerusalem, and had brought them to Babylon.

2 The one basket (had) very good figs, like the figs that are first ripe: and the other basket (had) very bad figs, which could not be eaten, from being so bad.

3 ¶ Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs: the good figs, are very good; and the bad ones, are very bad, which cannot be eaten, from being so bad.

4 ¶ And the word of the LORD came unto me, saying,

5 Thus hath said the LORD, the God of Israel, Like these good figs, so will I acknowledge the exiles of Judah, whom I have sent away from this place into the land of the Chaldeans, for good.

6 And I will set my eye upon them for

---

[a] Jeremiah here draws a strong distinction between a dream of a true vision, and a base invention of deceivers; they who speak, themselves must know what is true.

[b] What has falsehood in common with truth?

[c] Lit. "take their tongue." Rashi, "that teach their tongue to say their falsehoods."

[d] Rashi, "Etourdissant," "stunning," "astounding talk." Redak, "trifling."

[e] Rendered in Isaiah generally with "doom," which it properly means here also.

[f] After Philippson. Zunz, "then tell them what the message is, I will," &c.

[g] The true prophet. We have followed Rashi. But Philippson, "for every man shall bear such a word, because ye," &c.; but the sense of the whole passage is to warn people against *assuming* the prophetic office.

good, and I will cause them to return again to this land; and I will build them up, and not pull them down; and I will plant them, and not pluck them up.

7 And I will give them a heart to know me, that I am the LORD: and they shall be unto me for a people, and I will be unto them for God; for they will return unto me with all their heart.

8 ¶ And like the bad figs, which cannot be eaten, from being so bad, surely thus hath said the LORD, So will I render Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and those that dwell in the land of Egypt;

9 And I will make them a horror because[a] of (their) mishaps unto all the kingdoms of the earth, a disgrace and a proverb, a byword and a curse, in all the places whither I will drive them.

10 And I will send out against them the sword, the famine, and the pestilence, till they be destroyed from off the land that I had given unto them and to their fathers.

CHAPTER XXV.

1 ¶ The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoyakim the son of Josiah the king of Judah, which is the first year of Nebuchadrezzar the king of Babylon;

2 Which Jeremiah the prophet spoke concerning all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon the king of Judah, even until this day, that is now three and twenty years, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, making (them) rise early and sending (them); but ye have not hearkened, and have not inclined your ear to hear.

5 They said, O do turn away every one from his evil way, and from the wrongfulness of your doings; and ye shall remain in the land that the LORD hath given unto you and to your fathers, for from eternity to eternity;

6 And go not after other gods to serve them, and to bow down to them, and provoke me not to anger with the works of your hands; and I will not injure you.

7 Yet have ye not hearkened unto me, saith the LORD: in order that ye might provoke me to anger with the works of your own hands to your own injury.

8 Therefore thus hath said the LORD of hosts, Because ye have not hearkened to my words:

9 Behold, I will send and take all the families of the north, saith the LORD, and to Nebuchadrezzar the king of Babylon, my servant, and I will bring them over this land, and over its inhabitants, and over all these nations round about, and I will utterly destroy them, and make them an astonishment, and a derision, and perpetual ruins.

10 And I will banish from them the voice of gladness, and the voice of joy, the voice of the bridegroom, and the voice of the bride, the sound of the mill,[b] and the light of the lamp.

11 And this whole land shall become a ruin and an (object of) astonishment; and these nations shall serve the king of Babylon seventy years.

12 And it shall come to pass, when seventy years are completed, that I will visit on the king of Babylon, and on that nation, saith the LORD, their iniquity, and on the land of the Chaldeans, and will change it into perpetual desolations.

13 And I will bring over that land all my words which I have spoken concerning it, all that is written in this book, which Jeremiah hath prophesied concerning all the nations.

14 For when many nations and great kings shall have made them also serve: I will then recompense them according to their deeds, and according to the work of their own hands.

15 ¶ For thus hath said the LORD the God of Israel unto me, Take the cup of the wine of this fury out of my hand, and cause all the nations to whom I send thee to drink it.

---

[a] Rashi. Zunz, "a horror, a misfortune."

[b] Travellers remark, that in the East, everywhere in the morning may be heard the *noise of the mills*, which often awakens people; for they generally grind every day just as much as may be necessary for the day's consumption. Where, then, the noise of the mill is not heard in the morning, nor the light of the candle seen in the evening, there must be an utter desolation.

16 And they shall drink, and reel about, and be mad, because of the sword that I will send among them.

17 And I took the cup out of the hand of the LORD, and caused to drink all the nations, unto whom the LORD had sent me:

18 Jerusalem, and the cities of Judah, and its kings, and its princes, to make them a ruin, an astonishment, a derision, and a curse; as it is this day;

19 Pharaoh the king of Egypt, and his servants, and his princes, and all his people;

20 And all the confederated nations, and all the kings of the land of 'Uz, and all the kings of the land of the Philistines, and Ashkelon, and Gazzah, and 'Ekron, and the remnant of Ashdod;

21 Edom, and Moäb, and the children of 'Ammon;

22 And all the kings of Tyre, and all the kings of Zidon, and the kings of the isle[a] which is beyond the sea;

23 Dedan, and Thema, and Buz, and all those that have their hair cut round;

24 And all the kings of Arabia, and all the kings of the confederated nations that dwell in the wilderness;

25 And all the kings of Zimri, and all the kings of 'Elam, and all the kings of Media;

26 And all the kings of the north, that are far and that are near, one with another,[b] and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach[c] shall drink after them.

27 And thou shalt say unto them, Thus hath said the LORD of hosts, the God of Israel, Drink ye, and become drunken, and vomit, and fall, and rise no more, because of the sword, which I am sending among you.

28 And it shall be, if they refuse to take the cup out of thy hand to drink, that thou shalt say unto them, Thus hath said the LORD of hosts, Ye must certainly drink;

29 For lo, on the city which is called by my name, I begin to inflict evil, and ye will remain utterly unpunished? Ye shall not remain unpunished; for a sword am I calling up over all the inhabitants of the earth, saith the LORD of hosts.

30 But thou, do thou prophesy concerning them all these words, and say unto them, The LORD will cry aloud from on high, and from his holy habitation will he send forth his voice; he will cry out very loudly over his habitation; the vintner's call, as they that tread out the grapes, will he lift up against all the inhabitants of the earth.

31 A tumultuous noise cometh even to the ends of the earth; for the LORD hath a controversy with the nations, he holdeth judgment over all flesh: the wicked,—these he giveth up to the sword, saith the LORD.

32 ¶ Thus hath said the LORD of hosts, Behold, evil goeth forth from nation to nation, and a great storm-wind waketh up from the farthest ends of the earth.

33 And the slain of the LORD shall be on that day from one end of the earth even unto the other end of the earth: they shall not be lamented, nor gathered up, nor buried; they shall be as dung upon the surface of the ground.

34 Wail, ye shepherds, and cry; and roll yourselves about (in the dust), ye leaders of the flocks; for full are your days for you to be slaughtered, and I will scatter[d] you; and ye shall fall like a costly vessel.

35 And lost shall be the place of refuge for the shepherds, and the escape for the leaders of the flocks to escape.

36 There is the voice of the cry of anguish of the shepherds, and the wailing of the leaders of the flocks; for the LORD hath devastated their pasture.

37 And in silent desolation lie the pasture-lands of peace, because of the fierceness of the anger of the LORD.

38 He hath forsaken his covert, like the young lion;[e] for their land is become desolate, because of the fierceness of the wasting (sword), and because of the fierceness of his anger.

---

[a] Philippson, "the coastland which is beyond the sea." Zunz, "of the isle which is by the sea."

[b] Zunz, "who are near or far from one another."

[c] Babylon.

[d] The word ותפוצותיכם is of difficult construction: we have followed Zunz, who supplies, "I will bring along"—"your scatterings." Rashi supplies, "shall approach to come;" thus, "and your scatterings shall approach to come." "Like a costly vessel," is so explained by Rashi: "If you will say, We are honourable—there is many a precious crystal vessel which falleth and is broken."

[e] Redak supplies, "who findeth no prey in his den."

CHAPTER XXVI.

1 ¶ In the beginning of the reign of Jehoyakim the son of Josiah the king of Judah came this word from the LORD, saying,

2 Thus hath said the LORD, Place thyself in the court of the house of the LORD, and speak against all of the cities of Judah, who come to prostrate themselves in the house of the LORD, all the words that I have commanded thee to speak unto them: omit not a word (thereof);

3 Perhaps it be that they will hearken, and return every man from his evil way, that I may bethink me of the evil, which I purpose to do unto them, because of the wrongfulness of their doings.

4 And thou shalt say unto them, Thus hath said the LORD, If ye will not hearken unto me, to walk in my law, which I have set before you,

5 To hearken unto the words of my servants the prophets, whom I send unto you, yea, making them rise up early, and sending them, while ye have not hearkened:

6 Then will I render this house like Shiloh, and this city will I render a curse unto all the nations of the earth.

7 ¶ And the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 And it came to pass, when Jeremiah had finished speaking all that the LORD had commanded (him) to speak unto all the people, that the priests and the prophets and all the people seized on him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, Like Shiloh shall this house be, and this city shall be ruined, (left) without an inhabitant? And all the people assembled themselves against Jeremiah in the house of the LORD.

10 But when the princes of Judah heard these things, they came up from the king's house unto the house of the LORD, and sat down at the entrance of the new gate of the LORD's house.

11 Then said the priests and the prophets unto the princes and unto all the people, as followeth, This man deserveth the punishment of death; for he hath prophesied against this city, as ye have heard with your own ears.

12 Then said Jeremiah unto all the princes and unto all the people, as followeth, The LORD hath sent me to prophesy against this house and against this city all the words that ye have heard.

13 But now amend your ways and your doings, and hearken to the voice of the LORD your God: and the LORD will bethink him of the evil that he hath spoken against you.

14 As for me, behold, I am in your hand: do with me as seemeth good and just in your eyes.

15 But know ye for certain, that if ye put me to death, ye will surely place (the guilt of) innocent blood upon yourselves, and upon this city, and upon its inhabitants; for in truth hath the LORD sent me unto you to speak in your ears all these words.

16 Then said the princes and all the people unto the priests and to the prophets, This man is not deserving the punishment of death; for in the name of the LORD our God hath he spoken unto us.

17 And then rose up certain men of the elders of the land, and said to all the assembly of the people, as followeth,

18 Michah the Morashthite prophesied in the days of Hezekiah the king of Judah, and said to all the people of Judah, as followeth, Thus hath said the LORD of hosts, Zion shall be ploughed up like a field, and Jerusalem shall become heaps of ruins, and the mountain of the house, woody high-places.[a]

19 Did Hezekiah the king of Judah and all Judah attempt to put him to death? behold, he did fear the LORD, and besought the LORD, and the LORD bethought him of the evil which he had spoken against them. And shall we bring a great wickedness on our souls?

20 And there was also a man that prophesied in the name of the LORD, Uriyah the son of Shema'yahu of Kiryath-ye'arim, who prophesied against this city and against this land in accordance with all the words of Jeremiah;

21 And when king Jehoyakim, with all his mighty men, and all the princes, heard his words, the king sought to put him to death; but when Uriyahu heard it, he was afraid, and fled, and arrived in Egypt;

22 But king Jehoyakim sent some men into

[a] Lit. "high-places of a forest."

Egypt, namely, Elnathan the son of 'Achbor, and some men with him into Egypt:

23 And they fetched Uriyahu out of Egypt, and brought him unto king Jehoyakim, who slew him with the sword, and cast his dead body upon the graves of the common people.

24 But the hand of Achikam the son of Shaphan was with Jeremiah, so as not to give him up into the hand of the people to put him to death.

CHAPTER XXVII.

1 ¶ In the beginning of the reign of Jehoyakim the son of Josiah the king of Judah came this word unto Jeremiah from the LORD, saying,

2 Thus said the LORD to me, Make for thyself bands and yoke-bars, and put them around thy neck,

3 And send such to the king of Edom, and to the king of Moäb, and to the king of the children of 'Ammon, and to the king of Tyre, and to the king of Zidon, by means of the messengers who come to Jerusalem unto Zedekiah the king of Judah;

4 And thou shalt charge them unto their masters, saying, Thus hath said the LORD of hosts, the God of Israel, Thus shall ye say unto your masters,

5 It is I who have made the earth, the men, and the beasts that are upon the face of the earth, by my great power and by my outstretched arm, and I have given it unto the one who seemeth proper in my eyes.

6 And now it is I who have given all these countries into the hand of Nebuchadnezzar the king of Babylon, my servant; and also the beasts of the field have I given him to serve him.

7 And all nations shall serve him, and his son, and his son's son, until the time of his land is also come in its turn: when many nations and great kings shall make it[a] serve.

8 And it shall come to pass, that the nation and the kingdom which will not serve him, Nebuchadnezzar the king of Babylon, and that will not put its neck in the yoke of the king of Babylon,—even that nation will I punish with the sword, and with the famine, and with the pestilence, saith the LORD, until I have made an end of them by his hand.

9 But do ye not hearken to your prophets, and to your diviners, and to your dreamers, and to your enchanters, and to your sorcerers, who speak unto you, saying, Ye shall not serve the king of Babylon;

10 For falsehood do they prophesy unto you, in order to remove you far from your land; and that I might drive you out, and that ye might perish.

11 But the nation that will bring its neck into the yoke of the king of Babylon, and serve him,—that one will I then let remain quietly in its own land, saith the LORD: and it shall till it, and dwell therein.

12 And unto Zedekiah the king of Judah did I speak in accordance with all these words, saying, Bring your neck into the yoke of the king of Babylon, and serve him and his people, that ye may live.

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken concerning the nation that will not serve the king of Babylon?

14 And do ye not hearken unto the words of the prophets that say unto you, as followeth, Ye shall not serve the king of Babylon; for a falsehood do they prophesy unto you.

15 For I have not sent them, saith the LORD, yet they prophesy in my name falsely: in order that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

16 And unto the priests and unto all this people did I speak, saying, Thus hath said the LORD, Do not hearken to the words of your prophets that prophesy unto you, saying, Behold, the vessels[b] of the house of the LORD shall be brought again from Babylon now speedily; for a falsehood do they prophesy unto you.

17 Hearken not unto them; serve the king of Babylon, that ye may live: wherefore should this city become a ruin?

18 And if they be prophets, and if the word of the LORD be with them, let them now make intercession with the LORD of hosts, that the vessels which are left in the house of the

[a] Babylon, which shall in its turn fall before other conquerors, the Medes and Persians.

[b] "Which had been carried away with Jechonyah."—RASHI.

LORD, and in the house of the king of Judah, and at Jerusalem, may not be carried[a] to Babylon.

19 ¶ For thus hath said the LORD of hosts of the pillars,[b] and concerning the sea, and concerning the bases, and concerning the residue of the vessels that are left in this city,

20 Which Nebuchadnezzar the king of Babylon did not take away, when he carried away into exile Jechonyah the son of Jehoyakim the king of Judah from Jerusalem to Babylon, with all the nobles of Judah and Jerusalem;

21 ¶ (Yea) for thus hath said the LORD of hosts, the God of Israel, concerning the vessels that are left in the house of the LORD, and in the house of the king of Judah and in Jerusalem.

22 Unto Babylon shall they be carried, and there shall they remain until the day that I think of them, saith the LORD, when I will bring them up, and restore them to this place.

CHAPTER XXVIII.

1 ¶ And it came to pass in the same year, in the beginning of the reign of Zedekiah the king of Judah, in the fourth year,[c] in the fifth month, that there said unto me Chananyah the son of 'Azzur the prophet, who was from Gib-'on, in the house of the LORD, before the eyes of the priests, and of all the people, as followeth,

2 Thus hath said the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon;

3 Within yet two years' time will I cause to be brought back unto this place all the vessels of the house of the LORD, which Nebuchadnezzar the king of Babylon hath taken away from this place, and which he hath carried to Babylon:

4 And Jechonyah the son of Jehoyakim the king of Judah, and all the exiles of Judah that are gone to Babylon, will I cause to return to this place, saith the LORD; for I will break the yoke of the king of Babylon.

5 Then said Jeremiah the prophet unto Chananyah the prophet before the eyes of the priests, and before the eyes of all the people that stood in the house of the LORD,

6 Yea, then said Jeremiah the prophet, Amen, may the LORD do so: may the LORD fulfil thy words which thou hast prophesied, to cause the vessels of the LORD's house, and all that have been carried into exile, to be brought back from Babylon unto this place.

7 Nevertheless hear thou now this word which I speak before thy ears, and before the ears of all the people:

8 The prophets that have been before me and before thee from olden times prophesied both concerning many countries, and against great kingdoms, respecting war, and respecting evil, and respecting pestilence.

9 The prophet who prophesieth of peace, when the word of the prophet doth come to pass, then shall the prophet be known, (as the one) whom the LORD hath sent in truth.

10 Then took Chananyah the prophet the yoke-bar from off the neck of Jeremiah the prophet, and broke it.

11 And Chananyah said before the eyes of all the people, as followeth, Thus hath said the LORD, Even so will I break the yoke of Nebuchadnezzar the king of Babylon within two years' time from the neck of all the nations. And Jeremiah the prophet went his way.

12 ¶ Then came the word of the LORD unto Jeremiah, after Chananyah the prophet had broken the yoke-bar from off the neck of Jeremiah the prophet, saying,

13 Go and say unto Chananyah as followeth, Thus hath said the LORD, Yoke-bars of wood hast thou broken; but thou shalt make in their stead yoke-bars of iron.

14 For thus hath said the LORD of hosts, the God of Israel, A yoke of iron have I placed upon the neck of all these nations, that they may serve Nebuchadnezzar the king of Babylon; and they shall work for him: and also the beasts of the field have I given him.

15 Then said Jeremiah the prophet unto Chananyah the prophet, Hear now, Chananyah, The LORD did not send thee; but thou hast caused this people to trust on a falsehood.

16 Therefore thus hath said the LORD, Be-

[a] Heb. "come."
[b] See 1 Kings vii. 15, &c.; 2 Kings xxv. 13, &c.
[c] This is explained that Zedekiah commenced his reign in the fourth year after the release year, and that the temple was destroyed at the first year after the release; *i. e.* the eleventh of Zedekiah.

hold, I will send thee away from off the face of the earth: this year shalt thou die, because thou hast spoken rebellion against the LORD.

17 So Chananyah the prophet died in that same year, in the seventh month.

CHAPTER XXIX.

1 ¶ And these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders of the exiles, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away into exile from Jerusalem to Babylon;

2 (After king Jechonyah and the queen-mother, and the court-officers, the princes of Judah and Jerusalem, and the carpenters, and the locksmiths, were departed from Jerusalem;)

3 By the hand of El'assah the son of Shaphan, and Gemaryah the son of Chilkiyah, (whom Zedekiah the king of Judah sent unto Babylon to Nebuchadnezzar the king of Babylon,) saying,

4 Thus hath said the LORD of hosts, the God of Israel, unto all the exiles, whom I have caused to be carried into exile from Jerusalem unto Babylon,

5 Build ye houses, and dwell therein; and plant gardens, and eat their fruit;

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters: that ye may multiply there, and not be diminished.

7 And seek the welfare[a] of the city whither I have banished you, and pray in its behalf unto the LORD; for in its welfare shall ye fare well.

8 ¶ For thus hath said the LORD of hosts, the God of Israel, Let not your prophets, that are in the midst of you, and your diviners, deceive you, and do not hearken to your dreams which ye cause[b] to be dreamt;

9 For with falsehood do they prophesy unto you in my name: I have not sent them, saith the LORD.

10 ¶ For thus hath said the LORD, Because only after the accomplishment of seventy years for Babylon, will I visit you, and fulfil respecting you my good word, in causing you to return to this place.

11 For I alone know the thoughts that I entertain respecting you, saith the LORD, thoughts of peace, and not of evil, to give you a (happy) future and hope.

12 And you will call upon me, and ye will go[c] and will pray unto me, and I will hearken unto you.

13 And ye will seek me, and shall find me, for ye will search for me with all your heart.

14 And I will be found of you, saith the LORD; and I will bring back your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will cause you to return unto the place whence I have banished you.

15 Because ye have said, The LORD hath raised us up prophets in Babylon.

16 ¶ But thus hath said the LORD concerning the king that sitteth upon the throne of David, and concerning all the people that dwell in this city, your brethren that are not gone forth with you into exile;

17 ¶ Thus hath said the LORD of hosts, Behold, I will send out against them the sword, the famine, and the pestilence; and I will render them like the detestable figs, that cannot be eaten, from being so bad.

18 And I will pursue after them with the sword, with the famine, and with the pestilence, and will make them a horror unto all the kingdoms of the earth, a curse, and an astonishment, and a derision, and a disgrace, among all the nations whither I have driven them;

19 For the reason that they have not hearkened to my words, saith the LORD, since I sent unto them my servants the prophets, causing them to rise up early and sending them; but ye would not hear, saith the LORD.

20 But ye—hear ye the word of the LORD, all ye exiles whom I have sent away from Jerusalem to Babylon.

21 ¶ Thus hath said the LORD of hosts, the God of Israel, concerning Achab the son of Kolayah, and of Zedekiah the son of Ma'asseyah, who prophesy unto you in my name

[a] Lit. "peace," or the state of well-being resulting thence.

[b] Redak; *i. e.* are the cause of these being dreamt by the false prophets, by listening to them. Zunz, "which you dream."

[c] Rashi supplies, "in my ways."

falsehood, Behold, I will give them up into the hand of Nebuchadrezzar the king of Babylon: and he shall smite them before your eyes.

22 And a curse shall be derived from them for all the exiles of Judah who are in Babylon, saying, "May the LORD make thee like Zedekiah and like Achab, whom the king of Babylon roasted in the fire;"

23 Because they have done scandalous deeds in Israel, and have committed adultery with the wives of their neighbours, and have spoken in my name falsehood, which I had not commanded them; whereas I am the one that know, and am the witness, saith the LORD.

24 ¶ And to Shema'yahu the Nechelamite shalt thou say, as followeth,

25 Thus hath said the LORD of hosts, the God of Israel, saying, Because thou hast sent in thy name letters unto all the people that are at Jerusalem, and to Zephanyah the son of Ma'asseyah the priest, and to all the priests, saying,

26 The LORD hath appointed thee priest in the place of Jehoyada' the priest, that ye should be superintendents in the house of the LORD, for every man that is mad, and that prophesieth, that thou shouldst put him in the stocks, and in prison:[a]

27 And now, why hast thou not rebuked Jeremiah of 'Anathoth, who prophesieth to you?

28 For the reason that he hath sent unto us to Babylon, saying, It will last a long time: build ye houses, and dwell therein; and plant gardens, and eat the fruit thereof.

29 And Zephanyah the priest read the letter before the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all the exiles, saying, Thus hath said the LORD concerning Shema'yah the Nechlamite, Whereas Shema'yah hath prophesied unto you, while I have not sent him, and he hath caused you to rely on a falsehood:

32 Therefore thus hath said the LORD, Behold, I will inflict punishment on Shema'yah the Nechlamite, and on his seed; he shall not have a man to dwell in the midst of this people; and he shall not behold the good that I am doing for my people, saith the LORD; because he hath spoken revolt against the LORD.

CHAPTER XXX.

1 ¶ The word that came to Jeremiah from the LORD, saying,

2 Thus hath said the LORD the God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For, behold, days are coming, saith the LORD, when I will bring back again the captivity of my people Israel and Judah, saith the LORD; and I will cause them to return to the land that I have given to their fathers, and they shall possess it.

4 ¶ And these are the words that the LORD spoke concerning Israel and concerning Judah;

5 For thus hath said the LORD, A voice of terror have we heard, dread, and no peace.

6 Ask ye now, and see whether a male doth give birth to a child? wherefore do I see every man with his hands on his loins, as a woman in giving birth? and why are all faces turned pale?[b]

7 Alas! for that day is great, there is none like it; and a time of distress it is unto Jacob; yet out of it shall he be saved.

8 And it shall come to pass on that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and thy bands will I burst asunder; and strangers shall not make him serve any more;

9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

10 And thou—do not fear, O my servant Jacob, saith the LORD; and be not dismayed, O Israel; for, behold, I will save thee from afar, and thy seed from the land of their captivity: and Jacob shall return, and shall be at rest, and be secure, with none to terrify him.

11 For with thee am I, saith the LORD, to save thee: though I make a full end of all the nations whither I have scattered thee, yet of thee will I not make a full end; but I will correct thee in moderation,[c] and will not leave thee altogether unpunished.[d]

[a] Redak, "hand-cuffs."
[b] Lit. "changed into paleness."
[c] Rashi. Others, "according to right," "as is proper."
[d] Rashi, "but I will not destroy thee totally;" meaning the punishment shall be a correction, but not a destruction of Israel.

12 ¶ For thus hath said the LORD, Incurable is thy bruise, and painful, thy wound.

13 There is no one to plead thy cause, to bind up (thy wound): useful[a] remedies there are none for thee.

14 All thy lovers have forgotten thee; thee they seek not; for with the blow of an enemy have I smitten thee, with cruel chastisement, for the multitude of thy iniquity, because thy sins were so numerous.

15 Why wilt thou cry out because of thy breach? for thy pain which is incurable? because of the multitude of thy iniquity, because thy sins were so numerous, have I done these things unto thee.

16 Nevertheless all they that devour thee shall be devoured; and all thy adversaries, all of them, shall go into captivity; and they that plunder thee shall be (given up) to plunder, and all that prey upon thee will I give up for a prey.

17 For I will place a healing plaster on thy bruise,[b] and of thy wounds will I cure thee, saith the LORD; because they called thee "an Outcast," "This is Zion, whom no one seeketh after."

18 ¶ Thus hath said the LORD, Behold, I will bring back again the captivity of the tents of Jacob, and on his dwelling-places will I have mercy; and the city shall be rebuilt upon her own heap of ruins, and the palace shall be inhabited after its (ancient) manner.

19 And there shall proceed out of them thanksgiving, and the voice of those that make merry: and I will multiply them, and they shall not be diminished; I will also make them numerous,[c] and they shall not be made few in number.

20 And their children shall be as aforetimes, and their congregation shall be firmly established before me, and I will punish all that oppress them.

21 And their leader shall be of themselves, and their ruler shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me; for who is this that will venture of his own heart to approach unto me? saith the LORD.

22 And ye shall be unto me for a people, and I will be unto you for a God.

23 ¶ Behold, the storm-wind of the LORD goeth forth with fury, an abiding[d] storm-wind: upon the head of the wicked shall it fall.

24 The fierceness of the anger of the LORD will not turn back, until he have done, and until he have fulfilled the purposes of his heart: in the latter days shall ye understand this.

CHAPTER XXXI.

1 ¶ At the same time, saith the LORD, will I be the God for all the families of Israel, and they shall be unto me for a people.

2 ¶ Thus hath said the LORD, The people of those that are escaped of the sword found grace in the wilderness,—even Israel, when it went to find rest.

3 "From afar is the LORD appeared unto me," (saying.) Yea, with an everlasting love have I loved thee; therefore have I guided[e] thee with loving-kindness.

4 Yet again will I build thee up, and thou shalt be built, O virgin of Israel: yet again shalt thou adorn thy timbrels, and go forth in the dances of those that make merry.

5 Yet again shalt thou plant vineyards upon the mountains of Samaria: the planters shall plant, and shall redeem the fruit.[f]

6 For there cometh a day, that the watchers call out upon the mountain of Ephraim, Arise ye, and let us go up to Zion unto the LORD our God.

7 ¶ For thus hath said the LORD, Sing for Jacob with joy, and shout at the head of the nations: publish ye, praise ye, and say, The LORD hath helped[g] thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and I will gather them from the farthest ends of the earth, among them the blind and the lame, the pregnant woman and

[a] Philippson, "a remedy to cicatrize," *i. e.* the wound.
[b] See above, viii. 22. Rashi, simply, "healing;" "I will bring up healing for thee."
[c] Rashi. Others, "I will give them honour and they shall not be of little importance."
[d] Rashi. (See xxiii. 19.) Philippson, "raging." Zunz, "gathering."
[e] Jonathan. Philippson, "bore kindness for thee." Zunz, "followed thee." Redak, "drew toward thee." Others, "drawn thee."
[f] *i. e.* The fruit of the fourth year after planting (See Lev. xix. 23, 25; Deut. xx. 6.)
[g] Jonathan. Philippson, "Thou hast helped." Zunz, "Help, O LORD;" and so English version.

she that travaileth with child together: a great assembly shall they return hither.

9 With weeping shall they come, and with supplications will I bring them in: I will lead them by brooks of water in a straight way, whereon they shall not stumble; for I am become a father to Israel, and Ephraim is my first-born.

10 ¶ Hear the word of the LORD, O ye nations, and tell it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him, as a shepherd his flock.

11 For the LORD hath ransomed Jacob, and redeemed him out of the hand of one stronger than he.

12 And they shall come and sing on the height of Zion, and shall come together as a stream to the goodness[a] of the LORD, for wheat, and for wine, and for oil, and for the young of the flocks and of the herds, and their soul shall be as a well-watered garden; and they shall not farther experience grief any more.

13 Then shall the virgin rejoice in the dance, and youth and old men together: and I will change their mourning into gladness, and I will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 ¶ Thus hath said the LORD, A voice is heard in Ramah,[b] groaning, weeping, and bitter lamentation; Rachel is weeping for her children: she refuseth to be comforted for her children, because they are not (here).

16 ¶ Thus hath said the LORD, Refrain thy voice from weeping, and thy eyes from tears; for there is a reward for thy work,[c] saith the LORD, and they shall return from the land of the enemy.

17 And there is hope for (thee in) thy future, saith the LORD, and thy children shall return to their own borders.

18 I have indeed heard Ephraim bemoaning himself, "Thou hast chastised me, and I was chastised, as an untamed calf; cause me to return, and I will return; for thou art the LORD my God.

19 Surely after my returning, I repent; and after I am made conscious (by punishment), I smite upon my thigh: I am ashamed, yea, I am confounded, because I bear the disgrace of my youth."

20 Is not Ephraim a dear son unto me? or a child that I dandle? for whenever I speak of him, I do earnestly remember him again: therefore are my inward parts[d] moved for him; I will surely have mercy upon him, saith the LORD.

21 ¶ Set thyself up waymarks, place thyself pillars;[e] direct thy heart toward the highway, the way which thou didst go: return, O virgin of Israel, return to these thy cities.

22 How long wilt thou roam about, O thou backsliding daughter? for the LORD hath created a new thing on the earth, The woman[f] will go about (seeking for) the husband.

23 ¶ Thus hath said the LORD of hosts, the God of Israel, Yet again shall they say this word in the land of Judah and in the cities thereof, when I will bring back again their captivity,—May the LORD bless thee, O habitation of righteousness, O holy mountain.

24 And there shall dwell therein Judah, and in all his cities together, husbandmen, and they that move about with the flocks.

25 For I have satiated the weary soul, and every grieving soul have I gratified.[g]

26 For this did I awake, and looked about; and my sleep was sweet unto me.[h]

27 ¶ Behold, days are coming, saith the

---

[a] Zunz, "blessing." Jonathan, "they shall rejoice at the," &c.

[b] Commentators, "on high."

[c] Redak, "For the work of thy children who have borne captivity many years and have not forgotten my name, nor transgressed my covenant." Rachel symbolic "for the whole people."

[d] Michlol Yophi, "the heart, the chief of the viscera, and the seat of thought, of which alone it can be said that it beats tumultuously."

[e] Zunz. Rashi, "small date-palms;" but more probably, palm-shaped columns, set on the road as guide-posts.

[f] Rashi, "How long wilt thou hide thyself from me, because thou art ashamed to return to me because of thy course? behold, a new thing is created on the earth, that the female goeth about after the man to ask him to marry her." Israel is represented as the rebellious wife, God as the husband; and when the time for the accomplishment of the Lord's promises comes, the faithless spouse will seek her readily forgiving, but, as it were, now absent husband. (See also Hosea ii. 9, 18; iii. 5.) Rashi explains the verse also in this manner.

[g] Lit. "filled."

[h] Philippson, referring ערבה to Isaiah xxiv. 11, "vanished is all joy," translates, "and my sleep is vanished from me;" and presumes that God is represented as though he awoke from sleep to redeem Israel whom he

LORD, when I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of cattle.

28 And it shall come to pass, that just as I have watched over them, to pluck up, and to pull down, and to overthrow, and to destroy, and to do harm: so will I watch over them, to build up, and to plant, saith the LORD.

29 In those days shall they not say any more, The fathers have eaten sour grapes, and the children's teeth are set on edge;

30 But every one shall die for his own iniquity: every man that eateth the sour grapes—his teeth shall be set on edge.

31 Behold, days are coming, saith the LORD, when I will make with the house of Israel, and with the house of Judah, a new covenant;

32 Not like the covenant that I made with their fathers on the day that I took hold of them by the hand to bring them out of the land of Egypt; which my covenant they have broken, although I was become their husband,[a] saith the LORD;

33 But this is the covenant that I will make with the house of Israel, after those days, saith the LORD, I place my law in their inward parts, and upon their heart will I write it; and I will be unto them for a God, and they shall be unto me for a people.

34 And they shall not teach any more every man his neighbour, and every man his brother, saying, Know the LORD; for they all shall know me, from the least of them even unto their greatest, saith the LORD; for I will forgive their iniquity, and their sin will I not remember any more.

35 ¶ Thus hath said the LORD, who bestoweth the sun for a light by day, the ordinances of the moon and of the stars for a light by night, who stirreth up the sea that its waves roar—The LORD of hosts is his name:

36 If these ordinances ever depart from before me, saith the LORD, then also shall the seed of Israel cease from being a nation before me during all time.

37 ¶ Thus hath said the LORD, If the heavens can be measured above, and the foundations of the earth searched out beneath: then also will I reject all the seed of Israel, for all that they have done, saith the LORD.

38 ¶ Behold, days are coming, saith the LORD, when the city shall be built up to the LORD from the tower of Chananel unto the corner-gate.

39 And the measuring-line shall yet again go forth opposite it over the hill Gareb, and shall take a turn to Go'ath.

40 And the whole valley of the dead bodies, and of the ashes,[b] and all fields as far as the brook Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the LORD: it shall not be plucked up, nor overthrown any more to eternity.

CHAPTER XXXII.

1 ¶ The word that came to Jeremiah from the LORD in the tenth year of Zedekiah the king of Judah, which is the eighteenth year of Nebuchadrezzar.

2 And at that time the king of Babylon's army was besieging Jerusalem; and Jeremiah the prophet was shut up in the court of the prison, which was in the house of the king of Judah;

3 Because Zedekiah the king of Judah had shut him up, saying, Wherefore art thou prophesying, saying, Thus hath said the LORD, Behold, I will give up this city into the hand of the king of Babylon, and he shall capture it.

4 And Zedekiah the king of Judah shall not escape out of the hand of the Chaldeans, because he shall surely be given up into the hand of the king of Babylon, and his mouth shall speak to his mouth, and his eyes shall behold his eyes;

5 And to Babylon shall he lead Zedekiah, and there shall he remain until I think of[c] him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

---

had left so long in captivity. Rashi and others, however, as we have given, "and my sleep was sweet unto me;" and Redak comments, as applied to the prophet, "I had seen in the dream of prophecy this consolation, and therefore was my sleep sweet unto me."

[a] Joseph Kimchi, "wherefore I loathed them." (See note above, iii. 14.)

[b] Rashi, "This prophecy applies to the coming future in the last redemption, for it was not fulfilled during the second temple." This proves, therefore, that we must expect another redemption, besides the return from Babylon, to accomplish the prophecies.

[c] Rashi, "the visitation of every man is death;" *i. e.* Zedekiah shall remain in Babylon till he die.

KING SOLOMON.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Chanamel the son of Shallum thy uncle is coming unto thee, saying, Buy for thyself my field that is in 'Anathoth; for unto thee belongeth the right of redemption to buy it.

8 And there came to me Chanamel my uncle's son according to the word of the LORD into the court of the prison, and he said unto me, Buy, I pray thee, my field, that is in 'Anathoth, which is in the land of Benjamin; for to thee belongeth the right of inheritance, and to thee belongeth the redemption, buy it for thyself: then did I know, that it was the word of the LORD.

9 And I bought the field from Chanamel my uncle's son, that is in 'Anathoth; and I weighed out unto him the money, seven shekels, and ten pieces of silver.

10 And I wrote it in a deed,[a] and sealed it, and had it certified by witnesses, and weighed the money in balances.

11 And I took the deed of the purchase, both that which was sealed, according to the law[b] and custom, and that which was open;

12 And I gave the deed of the purchase unto Baruch the son of Neriyah, the son of Machseyah, before the eyes of Chanamel my kinsman, and before the eyes of the witnesses that had signed the deed of the purchase, before the eyes of all the Jews that were sitting in the court of the prison.

13 And I charged Baruch before their eyes, saying,

14 Thus hath said the LORD of hosts, the God of Israel, Take these deeds, this deed of the purchase, both the sealed, and this open deed, and place them in an earthen vessel, in order that they may last many days.[c]

15 ¶ For thus hath said the LORD of hosts, the God of Israel, Yet again shall there be bought houses and fields and vineyards in this land.

16 ¶ And I prayed to the LORD after[d] I had delivered the deed of the purchase unto Baruch the son of Neriyah, saying,

17 Ah Lord Eternal! behold, it is thou that hast made the heavens and the earth by thy great power and by thy outstretched arm; nothing is too wonderful for thee;

18 Thou exercisest kindness unto the thousandth (generation), and recompensest the iniquity of the fathers unto the bosom of their children after them; (thou art) the Great, the Mighty God, the LORD of hosts is his name;

19 Great in counsel, and mighty in execution; (thou) whose eyes are open over all the ways of the sons of man, to give unto every one according to his ways, and according to the fruit of his doings;

20 Who hast displayed signs and wonders in the land of Egypt, up to this day, and in Israel, and among other men; and thou hast made thyself a name, as it is at this day;

21 And thou didst bring forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with an outstretched arm, and with great terror;

22 And thou gavest them this land, which thou hadst sworn to their fathers to give unto them, a land flowing with milk and honey;

23 And they came in, and took possession of it; but they hearkened not to thy voice, and in thy law they did not walk; all that thou hadst commanded them to do they did not do: and thou hast therefore caused all this evil to befall them.

24 Behold the mounds[e] reach unto the city to capture it; and the city is given up into the hand of the Chaldeans, who fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it.

25 And yet thou hast said unto me, O Lord Eternal, Buy for thyself the field for money, and have it certified by witnesses:

---

[a] Lit. "letter," or "book;" here the evidences of sale, "a deed."

[b] Zunz, "with the instruction and the conditions," (*i. e.* of the sale,) which it is alleged was not published, while the "open," the transfer deed, was for the public inspection.

[c] Zunz, "years."

[d] Although the prophet strictly followed the injunction of the inspiration to make a regular purchase of the land, to write a deed, take witnesses, and to use even the formality of making a duplicate; still he himself felt overcome by human weakness: hence the beautiful prayer in the text.

[e] The works of the besiegers on which the engines of attack were placed.

while the city is given up into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I am the LORD, the God of all flesh: shall any thing be too wonderful for me?

28 Therefore thus hath said the LORD, Behold, I will give up this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar the king of Babylon, and he shall capture it:

29 And the Chaldeans, that fight against this city, shall come and set this city on fire, and burn it, with the houses upon the roofs of which they have offered incense unto Ba'al, and have poured out drink-offerings unto other gods, in order to provoke me to anger;

30 For the children of Israel and the children of Judah have been doing only what is evil in my eyes from their youth; for the children of Israel have been only provoking me to anger with the work of their hands, saith the LORD.

31 For to excite my anger and my fury hath been unto me this city from the day that they built it, even until this day; so that I will remove it from before my presence;

32 Because of all the wickedness of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem;

33 And they turned unto me the back, and not the face: though (my prophets) taught them, rising up early and teaching; yet they hearkened not to receive instruction.

34 But they placed their abominations in the house, which is called by my name, to defile it.

35 And they built the high-places of Ba'al, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through (the fire) unto Molech; which I had not commanded them, and which had not come into my mind, to practise this abomination, in order to mislead Judah to sin.

36 ¶ But now, therefore, thus hath said the LORD, the God of Israel, concerning this city, whereof ye say, It is given up into the hand of the king of Babylon through the sword, and through the famine, and through the pestilence:

37 Behold, I will gather them out of all the countries, whither I have driven them in my anger, and in my fury, and in great wrath; and I will bring them back again unto this place, and I will cause them to dwell in safety;

38 And they shall be unto me for a people, and I will be unto them for a God;

39 And I will give them one heart, and one manner, to fear me at all times, that it may be well with them, and with their children after them;

40 And I will make with them an everlasting covenant, that I will not turn away from them, to do them good on my part; and my fear will I place in their heart, so that they may not depart from me.

41 And I will be glad over them to do them good; and I will plant them in this land in truth, with all my heart and with all my soul.

42 ¶ For thus hath said the LORD, Just as I have brought upon this people all this great evil, so will I bring upon them all the good that I speak concerning them.

43 And the field shall yet be bought in this land, whereof ye say, It is desolate without man or beast, it is given up into the hand of the Chaldeans.

44 Men shall buy fields for money, and write it in deeds, and seal it, and certify it by witnesses, in the land of Benjamin, and in the environs of Jerusalem, and in the cities of Judah, and in the cities of the mountain, and in the cities of the lowlands, and in the cities of the south; for I will cause their captivity to return, saith the LORD.

CHAPTER XXXIII.

1 ¶ And the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,

2 Thus hath said the LORD who doth this, the LORD that formeth it, to establish it: the ETERNAL is his name;

3 Call unto me, and I will answer thee, and I will tell thee great and unheard[a] of things, which thou knowest not.

4 ¶ For thus hath said the LORD, the God

[a] Rashi, "Preserved in my heart to do them;" or as rendered by Philippson, "unheard;" *i. e.* not yet revealed by God to mortals. Redak, "mighty things."

of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by means of the mounds, and by means of the sword;

5 As they[a] come to fight with the Chaldeans, but only to fill those with the corpses of the men whom I slay in my anger and in my fury, and for all whose wickedness I have hidden my face from this city:

6 Behold, I will bring it healing and cure, and I will cure them, and I will display unto them the abundance[b] of peace and truth.

7 And I will cause to return the captivity of Judah and the captivity of Israel, and I will build them up, as at the first.

8 And I will cleanse them from all their guiltiness, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned toward me, and whereby they have transgressed against me.

9 And it shall be to me for a name of gladness, a praise and an honour with all the nations of the earth, who will hear all the good that I am doing unto them: and they shall dread and tremble because of all the good and because of all the happiness[c] that I prepare unto it.

10 ¶ Thus hath said the LORD, Yet again shall there be heard in this place, of which ye say, "It is ruined, without man and without beast," [(even) in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,]

11 The voice of gladness, and the voice of joy, the voice of the bridegroom, and the voice of the bride, the voice of those that say, "Give thanks unto the LORD of hosts; for the LORD is good; because to eternity endureth his kindness:" of those that bring thanksgiving-offering unto the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

12 ¶ Thus hath said the LORD of hosts, Yet again shall there be in this place, which is ruined, without man and even without beast, and in all its cities, an habitation of shepherds who cause their flocks to lie down.

13 In the cities of the mountain, in the cities of the lowlands, and in the cities of the south, and in the land of Benjamin, and in the environs of Jerusalem, and in the cities of Judah, shall the flocks[d] yet pass again under the hands of him that counteth them, saith the LORD.

14 ¶ Behold, days are coming, saith the LORD, when I will fulfil that good word which I have spoken concerning the house of Israel and respecting the house of Judah.

15 In those days, and at that time, will I cause to grow up unto David the sprout of righteousness: and he shall execute justice and righteousness in the land.

16 In those days shall Judah be helped, and Jerusalem shall dwell in safety: and this is what she shall be called, THE LORD IS OUR RIGHTEOUSNESS.

17 ¶ For thus hath said the LORD, There shall never be wanting[e] unto David a man to sit upon the throne of the house of Israel;

18 And unto the priests the Levites there shall not be wanting a man before me, to offer[f] burnt-offerings, and to burn meat-offerings, and to prepare sacrifices at all times.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus hath said the LORD, If ye can break my covenant with the day, and my covenant with the night, and so, that there be not day and night in their season:

21 Then also shall my covenant be broken[g] with David my servant, that he should not

---

[a] After Philippson, who refers the word בּאים "those who come," to the Israelites; meaning, the struggle should be in vain. Redak considers the preceding verse to indicate that the houses were thrown down by the citizens to make ramparts against the besiegers, (Jonathan, "to strengthen the walls against those who slay with the sword;") to which this verse then follows, "because they come to fight," &c. Others refer בּאים to the instruments of siege and destruction; thus, "which come *with* the Chaldeans to fight, only to fill," &c.

[b] Zunz, "the granting;" יהתת from the root יהר "to entreat." Rashi, simply, "the blessing of peace, *salut*."

[c] Lit. "peace."

[d] Rashi comments, "The Israelites shall go out and come in under a king who goeth at their head."

[e] Rashi, "not an everlasting cutting off; but if he should cease for a time, he will at length return."

[f] Rashi, "there shall not be cut off descendants fit to sacrifice," *i. e.* "burnt-offerings," &c.

[g] It is evident that, as the prophet at the same time predicted the destruction of both kingdom and priesthood, he foretold the continuity only of descendants of David and Aaron, so that there shall at no time be wanting those who shall *lineally* be fit to act as their successors. (See also Isaiah lxvi. 21, and Hosea iii. 4, 5, which fully confirm this construction.) To this day there are many

have a son to reign upon his throne; and (that) with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, and the sand of the sea not be measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 ¶ And the word of the LORD came to Jeremiah, saying,

24 Hast thou not observed what this[a] people have spoken, saying, The two families[b] which the LORD hath made choice of, even these hath he rejected: and they[c] (thus) have despised my people, that they should be no more a nation before them.

25 ¶ Thus hath said the LORD, If my covenant be not with day and night, if I have not appointed the ordinances of heaven and earth:

26 Then also will I reject the seed of Jacob, and David my servant, so as not to take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them.

CHAPTER XXXIV.

1 ¶ The word which came unto Jeremiah from the LORD, when Nebuchadnezzar the king of Babylon, and all his army, and all the kingdoms of the country ruled by his power, and all the people, fought against Jerusalem, and against all its cities, saying,

2 Thus hath said the LORD, the God of Israel, Go and speak to Zedekiah the king of Judah, and say to him, Thus hath said the LORD, Behold, I will give up this city into the hand of the king of Babylon, that he may burn it with fire:

3 And thou thyself shalt not escape out of his hand; but thou shalt surely be caught, and be delivered into his hand; and thy eyes shall see the eyes of the king of Babylon, and his mouth shall speak with thy mouth, and to Babylon shalt thou go.

4 Yet hear the word of the LORD, O Zedekiah king of Judah, Thus hath said the LORD respecting thee, Thou shalt not die by the sword:

5 In peace shalt thou die; and as burnings were made[d] for thy fathers, the former kings who were before thee, so shall they make burnings for thee; and "Ah lord" shall they lament for thee; for I have spoken the word, saith the LORD.

6 ¶ And Jeremiah the prophet spoke unto Zedekiah the king of Judah all these words in Jerusalem,

7 When the army of the king of Babylon were fighting against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against 'Azekah; for these had been left of the cities of Judah as fortified cities.

8 ¶ The word which came unto Jeremiah from the LORD, after king Zedekiah had made a covenant with all the people who were at Jerusalem, to proclaim among themselves freedom;

9 That every man should dismiss his man-servant, and every man his maid-servant, being a Hebrew man or a Hebrew woman, free; so that no man among them should exact labour of a Jew, his brother.

10 And all the princes had hearkened, with all the people, who had entered into the covenant, that every one should dismiss his man-servant, and every one his maid-servant, free, that no one should exact labour of them any more: and they had obeyed, and dismissed them.

11 But they had turned afterward, and they had brought back the men-servants and the maid-servants whom they had dismissed as free, and had subjected them to become men-servants and maid-servants.

12 ¶ And the word of the LORD (then) came to Jeremiah from the LORD, saying,

13 Thus hath said the LORD, the God of Israel,—I myself made a covenant with your fathers on the day that I brought them forth

---

who claim descent from David, and everywhere we meet with those whom common consent hallows as the sons of Aaron and Levi.

[a] The Chaldeans and the enemies of Israel.

[b] David and Aaron.

[c] Rashi comments here, "and with these words they cause my people to reject (me), not to be a nation unto me, and they teach them to say the LORD will not turn from his anger again, and that repentance would not avail them." How truly has this been fulfilled, even to this day! the rejection of Israel being the constant theme to make us swerve from our God.

[d] Rashi, "Thus was their custom to burn for the kings their beds and the things they had had in use." But from 2 Chron. xvi. 14 it appears that they burnt spices and aromatic herbs.

out of the land of Egypt, out of the house of bondmen, saying,

14 At the end of seven years shall ye dismiss every man his brother the Hebrew, who may have been sold unto thee; and when he hath served thee six years, then shalt thou dismiss him free from thee; but your fathers hearkened not unto me, and inclined not their ear.

15 And ye had turned this day, and done what is right in my eyes, to proclaim freedom every man to his neighbour; and ye had made a covenant before me in the house over which my name is called;

16 But ye have turned again, and profaned my name, and ye have brought back every man his man-servant, and every man his woman-servant, whom ye had dismissed as free at their pleasure, and have subjected them to be unto you for men-servants and for women-servants.

17 ¶ Therefore thus hath said the LORD, Ye indeed have not hearkened unto me, to proclaim freedom, every one to his brother, and every one to his neighbour: behold, I proclaim a freedom over you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you a horror unto all the kingdoms of the earth.

18 And I will give up the men that have transgressed my covenant, who have not fulfilled the words of the covenant which they had made before me, at the calf[a] which they cut in twain, and between the parts whereof they passed,

19 The princes of Judah, and the princes of Jerusalem, the court-servants, and the priests, and all the people of the land, who have passed between the parts of the calf;

20 (Yea) I will give them up into the hand of their enemies, and into the hand of those that seek their life; and their dead bodies shall become food unto the fowls of the heavens, and to the beasts of the earth.

21 And Zedekiah the king of Judah and his princes will I give up into the hand of their enemies, and into the hand of those that seek their life, and into the hand of the army of the king of Babylon, that are (now) gone away from you.

22 Behold, I will command, speaketh the LORD, and I will bring them back to this city; and they shall fight against it, and capture it, and burn it with fire: and the cities of Judah will I make a desert without an inhabitant.

CHAPTER XXXV.

1 ¶ The word which came unto Jeremiah from the LORD in the days of Jehoyakim the son of Josiah the king of Judah, saying,

2 Go unto the house of the Rechabites,[b] and speak with them, and bring them into the house of the LORD, into one of the chambers, and offer them wine to drink.

3 Then I took Yaäzanyah the son of Jeremiah, the son of Chabazzinyah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Chanan, the son of Yigdalyahu, the man of God,[c] which was alongside of the chamber of the princes, which was above the chamber of Ma'aseyahu the son of Shallum, the keeper of the door:[d]

5 And I set before the sons of the house of the Rechabites goblets full of wine, and cups; and I said unto them, Drink wine.

6 But they said, We will not drink wine; for Jonadab the son of Rechab our father hath laid a charge on us, saying, Ye shall not drink wine, neither ye, nor your sons for ever;

7 Nor shall ye build any house, nor sow seed, nor plant a vineyard, nor have (any such); but in tents shall ye dwell all your days, in order that ye may live many days on the face of the land where ye may sojourn.

[a] Manner of making a covenant. (See Gen. xv. 10–17.)

[b] The Rechabites were a family of the Kenites, (1 Chron. ii. 55,) and were most probably the descendants of Jethro, the father-in-law of Moses. (Compare Num. x. 29–32, with Judg. i. 16., iv. 11.) Though they dwelt among the Israelites from the first, they were never incorporated with them, nor had any inheritance assigned them, but were merely regarded as friends and allies. At the time of Jeremiah, as we see in verse 1, they had sought refuge in Jerusalem against Nebuchadnezzar. Benjamin of Tudela, in his travels, asserts, that he found this tribe yet existing in the district of Theima, in Arabia; and Niebuhr, that he found the Beni-kheiber on the mountain east of Medina. Jonadab here mentioned is supposed to be the one spoken of in the history of Jehu. (2 Kings x. 15, 23.)

[c] Jonathan, "the prophet of the LORD."

[d] Heb. "threshold." Rashi, "treasurer."

8 And we have hearkened unto the voice of Jehonadab the son of Rechab our father in all that he hath charged us, not to drink any wine all our days, we, our wives, our sons, and our daughters;

9 And not to build houses for our dwelling: and we never had any vineyard, or field, or seed;

10 But we have dwelt in tents, and have obeyed, and done in accordance with all that Jonadab our father hath commanded us.

12 But it came to pass, when Nebuchadrezzar the king of Babylon came up into the land, that we said, Come, and let us go into Jerusalem because of the army of the Chaldeans, and because of the army of the Syrians; and so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus hath said the LORD of hosts, the God of Israel, Go and say to the men of Judah and to the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

14 Fulfilled are the words of Jehonadab the son of Rechab, that he hath commanded his sons not to drink wine: and they have not drunk any even unto this day; because they have obeyed the commandment of their father; but I, I have spoken unto you, early in the day and speaking; but ye have not hearkened unto me.

15 And I have sent unto you all my servants the prophets, making them rise up early and sending them, saying, Do but return every man from his evil way, and amend your deeds, and go not after other gods to serve them: and so shall ye remain in the land which I have given to you and to your fathers; but ye have not inclined your ear, and have not hearkened unto me.

16 Because the sons of Jehonadab the son of Rechab have fulfilled the commandment of their father, which he hath commanded them; but as this people have not hearkened unto me:

17 Therefore thus hath said the LORD, the God of hosts, the God of Israel, Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have spoken concerning them; because I spoke unto them, but they would not hear; and I called unto them, but they would not answer.

18 And unto the house of the Rechabites said Jeremiah, Thus hath said the LORD of hosts, the God of Israel, Whereas ye have hearkened to the charge of Jonadab your father, and have kept all his commandments, and have done in accordance with all that he hath commanded you:

19 Therefore thus hath said the LORD of hosts, the God of Israel, There shall not be wanting unto Jehonadab the son of Rechab a man to stand before me at all times.

CHAPTER XXXVI.

1 ¶ And it came to pass in the fourth year of Jehoyakim the son of Josiah the king of Judah, that this word came unto Jeremiah from the LORD, saying,

2 Take thee a roll-book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day that I spoke unto thee, from the days of Josiah, even until this day.

3 Peradventure it be that the house of Judah will hear all the evil which I purpose to do unto them: in order that they may return every man from his evil way; that I may forgive their iniquity and their sin.

4 ¶ Then did Jeremiah call Baruch the son of Neriyah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll-book.

5 And Jeremiah commanded Baruch, saying, I am shut up;[a] I am not able to enter into the house of the LORD:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD before the ears of the people in the house of the LORD on the fast-day; and also before the ears of all Judah that come out of their cities shalt thou read them.

7 Perhaps it may be that they will humbly present[b] their supplication before the LORD, and will return every one from his evil way; for great are the anger and the fury that the LORD hath decreed against this people.

8 And Baruch the son of Neriyah did in accordance with all that Jeremiah the pro-

[a] Philippson, "I am excluded," *i. e.* by the hatred of the persecuting priests, from entering the temple.
[b] Heb. "their supplication shall fall."

phet had commanded him, to read in the book the words of the LORD in the house of the LORD.

9 ¶ And it came to pass in the fifth year of Jehoyakim the son of Josiah the king of Judah, in the ninth month, that they proclaimed a fast before the LORD for all the people in Jerusalem, and for all the people that came from the cities of Judah unto Jerusalem.

10 And Baruch read in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemaryahu the son of Shaphan the scribe, in the upper court, at the entrance of the new gate of the LORD'S house, before the ears of all the people.

11 And when Michayhu the son of Gemaryahu, the son of Shaphan, had heard all the words of the LORD out of the book:

12 He went down into the king's house, into the scribe's chamber; and, lo, all the princes were sitting there, even Elishama' the scribe, and Delayahu the son of Shema'yahu, and Elnathan the son of 'Achbor, and Gemaryahu the son of Shaphan, and Zedekiah the son of Chananyahu, and all the princes.

13 And Michayhu told unto them all the words which he had heard, when Baruch read in the book before the ears of the people.

14 Thereupon sent all the princes Jehudi the son of Nethanyahu, the son of Shelemyahu, the son of Cushi, unto Baruch, saying, The roll wherein thou hast read before the ears of the people,—this take in thy hand, and come. So Baruch the son of Neriyahu took the roll in his hand, and came unto them.

15 And they said unto him, Sit down, we pray thee, and read it before our ears. So Baruch read it before their ears.

16 Now it came to pass, when they heard all the words, they looked terrified at each other, and they said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Do tell us, How didst thou write down all these words from his mouth?

18 Then said Baruch unto them, With his mouth did he utter clearly all these words unto me, and I wrote them in the book with ink.[a]

19 ¶ Then said the princes unto Baruch, Go, hide thyself, thou with Jeremiah; and let no man know where ye are.

20 And they went in to the king into the court, but the roll they had put in safe keeping in the chamber of Elishama' the scribe; and they told before the ears of the king all the words.

21 But the king sent Jehudi to fetch the roll; and he took it out of the chamber of Elishama' the scribe. And Jehudi read it before the ears of the king, and before the ears of all the princes who stood around the king.

22 Now the king was sitting in the winter-house in the ninth month:[b] and a pan of coals was burning before him.

23 And it came to pass, when Jehudi had read three or four pages, that he cut it with the writer's knife, and cast it into the fire that was in the coal-pan, until all the roll was consumed in the fire that was in the coal-pan.

24 Yet they were not terrified, nor did they rend their garments, either the king, or any of his servants that had heard all these words.

25 And although Elnathan and Delayahu and Gemaryahu had also made intercession with the king that he might not burn the roll, he would not listen to them.

26 And the king commanded Yerachmeël the son of the king,[c] and Serayahu the son of 'Azriël, and Shelemyahu the son of 'Abdeël, to seize on Baruch the scribe and Jeremiah the prophet; but the LORD hid them.

27 ¶ Then came the word of the LORD to Jeremiah, after the king had burnt the roll, and the words which Baruch had written down from the mouth of Jeremiah, saying,

[a] No doubt but that the princes, touched for the moment by the denunciation which they had heard, desired to report the words to the king, in the hope of producing an amendment; but they wished first to be convinced that Baruch had not misrepresented the prophet, who, though not loved, was yet fully believed by the better informed of the people. This doubt was removed by the simplicity of the answer, which is in substance that the amanuensis only wrote down the words as they fell distinctly from the inspired lips of the seër.

[b] The month of Kislev, as now called, coincident with December, or November and December.

[c] Others take *Hammelech* as a proper name, as Jehoyakim had at that time no grown son.

28 Take thee again another roll, and write on it all the former words that have been on the first roll, which Jehoyakim the king of Judah hath burnt.

29 And concerning Jehoyakim the king of Judah shalt thou say, Thus hath said the LORD, Thou hast indeed burnt this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease therefrom man and beast?

30 ¶ Therefore thus hath said the LORD concerning Jehoyakim the king of Judah, He shall have no one to sit upon the throne of David; and his dead body shall be cast out to the heat in the day, and to the cold in the night.

31 And I will visit on him and on his seed and on his servants their iniquity; and I will bring over them, and over the inhabitants of Jerusalem, and against the men of Judah, all the evil that I have spoken against them, while they did not hearken.

32 ¶ And Jeremiah took another roll, and gave it to Baruch the son of Neriyahu the scribe; who wrote thereon from the mouth of Jeremiah all the words of the book which Jehoyakim the king of Judah had burnt in the fire: and there were yet added unto them many words like them.

CHAPTER XXXVII.

1 ¶ And Zedekiah the son of Josiah reigned as king in the place of Conyahu the son of Jehoyakim, whom Nebuchadrezzar the king of Babylon made king in the land of Judah.

2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he had spoken by means of Jeremiah the prophet.

3 And king Zedekiah sent Jehuchal the son of Shelemyah and Zephanyahu the son of Ma'asseyah the priest unto Jeremiah the prophet, saying, Pray now in our behalf unto the LORD our God.

4 Now Jeremiah came and went out among the people; and they put him not into the prison-house.

5 But the army of Pharaoh was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard the report of them, they withdrew from Jerusalem.

6 ¶ Then came the word of the LORD unto Jeremiah the prophet, saying,

7 Thus hath said the LORD, the God of Israel, Thus shall ye say to the king of Judah, that hath sent you unto me to inquire of me, Behold, Pharaoh's army, which is come forth to help you, returneth into its own land to Egypt.

8 But the Chaldeans will come again, and fight against this city, and capture it, and burn it with fire.

9 ¶ Thus hath said the LORD, Deceive not yourselves, saying, The Chaldeans will certainly go away from us; for they will not go away.

10 For if even ye had smitten the whole army of the Chaldeans that fight against you, and there remained among them (only such) men as are pierced through: yet should they rise up, every man in his tent, and burn this city with fire.

11 And it came to pass, when the army of the Chaldeans had withdrawn from Jerusalem because of the army of Pharaoh,

12 ¶ That Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to make his escape[a] thence in the midst of the people.

13 But as he was in the gate of Benjamin, there was there a captain of the guardsmen, whose name was Yiriyah, the son of Shelemyah, the son of Chananyah; and he seized hold of Jeremiah the prophet, saying, Thou runnest away to the Chaldeans.

14 But Jeremiah said, It is false; I am not running away to the Chaldeans. But he listened not to him; and Yiriyah seized hold of Jeremiah, and brought him to the princes.

15 Thereupon were the princes wroth with Jeremiah, and struck him, and put him in prison in the house of Jonathan the scribe; for that had they made into a prison-house.

16 When Jeremiah had been placed in the dungeon, within the traders' shops,[b] where Jeremiah remained many days:

17 King Zedekiah sent, and had him taken

[a] Redak; but Jonathan and Rashi, "to divide his property;" but the sense is, probably, that he feared ill-usage, and desired to escape it by a timely flight.

[b] Jonathan considers that in the front of the prison there were traders' shops where goods were sold. Others regard חניית as synonymous with "the keep" of a castle, or

out, and the king asked him in his house in secret, and said, "Is there any word from the LORD?" And Jeremiah said, "There is:" and he said, Into the hand of the king of Babylon shalt thou be given up.

18 And Jeremiah said unto king Zedekiah, What have I sinned against thee, and against thy servants, and against this people, that ye have put me into the prison-house?

19 And where are now your prophets who have prophesied unto you, saying, The king of Babylon will not come against you, and against this land?

20 Yet now, do but hear, I pray thee, O my lord the king: let me offer my humble supplication, I pray thee, before thee, that thou wilt not make me return to the house of Jonathan the scribe, lest I die there.

21 Then commanded king Zedekiah that they should put Jeremiah in ward in the court of the prison, and that they should give him a loaf of bread for every day out of the bakers' street, until all the bread was spent out of the city. Thus Jeremiah remained in the court of the prison.

CHAPTER XXXVIII.

1 And Shephatyah the son of Matthan, and Gedalyahu the son of Pashchur, and Juchal the son of Shelemyahu, and Pashchur the son of Malkiyah, heard the words that Jeremiah was speaking unto all the people, saying,

2 Thus hath said the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldeans shall live; and he shall have his life as a booty, and shall live.

3 ¶ Thus hath said the LORD, This city shall surely be given up into the hand of the army of the king of Babylon, and he shall capture it.

4 Thereupon said the princes unto the king, We beseech thee, let this man be put to death; for the cause that he weakeneth the hands of the men of war that are yet left in this city, and the hands of all the people, by speaking such words unto them; for this man seeketh not the welfare of this people, but their hurt.

5 Then said king Zedekiah, Behold, he is in your hand; for the king is not able to do any thing against you.

6 Then did they take Jeremiah, and cast him into the pit of Malkiyahu the son of the king,[a] that was in the court of the prison: and they let Jeremiah down with cords; but in the pit there was no water, but mire; so that Jeremiah sunk into the mire.

7 Now when 'Ebed-melech the Cushi,[b] a eunuch who was in the king's house, heard that they had placed Jeremiah into the pit; while the king was sitting in the gate of Benjamin:

8 'Ebed-melech went forth out of the king's house, and spoke to the king, saying,

9 My lord, O king, these men have done wrong in all that they have done to Jeremiah the prophet, whom they have cast into the pit; and he would have had to die (as it is) in the place where he was for hunger; for there is no more bread in the city.

10 The king then commanded 'Ebed-melech the Cushi, saying, Take with thee from here thirty men, and bring up Jeremiah the prophet out of the pit, before he die.

11 So 'Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence cast-off clothes and old rags, and let them down into the pit to Jeremiah by cords.

12 And 'Ebed-melech the Cushi said unto Jeremiah, Put, I pray, these cast-off clothes and old rags under thy arm-pits beneath the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and brought him up out of the pit: and Jeremiah remained in the court of the prison.

14 Then sent king Zedekiah, and took Jeremiah the prophet unto him into the third entry that was in the house of the LORD; and the king said unto Jeremiah, I will ask thee something: conceal nothing from me.

15 Then said Jeremiah unto Zedekiah, If I should tell it unto thee, behold, thou wilt surely put me to death; and if I should

another term for prison, but only used so as occasion required, since there were probably no regular prison-buildings in Palestine.

[a] Others, son of *Hammelech*, as above, xxxv. 26.

[b] Commonly rendered *Ethiopian*. For "eunuch," Jonathan has "a great man."

give thee counsel, thou wilt not hearken unto me.

16 So king Zedekiah swore unto Jeremiah secretly, saying, As the LORD liveth, who hath made for us this soul, I will not put thee to death, nor will I give thee up into the hand of these men that seek thy life.

17 ¶ Then said Jeremiah unto Zedekiah, Thus hath said the LORD, the God of hosts, the God of Israel, If thou wilt indeed go forth unto the princes of the king of Babylon, then shall thy soul live, and this city shall not be burnt with fire; and thou shalt live, thou with thy household;

18 But if thou wilt not go forth to the princes of the king of Babylon, then shall this city be given up into the hand of the Chaldeans, and they shall burn it with fire, and thou thyself shalt not escape out of their hand.

19 ¶ Then said king Zedekiah unto Jeremiah, I am in dread of the Jews that have run away to the Chaldeans, lest these deliver me into their hand, and they might ill-use[a] me.

20 ¶ But Jeremiah said, They will not give (thee) up. Obey, I beseech thee, the voice of the LORD, in that which I speak unto thee; so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this is the word that the LORD hath shown me:

22 And behold, all the women that are left in the house of the king of Judah shall be led forth to the princes of the king of Babylon; and these women shall say, "They have enticed, and have overpersuaded thee —thy men that should have sought thy welfare;[b] thy feet are (now) sunk in the mire, and they have withdrawn themselves backward."

23 And all thy wives and thy children shall they bring out to the Chaldeans; and thou thyself shalt not escape out of their hand; for by the hand of the king of Babylon shalt thou be caught; and this city wilt thou cause[c] to be burnt with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, that thou mayest not die.

25 And if the princes should hear that I have spoken with thee, and they come unto thee, and say unto thee, Tell us, we pray thee, what thou hast spoken unto the king, conceal it not from us, and we will not put thee to death; also what the king hath spoken unto thee:

26 Then shalt thou say unto them, I presented my humble supplication before the king, that he would not send me back to the house of Jonathan, to die there.

27 ¶ And all the princes came unto Jeremiah, and asked him: and he told them in accordance with all these words that the king had commanded. And they turned away silent from him; for the matter had not been made public.[d]

28 And Jeremiah remained in the court of the prison until the day that Jerusalem was taken.

¶ And[e] it came to pass when Jerusalem was captured,

CHAPTER XXXIX.

1 In the ninth year of Zedekiah the king of Judah, in the tenth month, that Nebuchadrezzar the king of Babylon came with all his army against Jerusalem, and they besieged it.

2 (And) in the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month, was the city broken in.

3 ¶ And then came all the princes of the king of Babylon, and sat down in the middle gate; (namely,) Neregal-sharezer, Samgar-nebu, Sarsechim, the chief of the eunuchs, Neregal-sharezer, the chief of the magi, with all the residue of the princes of the king of Babylon.

4 And it came to pass when Zedekiah the king of Judah saw them, and all the men of war, that they fled, and went forth out of the city by night, by the way of the king's garden, by the gate between the two walls: and he went out by the way of the plain.

---

[a] Rashi, *affronter*, "insult." Eng. ver. "mock."

[b] Philippson; but Rashi, "the false prophets that said to thee, Thou shalt not be caught." Lit. "the men of thy peace."

[c] Rashi, "thou wilt be as though thou burnest it with thy own hands, for thou wilt cause it." Lit. "thou wilt burn."

[d] After Redak. Lit. "the thing had not been heard."

[e] According to the Massorah, which makes here a *section*, chapter xxxix. should commence with the word "And."

5 But the army of the Chaldeans pursued after them, and they overtook Zedekiah in the plains of Jericho; and they took him, and brought him up to Nebuchadnezzar the king of Babylon to Riblah in the land of Chamath: and he called him to account.[a]

6 And the king of Babylon slaughtered the sons of Zedekiah in Riblah before his eyes; also all the nobles of Judah did the king of Babylon slaughter.

7 And the eyes of Zedekiah did he blind; and he bound him with brazen fetters, to carry him to Babylon.

8 And the house of the king, and the houses of the people did the Chaldeans burn with fire, and the walls of Jerusalem did they pull down.

9 And the rest of the people that remained in the city, and those who had run away that had run away to him, with the rest of the people that remained, did Nebuzaradan the captain of the guard carry off into exile to to Babylon.

10 But of the poorest of the people, who had nothing, did Nebuzaradan the captain of the guard leave some in the land of Judah, and gave them vineyards and arable fields at the same time.

11 And Nebuchadrezzar the king of Babylon gave charge concerning Jeremiah through means of Nebuzaradan the captain of the guard, saying,

12 Take him, and direct thy eyes to him, and do him not the least harm; but as he may speak unto thee, even so do thou with him.

13 Then sent Nebuzaradan the captain of the guard, and Nebushazban, the chief of the eunuchs, and Nereg-al-sharezer, the chief of the magi, and all the chiefs of the king of Babylon,—

14 Even they sent, and took Jeremiah out of the court of the prison, and they committed him unto Gedalyahu the son of Achikam the son of Shaphan, to carry him home: and he remained in the midst of the people.

15 ¶ But unto Jeremiah was come the word of the LORD while he was shut up in the court of the prison, saying,

16 Go and say to 'Ebed-melech the Cushi as followeth, Thus hath said the LORD of hosts, the God of Israel, Behold, I will bring my words (to fulfilment) against this city for evil, and not for good; and they shall be accomplished before thee on that day.

17 But I will deliver thee on that day, saith the LORD; and thou shalt not be given up into the hand of the men of whom thou hast dread.

18 For I will surely let thee escape, and thou shalt not fall by the sword; but thy life shall be unto thee as a booty; because thou hast put thy trust in me, saith the LORD.

CHAPTER XL.

1 ¶ The word that came unto Jeremiah from the LORD, after Nebuzaradan the captain of the guard had dismissed him from Ramah, when he had taken him as he was bound in chains in the midst of all the exiles of Jerusalem and Judah, who were carried away into exile unto Babylon.

2 Then took the captain of the guard Jeremiah, and said unto him, The LORD thy God had spoken this evil over this place;

3 Now the LORD hath brought it (to fulfilment), and hath done according as he had spoken; because ye had sinned against the LORD, and had not hearkened to his voice; and therefore is this thing come upon you.

4 And now, behold, I have freed thee this day from the chains which were upon thy hand. If it seem good in thy eyes to come with me to Babylon, come, and I will direct my eye unto thee; but if it seem ill in thy eyes to come with me to Babylon, forbear: behold, all the land is before thee; whither it seemeth good and proper in thy eyes to go, thither go.

5 And as he did not yet turn about, (he said,) Go then back to Gedalyah the son of Achikam the son of Shaphan, whom the king of Babylon hath appointed governor over the cities of Judah, and dwell with him in the midst of the people; or wheresoever it seemeth proper in thy eyes to go, go. And the captain of the guard gave him an allowance and a present, and then dismissed him.

6 So did Jeremiah come unto Gedalyah the son of Achikam to Mizpah; and he dwelt with him in the midst of the people that had been left in the land.

[a] Rashi; lit. "he spoke with him judgments;" meaning, he demanded an account for the breach of his oath of fidelity.

7 ¶ Now when all the captains of the armies who were in the field, they and their men, heard that the king of Babylon had appointed Gedalyahu the son of Achikam governor over the land, and that he had intrusted unto him men, and women, and children, and those of the poorest of the land, of those that had not been carried away into exile to Babylon:

8 Then came they to Gedalyah to Mizpah, even Ishmael the son of Nethanyahu, and Jochanan and Jonathan the sons of Kareäch, and Serayah the son of Tanchumeth, and the sons of 'Ephai the Netophathite, and Yezanyahu the son of a Ma'achathite, they and their men.

9 And Gedalyahu the son of Achikam the son of Shaphan swore unto them and unto their men, saying, Have no fear to serve the Chaldeans: remain in the land, and serve the king of Babylon, and it will be well with you.

10 As for me, behold, I will dwell at Mizpah, to stand before[a] the Chaldeans, who will come unto us; but ye, gather ye together wine, and summer-fruits, and oil, and put them in your vessels, and dwell in your cities of which ye have taken possession.

11 And so likewise all the Jews that were in Moäb, and among the children of 'Ammon, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant unto Judah, and that he had appointed over them Gedalyahu the son of Achikam the son of Shaphan;

12 And then did all the Jews return out of all places whither they had been driven, and came to the land of Judah, to Gedalyahu, unto Mizpah, and gathered together wine and summer-fruits in very great abundance.

13 And Jochanan the son of Kareäch, and all the captains of the armies that were in the field, came to Gedalyahu to Mizpah,

14 And they said unto him, Dost thou at all know that Ba'alis the king of the children of 'Ammon hath sent Ishmael the son of Nethanyah to deprive thee of life? But Gedalyahu the son of Achikam believed them not.

15 And Jochanan the son of Kareäch said to Gedalyahu secretly in Mizpah, as followeth, Let me go, I pray thee, and I will slay Ishmael the son of Nethanyah, and no man shall know of it: wherefore should he deprive thee of life, whereby all the Jews who are gathered unto thee would be scattered, and the remnant of Judah be lost?

16 But Gedalyahu the son of Achikam said unto Jochanan the son of Kareäch, Thou shalt not do this thing; for thou speakest a falsehood concerning Ishmael.

CHAPTER XLI.

1 ¶ Now it came to pass in the seventh month, that Ishmael the son of Nethanyah the son of Elishama', of the royal seed, and the chiefs of the king, even ten men with him, came unto Gedalyahu the son of Achikam to Mizpah; and they ate there bread together in Mizpah.

2 Then arose Ishmael the son of Nethanyah, and the ten men that were with him, and smote Gedalyahu the son of Achikam the son of Shaphan with the sword, and put to death him, whom the king of Babylon had appointed governor over the land.[b]

3 And all the Jews that were with him, even with Gedalyahu, at Mizpah, and the Chaldeans that were found there, even the men of war, did Ishmael slay.

4 And it came to pass on the second day after he had put Gedalyahu to death, while no man knew of it,

5 That there came certain men from Shechem, from Shiloh, and from Samaria, eighty men (in all), having their beards shaven, and their clothes rent, and having cut themselves, with meat-offerings and frankincense in their hand, to bring the same to the house of the LORD.[c]

6 And Ishmael the son of Nethanyah went forth from Mizpah to meet them, going along and weeping: and it came to pass as he met them, that he said unto them, Come to Gedalyahu the son of Achikam.

[a] *i. e.* To represent the people with the Chaldeans; and so does Philippson translate it.

[b] As the death of Gedalyah was the cause of the entire expulsion of the Jews from Palestine, the anniversary of this sad event is kept as a fast-day throughout Israel.

[c] It may be observed, that the signs of mourning by means of incisions in the flesh were prohibited. The sacrifices which these men brought, Rashi conceives, were devoted before they had heard that the temple was destroyed, which news only reached them on their journey; but Philippson, with more probability, supposes that an altar had been erected on the ruins of the temple, as later in Ezra's time, (see Ezra iii. 2, 3,) since the people always clung to the ceremonial observances of their religion.

7 And it happened, as they entered into the midst of the city, that Ishmael the son of Nethanyah slaughtered them, (and cast them) into the midst of the cistern, he, and the men that were with him.

8 But ten men were found among them that said unto Ishmael, Slay us not; for we have some things hidden in the field, (such as) wheat, and barley, and oil, and honey. So he forbore, and slew them not in the midst of their brethren.

9 And the cistern wherein Ishmael cast all the corpses of the men, whom he had slain in company[a] with Gedalyahu, is the same which king Assa had made on account of Ba'sha the king of Israel: this did Ishmael the son of Nethanyah fill with slain persons.

10 Then did Ishmael carry away captive all the residue of the people that were in Mizpah, the king's daughters, and all the people that were remaining in Mizpah, whom Nebuzaradan the captain of the guard had intrusted to Gedalyahu the son of Achikam: and Ishmael the son of Nethanyah carried them away captive, and went off to pass over to the children of 'Ammon.

11 But when Jochanan the son of Kareäch, and all the captains of the armies that were with him, heard of all the evil that Ishmael the son of Nethanyah had done:

12 Then did they take all the men, and went to fight with Ishmael the son of Nethanyah, and found him by the great water(-pool) that is near Gib'on.

13 And it came to pass, when all the people who were with Ishmael saw Jochanan the son of Kareäch, and all the captains of the armies that were with him, that they were rejoiced.

14 And all the people that Ishmael had carried away captive from Mizpah turned about and returned, and went unto Jochanan the son of Kareäch.

15 But Ishmael the son of Nethanyah escaped with eight men from the presence of Jochanan, and he went to the children of 'Ammon.

16 Then took Jochanan the son of Kareäch, and all the captains of the armies that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethanyah, from Mizpah, after he had slain Gedalyah the son of Achikam, the adult males, the men of war, and the women, and the children, and the eunuchs, whom he had brought back from Gib'on;

17 And they went, and remained in Geruth-Kimham,[a] which is by Beth-lechem, to go to enter into Egypt,

18 Because of the Chaldeans; for they were afraid of them; because Ishmael the son of Nethanyah had slain Gedalyahu the son of Achikam, whom the king of Babylon had appointed governor over the land.

CHAPTER XLII.

1 ¶ Then came near all the captains of the armies, and Jochanan the son of Kareäch, and Yezanyah the son of Hosha'yah, and all the people from the least even unto the greatest,

2 And said unto Jeremiah the prophet, Let, we beseech thee, our humble supplication be accepted before thee, and pray in our behalf unto the LORD thy God, in behalf of all this remnant; (for we are left but a few of many, as thy own eyes do see us:)

3 That the LORD thy God may tell us the way whereon we should walk, and the thing that we should do.

4 Then said Jeremiah the prophet unto them, I have heard you: behold, I will pray unto the LORD your God according to your words; and it shall come to pass, that whatsoever thing the LORD will answer you, I will tell unto you; I will withhold not a word from you.

5 But they said to Jeremiah, May the LORD be a true and faithful witness against us, if we do not act entirely according to all the word with which the LORD thy God may send thee to us:

6 Whether it be good, or whether it be evil, we will hearken to the voice of the LORD our God, to whom we send thee; in order that it may be well with us, when we hearken to the voice of the LORD our God.

7 ¶ And it came to pass at the end of ten

[a] בּיד is given by Rashi, "through fault." Zuuz, however, "in the train," or, as given here, "in company." But literally, "by the hand."

[a] Jonathan supposes that this was a residence and estate which David had settled on Kimham, the son of Barzillai.

days, that the word of the LORD came unto Jeremiah.

8 Then called he Jochanan the son of Kareäch, and all the captains of the armies who were with him, and all the people from the least even to the greatest,

9 And he said unto them, Thus hath said the LORD, the God of Israel, unto whom ye sent me to present your humble supplication before him:

10 If ye will indeed remain in this land, then will I build you up, and I will not pull you down, and I will plant you, and not pluck you up; for I have bethought me of the evil that I have done unto you.

11 Be ye not afraid because of the king of Babylon, of whom ye are afraid: have no fear of him, saith the LORD; for I am with you to save you, and to deliver you out of his hand.

12 And I will give unto you mercy, that he may have mercy upon you, and let you return to your own land.

13 But if ye say, We will not remain in this land, so as not to hearken to the voice of the LORD your God,

14 Saying, No; but into the land of Egypt will we go, that we may not see war, nor hear the sound of the cornet, and that we may not have hunger for bread; and there will we dwell;

15 And now therefore hear the word of the LORD, ye remnant of Judah, Thus hath said the LORD of hosts, the God of Israel, If ye will indeed set your faces to enter into Egypt, and go thither to sojourn there:

16 Then shall the sword, of which ye are afraid, there overtake you in the land of Egypt; and the famine, whereof ye are in dread, shall there cleave close unto you in Egypt; and there shall ye die.

17 So shall be all the men that have set their faces to go into Egypt to sojourn there, —they shall die by the sword, by the famine, and by the pestilence; and they shall have none that remaineth or escapeth from the evil that I am bringing over them.

18 For thus hath said the LORD of hosts, the God of Israel. As my anger and my fury were poured forth over the inhabitants of Jerusalem: so shall my fury be poured forth over you, when ye enter into Egypt; and ye shall become an oath, and an astonishment, and a curse, and a disgrace; and ye shall never see this place again.

19 The LORD hath spoken concerning you, O ye remnant of Judah, "Ye shall not go into Egypt:" ye must know for certain that I have warned you this day.

20 For ye have dissembled in regard to what your intentions[a] are; for ye sent me unto the LORD your God, saying, Pray in our behalf unto the LORD our God: and in accordance with all that the LORD our God may say, so tell unto us, and we will do it.

21 And I have told it to you this day; but ye have not hearkened to the voice of the LORD your God, and this in all with which he hath sent me unto you.

22 But now know for certain that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go to sojourn there.

CHAPTER XLIII.

1 ¶ And it came to pass, when Jeremiah had made an end of speaking unto the whole people all the words of the LORD their God, with which the LORD their God had sent him to them, (namely,) all these words,

2 ¶ That then spoke 'Azaryah the son of Hosha'yah, and Jochanan the son of Kareäch, and all the presumptuous[b] men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Ye shall not go into Egypt to sojourn there;

3 But Baruch the son of Neriyah setteth thee on against us, in order to deliver us into the hand of the Chaldeans, that they may put us to death, or carry us away as exiles to Babylon.

4 So Jochanan the son of Kareäch, and all the captains of the armies, and all the people, hearkened not to the voice of the LORD, to remain in the land of Judah.

5 But Jochanan the son of Kareäch, and all the captains of the armies, took all the remnant of Judah, that were retured from all the nations, whither they had been driven, to sojourn in the land of Judah;

[a] Redak; but Philippson, after Rosenmuller and others, "You have committed a deception to the injury of your souls, when you sent," &c.

[b] *i. e.* Those who knowingly disobeyed; their pretended deference to the divine command did but heighten their guilt, as it proved their wilful disobedience.

6 The men, and the women, and the children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedalyahu the son of Achikam the son of Shaphan; and Jeremiah the prophet, and Baruch the son of Neriyah;

7 And they entered into the land of Egypt; for they hearkened not to the voice of the LORD; and they came as far as Thachpanches.

8 ¶ Then came the word of the LORD unto Jeremiah in Thachpanches, saying,

9 Take great stones in thy hand, and hide them in the mortar[a] in the brick-kiln which is at the entrance of Pharaoh's house in Thachpanches, before the eyes of the Jewish men;

10 And thou shalt say unto them, Thus hath said the LORD of hosts, the God of Israel, Behold, I will send for and take Nebuchadrezzar the king of Babylon, my servant, and I will set his throne above these stones that I have hidden; and he shall spread his royal pavilion[b] over them.

11 And he shall come and smite the land of Egypt: such as are destined for death shall be given to death; and such as are destined for captivity, to captivity; and such as are destined for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burn them, and carry them away captive: and he shall wrap around[c] him the land of Egypt, as a shepherd wrappeth his garment around him; and he shall go forth from there in peace.

13 And he shall break the statues of Beth-shemesh,[d] which is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

CHAPTER XLIV.

1 ¶ The word that came to Jeremiah for all the Jews who dwell in the land of Egypt, who dwell at Migdol, and at Thachpanches, and at Noph, and in the country of Pathros, saying,

2 Thus hath said the LORD of hosts, the God of Israel, You yourselves have seen all the evil that I have brought over Jerusalem, and over all the cities of Judah; and, behold, they are ruins this day, and no man is dwelling in them;

3 Because of their wickedness which they had committed to provoke me to anger, by going to burn incense, to serve other gods, whom they did not know, either they, you, or your fathers.

4 And I sent unto you all my servants the prophets, making them rise early and sending them, saying, Oh, do not commit this abominable thing which I hate.

5 But they hearkened not, and inclined not their ear to turn away from their wickedness, so as not to burn incense unto other gods.

6 Whereupon my fury and my anger were poured forth, and were enkindled in the cities of Judah and in the streets of Jerusalem: and they are become ruins, a desert, as at this day.

7 ¶ And now thus hath said the LORD, the God of hosts, the God of Israel, Wherefore do ye commit so great an evil against your souls, so as to cut off unto you man and woman, child and suckling, out of the midst of Judah, so as not to leave you any remainder,

8 By provoking me unto wrath with the works of your hands, in burning incense unto other gods in the land of Egypt, whither ye are come to sojourn there, in order to cut yourselves off, and in order that ye might become a curse and a disgrace among all the nations of the earth?

9 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they had committed in the land of Judah, and in the streets of Jerusalem?

10 They are not humbled even up to this day, and they are not afraid, and they walk

---

[a] Rashi, "hide them, wrapping them up with clay;" but Redak, simply, "mortar."

[b] Philippson, "carpet," which he prefers to "pavilion."

[c] Meaning, he shall take away all the spoil of Egypt. Rashi, "he shall wrap around him all the booty of Egypt and go out, as the shepherd rolleth and wrappeth up his garment and easteth it from his shoulders when he leadeth forth his flock before him." Philippson, "as the shepherd wraps his cloak around him to remain uninjured by the assaults of the storm."

[d] "The house of the sun," the town of Heliopolis or On.

not in my law, nor in my statutes, that I have set before you and before your fathers.

11 ¶ Therefore thus hath said the LORD of hosts, the God of Israel, Behold, I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all come to their end, and in the land of Egypt shall they fall: by the sword (and) by the famine shall they come to their end; from the least even unto the greatest, by the sword and by the famine shall they die; and they shall become an oath, an astonishment, and a curse, and a disgrace.

13 And I will inflict punishment on those that dwell in the land of Egypt, as I have inflicted punishment on Jerusalem, through the sword, through the famine, and through the pestilence:

14 So that there shall be no one that escapeth or remaineth of the remnant of Judah, who are gone into the land of Egypt to sojourn there, that they should return into the land of Judah, to which they direct (the desire of) their soul to return thither to dwell there; for they shall not return, but such as shall escape.[a]

15 ¶ Then did all the men who knew that their wives were burning incense unto other gods, and all the women that stood by, a great multitude, and all the people that dwelt in the land of Egypt, in Pathros, answer Jeremiah, saying,

16 Respecting the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

17 For to a surety we will do all the word that is gone forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: when we had plenty of food, and fared well, and saw no evil.

18 But since the time we have left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, have we had a lack of every thing; and we have come to our end through the sword and through the famine.

19 And when we burnt incense to the queen of heaven, and poured out drink-offerings unto her,—was this without (the consent of[b]) our husbands, that we did make cakes for her to make her image, and pour out drink-offerings unto her?

20 ¶ Then said Jeremiah unto all the people, to the men, and to the women, and to all the people who had answered him (with that) word, saying,

21 Behold, it was the incense that ye burnt in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, which the LORD remembered, and which came into his mind;

22 So that the LORD could no longer endure it, because of the evil of your doings, because of the abominations which ye had committed: therefore is your land become a ruin, and an (object of) astonishment, and a curse, without an inhabitant, as at this day.

23 Because that ye had burnt incense, and because ye had sinned against the LORD, and had not hearkened to the voice of the LORD, and had not walked in his law, in his statutes, and in his testimonies: therefore did this evil befall you, as it is this day.

24 ¶ And Jeremiah said (farther) to all the people, and to all the women, Hear the word of the LORD, all Judah that are in the land of Egypt,

25 Thus hath said the LORD of hosts, the God of Israel, saying, Ye and your wives have both spoken with your mouth, and fulfilled with your hands, saying, We will surely perform our vows that we have vowed, to burn

[a] The denunciation of the prophet is thus qualified by this clause; as an entire body they should never return: only a few that should escape the general destruction were to see again the land of Israel. Philippson draws attention to the contrast between the exiles in Babylon, who, from the moment of their entrance there, returned to the law, and the fugitives to Egypt, who lapsed into idolatry.

[b] This verse is rendered after Rashi. It appears that the women took the lead in resisting the admonition to abstain from idolatry, and they ascribed worldly success to the practices they detail. להקטרה עצב "an image," to make images of the moon in dough, which custom also is said to have obtained among the Greeks. (See also above, vii. 18.) Others, "who serve her;" but this is not literal, as, if the root be derived from "pain," it should be "give her pain."

incense to the queen of heaven, and to pour out drink-offerings unto her: ye will fully accomplish your vows, and fully perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt, Behold, I have sworn by my great name, saith the LORD, that my name shall no more be called by the mouth of any man of Judah, saying, "As the Lord Eternal liveth," in all the land of Egypt.

27 Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall come to their end through the sword and through the famine, until they be destroyed.

28 Yet some that escape the sword shall return out of the land of Egypt into the land of Judah, but few in number; and all the remnant of Judah, that are come into the land of Egypt to sojourn there, shall know whose words shall stand firm, mine, or theirs.

29 And this shall be unto you the sign, saith the LORD, that I will inflict punishment on you in this place, in order that ye may know that my words shall surely stand firm against you for evil:

30 ¶ Thus hath said the LORD, Behold, I will give Pharaoh-chophra[a] the king of Egypt into the hand of his enemies, and into the hand of those that seek his life, as I gave Zedekiah the king of Judah into the hand of Nebuchadrezzar the king of Babylon, his enemy, and who had sought his life.

CHAPTER XLV.

1 ¶ The word which Jeremiah the prophet spoke unto Baruch the son of Neriyah, when he wrote these words in a book out of the mouth of Jeremiah, in the fourth year of Jehoyakim the son of Josiah the king of Judah, saying,

2 Thus hath said the LORD, the God of Israel, concerning thee, O Baruch:

3 Thou didst say, Wo is me now! for the LORD hath added grief to my pain; I am wearied in my sighing, and rest have I not found;

4 Thus shalt thou say unto him, Thus hath the LORD said, Behold, what I have built will I pull down, and what I have planted I will pluck up; and so it is with this whole land.

5 And wouldst thou indeed seek great things for thyself? seek them not; for, behold, I will bring evil upon all flesh, saith the LORD; but I will give thy life unto thee as a booty in all the places whither thou mayest go.

CHAPTER XLVI.

1 ¶ The word of the LORD which came to Jeremiah the prophet against the nations:

2 Concerning Egypt, against the army of Pharaoh-necho the king of Egypt, which was (posted) by the river Euphrates in Karkemish, which Nebuchadrezzar the king of Babylon smote in the fourth year of Jehoyakim the son of Josiah the king of Judah.

3 Make ye ready shield and buckler, and draw near to the battle.

4 Harness the horses, and mount, ye horsemen, and stand forth with helmets: sharpen[a] the spears, and put on the coats of mail.

5 Wherefore have I seen them dismayed, moving backward? while their mighty ones are beaten down, and seek safety in flight, and look not back? There is terror round about, saith the LORD.

6 The swift cannot flee away, nor can the mighty man escape: toward the north by the shore of the river Euphrates do they stumble and fall.

7 Who is this that cometh up like a stream, whose waters are upheaved like the rivers?

8 Egypt cometh up like a stream, and like the rivers are the waters upheaved; and he saith, I will go up, I will cover the land; I will destroy the city and those that dwell therein.

9 Come up, ye horses; and rush along wildly, ye chariots; and let the mighty men come forth: Cush[b] and Put, that grasp the shield, and the Ludim, that grasp and bend the bow.

10 And this same day is for the Lord, the Eternal of hosts, a day of vengeance, to be avenged on his adversaries; that the sword may devour, and may be satiated and made drunken with their blood; for there is a sacrifice for the Lord the Eternal of hosts in the north country by the river Euphrates.

[a] Rashi, *Fourbir*, "to polish," "to cleanse." Eng. ver. "furbish."

[b] Eng. ver. "Ethiopians," "Libyans," "Lydians."

11 Go up into Gil'ad, and fetch balm, O virgin, daughter of Egypt: in vain usest thou many remedies; there is no recovery for thee.

12 Nations have heard of thy shame, and thy cry of anguish hath filled the earth; for the mighty man over the mighty have they stumbled, together are both of them fallen.

13 ¶ The word which the LORD spoke to Jeremiah the prophet, concerning the coming of Nebuchadrezzar the king of Babylon, to smite the land of Egypt.

14 Announce ye in Egypt, and publish in Migdol, and publish in Noph and in Thachpanches: say ye, Stand fast, and prepare thyself; for the sword devoureth round about thee.

15 Why are thy valiant men swept away? not one hath stood, because the LORD did drive him off.

16 He caused many to stumble; yea, one also fell over the other; and they said, Arise, and let us return to our own people, and to the land of our birth, from before the wasting sword.

17 They called out there, Pharaoh is king[a] of Egypt, it was but vaunting, he hath let the time appointed pass by.

18 As I live, saith the King, the LORD of hosts is his name, Surely as Thabor is among the mountains, and as Carmel is by the sea, so shall he[b] come.

19 Appurtenances of exile make for thyself, O thou inhabitress, daughter of Egypt; for Noph shall be made a waste and be left desolate without an inhabitant.

20 ¶ O fairest heifer, Egypt! the butcher from the north cometh, he cometh.

21 Also her hired troops[c] in the midst of her are like fatted calves; for they also are turned round, are fled away together, they do not stand; because the day of their calamity is come upon them, the time of their punishment.

22 Her cry shall come like (the hissing of) a serpent; for with an army shall they march, and with axes do they come against her, like hewers of wood.

23 They cut down her forest, saith the LORD, though it cannot be searched out; because they are more than the grasshoppers, and there is no number to them.

24 Ashamed hath been made the daughter of Egypt: she hath been given up into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, hath said, Behold, I will send visitation on Ahmon of No, and on Pharaoh, and on Egypt, and on her gods, and on her kings; even on Pharaoh, and on those that trust on him;

26 And I will give them up into the hand of those that seek their life, and into the hand of Nebuchadrezzar the king of Babylon, and into the hand of his servants: and afterward shall she be inhabited, as in the days of old, saith the LORD.

27 ¶ But thou,—fear thou not, O my servant Jacob, and be not dismayed, O Israel; for, behold, I will save thee from afar off, and thy seed from the land of their captivity: and Jacob shall return, and he shall be at rest and at ease, with none to make him afraid.

28 Thou,—fear thou not, O Jacob my servant, saith the LORD; for I am with thee: and although I make a full end of all the nations whither I have driven thee, yet of thee will I not make a full end; and I will correct thee in measure; yet wholly will I not leave thee unpunished.[d]

CHAPTER XLVII.

1 The word of the LORD that came to Jeremiah the prophet against the Philistines, before the time that Pharaoh smote Gazzah.

2 Thus hath said the LORD, Behold, waters are coming up out of the north, and they shall become an overflowing stream, and shall overflow the land, and what filleth it; the city, and those that dwell therein: and the men shall cry aloud, and every inhabitant of the land shall wail.

3 Because of the noise of the stamping of

[a] After Rashi and Arnheim; the last explains, "Nebuchadnezzar's threat to invade Egypt was mere vaunting, and Pharaoh remains king." Philippson, "They called out there," (at the battle,) "O Pharaoh king of Egypt, (there is) destruction He let pass by the favourable time;" meaning that the time for attacking Nebuchadnezzar chosen by Pharaoh was unfavourable to success.

[b] The king of Babylon, meaning, his present tardiness shall be followed by his actual arrival, when all that is threatened shall be done. But Jonathan and Rashi, "shall this thing come on Egypt."

[c] Redak; but Rashi, "chiefs."

[d] Jonathan and Rashi, "I will not wholly destroy thee." (See also xxx. 11.)

the hoofs of his stud-horses,[a] because of the rushing sound of his chariots, the rumbling of his wheels, fathers do not turn round to their children from their feebleness of hands;

4 Because of the day that cometh to devastate all the Philistines, to cut off from Tyre and Zidon every helper that remaineth; for the LORD devastateth the Philistines, the remnant of the isle of Caphthor.

5 Baldness is come upon Gazzah; ruined is Ashkelon with the remnant of their valley: how long yet wilt thou cut[b] thyself?

6 Wo! thou sword of the LORD, how long yet wilt thou not be quiet? withdraw thyself into thy scabbard, take thee rest, and be still.

7 Yet how canst thou be quiet? When the LORD hath given it a charge, against Ashkelon, and against the sea-coast—thither hath he destined it.

CHAPTER XLVIII.

1 Against Moäb, Thus hath said the LORD of hosts, the God of Israel, Wo unto Nebo! for it is wasted; made ashamed, captured is Kiryathayim; made ashamed is Misgab and dismayed.

2 There is no more praise of Moäb: in Cheshbon have they devised evil against it, "Come, and let us cut it off from being a nation." Also thou Madmen shalt be ruined; after thee shall pursue the sword.

3 There is a voice of crying from Choronayim, destruction and a great breach.

4 Broken down is Moäb: her little ones send forth[d] a cry of distress.

5 For the ascent of Luchith is ascended with weeping and tears; for on the descent of Choronayim the enemies have heard the cry of destruction.

6 Flee, save your life, and be ye like the solitary tree[e] in the wilderness.

7 For, because thou hast trusted in thy works and in thy treasures, thou also shalt be conquered: and Kemosh shall go forth into exile, (with) his priests and his princes together.

8 And the waster shall come over every city, and no city shall escape: and lost shall be the valley, and destroyed shall be the plain, as the LORD hath said.

9 Give wings[f] unto Moäb, that she may flee and get away; since her cities shall become desolate, without any to dwell therein.

10 Cursed be he that doth the work of the LORD negligently,[g] and cursed be he that withholdeth his sword from blood.

11 Moäb was ever at ease from his youth, and he was resting on his lees,[h] and was not emptied from vessel to vessel, and had not gone into exile: therefore had his taste remained in him, and his scent was not changed.

12 ¶ Therefore, behold, days are coming, saith the LORD, when I will send unto him tappers, that shall tap him, and they shall empty his vessels, and dash in pieces their bottles.

13 And Moäb shall be ashamed of Kemosh, as the house of Israel were made ashamed because of Beth-el their confidence.

14 How can ye say, We are mighty and men of bravery for the war?

15 Moäb is wasted, and into his cities hath (the enemy) ascended, and his chosen young men are gone down to the slaughter, saith the King, the LORD of hosts is his name.

16 Near is the calamity of Moäb to come, and his misfortune hasteneth fast.

17 All ye that are about him bemoan him; and all ye that know his name: say, How is the strong staff broken, the beautiful stick!

18 Come down from thy glory, and sit in thirst,[i] thou inhabitress, daughter of Dibon; for the waster of Moäb cometh up against thee, he destroyeth thy strong-holds.

---

[a] Eng. ver. and Redak, "strong horses." (See viii. 16.)

[b] In allusion to the heathen mode of displaying tokens of outward grief. (Deut. xiv. 1.)

[c] According to Rashi, the name of a place; literally, "a strong height."

[d] Lit "caused to be heard."

[e] Redak. (See xvii. 6.) But Jonathan and Rashi have, "like the tower of 'Aro'er in the wilderness, where there are no houses, but only tents around."

[f] Rashi, who says, "whatever stands out from man and cattle is called צִיץ, (literally, 'bud;') thus, 'lock of hair,' 'wing,'" &c. Hence, perhaps, נֵץ is the "sparrow-hawk."

[g] "Deceitfully," as the lazy man deceives in the amount of work expected from him. Rashi explains "the work of the LORD" the destruction of Moäb, for this is here given as a divine mission.

[h] Like wine which is left undisturbed in the cask to settle; the prophet carries out the simile in the next verse. צֵנִים are those who draw off the wine from one vessel into the other,—"tappers."

[i] "There was a large pool near this place." PHILIPPSON.

19 Stand by the way, and look out, O inhabitress of 'Aro'er: ask him that fleeth, and her that escapeth, say, What hath been done?

20 Moäb hath been made ashamed; for it is broken down; wail, and cry aloud: tell ye it by the Arnon, that Moäb is wasted,

21 And punishment is come over the land of the plain, over Cholon, and over Yahzah, and over Mepha'ath,

22 And over Dibon, and over Nebo, and over Beth-diblathayim,

23 And over Kiryathayim, and over Beth-gamul, and over Beth-me'on,

24 And over Keriyoth, and over Bozrah, and over all the cities of the land of Moäb, that are far and that are near.

25 Hewn away is the horn of Moäb, and his arm is broken, saith the LORD.

26 Make him drunken; for he magnified[a] himself against the LORD: and Moäb shall wallow in his vomit, and he also shall become (an object) of derision.

27 For was not Israel a derision unto thee? or was he found among thieves? that whenever thou spokest of him, thou hadst to shake (thy head)?

28 Leave the cities, and dwell on rocks, O ye that dwell in Moäb; and be ye like the dove that maketh her nest in the sides of the mouth of rocky clefts.

29 We have heard the pride of Moäb, who is so exceedingly proud, his haughtiness, and his pride, and his arrogance, and the overbearingness of his heart.

30 I well know, saith the LORD, his wrath, and how causeless it is: his liars have done what is not right.

31 Therefore will I wail for Moäb, and for all Moäb will I cry out; for the men of Kir-cheres shall people moan.

32 With the weeping of Ya'zer will I weep for thee, O vine of Sibmah; thy tendrils (once) passed over the sea, they reached as far as to the sea of Ya'zer: over thy summer-fruits and over thy vintage the waster is fallen.

33 And banished are joy and gladness from Carmel, and from the land of Moäb; and I have caused the wine to cease from the wine-presses: none shall tread the press with the vintner's call; battle cry—nor vintner's call.

34 From the loud cry of Cheshbon as far as El'aleh, even unto Yahaz, have they sent forth their voice, from Zo'ar even unto Choronayim, to the third 'Eglath; for the waters also of Nimrim shall become desolate.

35 Moreover will I cause to cease unto Moäb, saith the LORD, him that offereth on the high-places, and him that burneth incense to his gods.

36 Therefore shall my heart groan for Moäb like flutes, and my heart shall groan like flutes for the men of Kir-cheres; for the cause[b] that the remnant of the riches he had gotten are lost.

37 For every head is bald, and every beard is shorn: upon all the hands are cuttings, and upon the loins is sackcloth.

38 Upon all the roofs of Moäb, and in her streets, there is everywhere lamentation; for I have broken Moäb like a vessel which hath no value, saith the LORD.

39 Oh, how is it broken down! wail! how hath Moäb turned the back with shame! and Moäb shall be a derision and a dismay to all those around him.

40 ¶ For thus hath said the LORD, Behold, as the eagle shall he fly, and he shall spread out his wings over Moäb.

41 Captured are the fortresses, and the strong-holds are conquered: and the heart of the mighty men of Moäb shall be on that day as the heart of a woman in her pangs.

42 And Moäb shall be destroyed from being a people; because it hath magnified himself against the LORD.

43 Terror, and the pit, and the snare, shall be upon thee, O inhabitant of Moäb, saith the LORD.

44 He that fleeth from the terror shall fall into the pit; and he that getteth up out of the pit shall be caught in the snare; for I will bring upon it, even upon Moäb, the year of their visitation, saith the LORD.

45 Under the shadow of Cheshbon stand still, deprived of strength, those that flee; but a fire cometh forth out of Cheshbon, and a flame from the midst of Sichon, and it devour-

[a] Jonathan, "for he hath made himself great over the people of the LORD."

[b] Redak; but Rashi, "because he hath done proud things, therefore are they lost."

eth the corner of Moäb, and the crown of the head of the children of vaunting.

46 Wo unto thee, O Moäb! lost is the people of Kemosh; for thy sons are taken captives, and thy daughters into captivity.

47 Yet will I bring back again the captivity of Moäb in the end of days, saith the LORD. Thus far is the punishment of Moäb.

CHAPTER XLIX.

1 ¶ Against the children of 'Ammon, Thus hath said the LORD, Hath Israel no sons? or hath he no heir? why then doth Malcom possess Gad, and why do his people dwell in his cities?

2 Therefore, behold, days are coming, saith the LORD, when I will cause an alarm of war to be heard in Rabbah of the children of 'Ammon; and it shall become a desolate heap, and its villages shall be burnt with fire: then shall Israel drive out those that drove them out, saith the LORD.

3 Wail, O Cheshbon, for 'Ai is wasted; cry aloud, ye daughters of Rabbah, gird yourselves with sackcloth; lament, and roam about among the sheepfolds; for Malcom shall go into exile, (with) his priest and his princes together.

4 Wherefore gloriest thou in the valleys? thy valley floweth (with[a] blood), O backsliding daughter, that trusted in her treasures, saying, Who can come unto me?

5 Behold, I will bring terror upon thee, saith the Lord the Eternal of hosts, from all those that are around thee: and ye shall be driven out every man in his own way; and none shall gather up the fugitive.

6 And afterward will I bring back again the captivity of the children of 'Ammon, saith the LORD.

7 ¶ Concerning Edom, thus hath said the LORD of hosts, Is there no more wisdom in Theman? is counsel vanished from the prudent? is their wisdom become corrupt?

8 They flee, turn round, seek their abode in deep places,—the inhabitants of Dedan; for the calamity of Esau do I bring upon him, the time when I visit him with punishment.

9 If grape-gatherers had come to thee, would they not have left some gleanings? if thieves by night, they would destroy only till they had satisfied themselves;

10 But I have made Esau bare, I have uncovered his secret haunts, so that he will not be able to hide himself: his seed is wasted, and his brethren, and his neighbours, and he is no more.

11 Leave thy fatherless[b] children, I will have to preserve them alive: and thy widows must trust in me.

12 ¶ For thus hath said the LORD, Behold, they whose right it was not to drink the cup have been compelled to drink it, and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink it.

13 For by myself have I sworn, saith the LORD, that Bozrah shall become an astonishment, a disgrace, a ruin, and a curse; and all its cities shall become perpetual ruins.

14 A report have I heard from the LORD, and an ambassador is sent among the nations, (saying,) Gather yourselves together, and come against her, and rise up to the battle.

15 For, lo, I render thee small among the nations, despised among men.

16 Thy hastiness hath deceived thee, the presumption of thy heart, O thou that dwellest in the clefts[c] of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle, thence would I bring thee down, saith the LORD.

17 And Edom shall become (an object of) astonishment: every one that passeth by it shall be astonished, and shall hiss at all its wounds.

18 Like the overthrow of Sodom and Gomorrah and their neighbours, saith the LORD, so shall no man dwell there, nor shall a son of man sojourn therein.

19 Behold, like a lion will he come up from the overflow of the Jordan against the strong habitation; for I will hasten him, (and) make him suddenly prevail against her; and him who is chosen will I array against her; for who is like me? and who will challenge[d]

[a] Redak: so also, in a measure, Jonathan, "thy strength is broken." Rashi, "the rains overflow thy valley."

[b] Rashi refers this verse to Israel; but it can nevertheless be applied to Edom, and mean that the destruction shall be so great that the captives and widows should have no support but God, all human aid having been cut off.

[c] Jonathan. Others, "top of the rock."

[d] Rashi, "summon me to war." Redak, "who will fix for me time and period for battle." Zunz, "summon."

me to battle? and who is that shepherd that can stand before me?

20 Therefore hear the counsel of the LORD, that he hath resolved against Edom; and his purposes, that he hath devised against the inhabitants of Teman: Surely the least[a] of the flocks shall drag them away; surely he will devastate over them their habitation.

21 At the noise of their fall the earth quaketh: (there is) an outcry,—at the Red Sea their voice is heard.

22 Behold, like the eagle shall he[b] come up and fly along, and spread out his wings over Bozrah: and the heart of the mighty men of Edom shall be on that day as the heart of a woman in her pangs.

23 ¶ Concerning Damascus. Chamath and Arpad are made ashamed; for evil tidings have they heard, they are fainthearted: on the sea there is care, it is not able to be quiet.

24 Damascus is become feeble, she turneth about to flee, and trembling hath taken hold on her: pangs and throes have seized her, as a woman in travail.

25 "How is the city of praise not forsaken,[c] the town of my joy!"

26 Therefore shall her young men fall in her streets, and all the men of war shall perish on that day, saith the LORD of hosts.

27 And I will kindle a fire on the wall of Damascus, and it shall consume the palaces of Ben-hadad.

28 ¶ Concerning Kedar, and concerning the kingdoms of Chazor, which Nebuchadrezzar the king of Babylon smote, thus hath said the LORD, Arise ye, go up to Kedar, and devastate the men of the east.

29 Their tents and their flocks shall they take away; their curtains, and all their vessels, and their camels shall they take to themselves: and they shall call out over them, Terror is on every side.

30 Flee, fly away far off, seek your abode in deep places, O ye inhabitants of Chazor, saith the LORD; for Nebuchadrezzar the king of Babylon hath taken counsel against you, and hath conceived a device against you.

31 Arise, get you up unto the nation that is at ease,[d] that dwelleth in security, saith the LORD, which hath neither gates nor bars, which dwelleth alone.

32 And their camels shall become a booty, and the multitude of their cattle a spoil: and I will scatter unto all winds those that have the hair cut round; and from all sides will I bring their calamity, saith the LORD.

33 And Chazor shall become a dwelling for monsters, a desolation for ever: there shall no man dwell there, nor shall a son of man sojourn therein.

34 ¶ The word of the LORD that came to Jeremiah the prophet concerning 'Elam, in the beginning of the reign of Zedekiah the king of Judah, saying,

35 Thus hath said the LORD of hosts, Behold, I will break the bow of 'Elam, the chief of their strength.

36 And I will bring over 'Elam the four winds from the four quarters of the heavens, and I will scatter them toward all these winds: and there shall not be any nation whither shall not come the outcasts of 'Elam.

37 For I will cause 'Elam to be dismayed before their enemies, and before those that seek their life: and I will bring over them evil, the fierceness of my anger, saith the LORD; and I will send out after them the sword, till I have made an end of them.

38 And I will set up my throne in 'Elam, and I will destroy thence king and princes, saith the LORD.

39 But it shall come to pass in the latter days, that I will bring back again the captivity of 'Elam, saith the LORD.

CHAPTER L.

1 ¶ The word that the LORD spoke concerning Babylon, concerning the land of the Chaldeans, by means of Jeremiah the prophet.

2 Announce ye among the nations, and publish, and lift up a standard; publish, conceal not; say, Babylon is captured, Bel is put to shame, Merodach is broken in pieces; put to shame are her idols; broken in pieces are her images.

3 For there is come up against her a nation out of the north, which will change her land into a desert, so that there shall not

[a] Zunz, "the boys attending the flocks;" but more properly, "the meanest of the flocks," common people.
[b] The enemy.
[c] Rashi, "how was the city not fortified."
[d] Eng. ver. "wealthy nation, that dwelleth without care."

be any one dwelling therein: both man and beast are fled away, they are departed.

4 In those days, and at that time, saith the LORD, shall the children of Israel come, they and the children of Judah together, going and weeping shall they go, and the LORD their God shall they seek.

5 After Zion shall they ask, with their faces on the way thitherward, (saying,) Come: and they will join themselves to the LORD in a perpetual covenant that shall not be forgotten.

6 ¶ Lost sheep were my people; their shepherds had caused them to go astray, they had let them roam wildly on the mountains: from mountain to hill did they go, they forgot their resting-place.

7 All that found them devoured them; and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of righteousness, and the hope of their fathers, the LORD.

8 Fly away out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be ye as the he-goats before the flocks.[a]

9 For, lo, I will awaken and cause to come up against Babylon an assemblage of great nations from the north country; and they shall set themselves in battle-array against her; from there shall she be captured: their arrows are as those of a skilful[b] mighty one, none of which ever returneth in vain.

10 And Chaldea shall be given up to spoil: all that spoil her shall be satisfied, saith the LORD.

11 Though ye rejoice, though ye be glad, O ye plunderers of my heritage, though ye be grown[c] fat as the heifer at grass, and neigh as stud-horses:

12 Your mother is made greatly ashamed; she that bore you is put to the blush; behold, the end of nations shall be wilderness, dry land, and desert.

13 Because of the wrath of the LORD shall it not be inhabited, and it shall be wholly desolate: every one that passeth by Babylon shall be astonished, and hiss over all her wounds.

14 Put yourselves in battle-array against Babylon round about, all ye that bend the bow, shoot at her,[d] spare not the arrows; for against the LORD hath she sinned.

15 Shout against her round about; she hath stretched out[e] her hand: fallen are her foundations, thrown down are her walls; for it is the vengeance of the LORD; take vengeance upon her; as she hath done, so do unto her.

16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest; because of the wasting sword shall they turn about every one to his people, and every one to his own land shall they flee.

17 ¶ A scattered lamb is Israel; the lions have driven him away: first the king of Assyria devoured him; and this last one broke his bones, (even) Nebuchadrezzar the king of Babylon.

18 ¶ Therefore thus hath said the LORD of hosts, the God of Israel, Behold, I will inflict punishment on the king of Babylon and on his land, as I have punished the king of Assyria.

19 And I will bring Israel back again to his habitation, and he shall feed on Carmel and Bashan: and upon the mountain of Ephraim and Gil'ad shall his soul be satisfied.

20 In those days, and at that time, saith the LORD, shall the iniquity of Israel be sought for, and it shall not be there; and the sins of Judah, and they shall not be found; for I will pardon those whom I will leave remaining.

21 ¶ Against the land of twofold rebellion—even against it go thou up, and against the inhabitants of the country of punishment:[f] lay in ruins and utterly destroy their offspring,[g] saith the LORD, and do in accordance with all that I have commanded thee.

22 A sound of battle (is heard) in the land, and of great destruction.

---

[a] Rashi, "The he-goats usually walk before the goats."

[b] Some texts have *Maskkil*, "who maketh childless," but the most read *Maskil*, "wise," "successful," "skilful," *i. e.* in the use of warlike weapons.

[c] Philippson, "bellow like a grazing heifer." Rashi, "like a heifer that thresheth."

[d] Rashi, "Cast stones at her," because the word here is ירו, from ירה, "to cast," not ירו, from ירה, "to shoot;" but the shooting is after all the casting forth of the projectile by other means than the naked hand.

[e] As token of submission, being conquered.

[f] Redak; but Jonathan takes פקוד as a proper name, *Pekod*, a district of Chaldea.

[g] Zunz; lit. "those after them."

23 How is cut asunder and broken the hammer[a] of all the earth! how is Babylon become an astonishment among the nations!

24 I have laid a snare for thee, and thou art also captured, O Babylon, while thou wast not aware: thou art found, and also caught, because thou hadst entered into a contest against the LORD.

25 The LORD hath opened his treasury, and hath brought forth the weapons of his indignation; for it is a work for the Lord, the Eternal of hosts, in the land of the Chaldeans.

26 Come against her from the end of the earth,[b] open her garners; tread her down as sheaves of corn, and destroy her utterly: let there not be left of her a remnant even.

27 Destroy all her bullocks; let them go down to the slaughter: wo unto them! for their day is come, the time of their visitation.

28 There is the voice of those that flee and escape out of the land of Babylon, to tell in Zion the vengeance of the LORD our God, the vengeance for his temple.

29 Call together the archers against Babylon; all ye that bend the bow, encamp against her round about; let there be no escape for her: recompense her according to her work; in accordance with all that she hath done, do unto her; for against the LORD hath she acted presumptuously, against the Holy One of Israel.

30 Therefore shall her young men fall in her streets, and all her men of war shall perish on that day, saith the LORD.

31 ¶ Behold, I am against thee, O presumptuous[c] one! saith the Lord, the Eternal of hosts; for thy day is come, the time that I will visit thee (with punishment).

32 And the presumptuous shall stumble and fall, with none to raise him up: and I will kindle a fire in his cities, and it shall devour all his environs.

33 ¶ Thus hath said the LORD of hosts, The children of Israel and the children of Judah are oppressed together: and all that took them captive hold them fast; they refuse to dismiss them.

34 Their Redeemer is strong; The LORD of hosts is his name: he will surely contend in their cause, in order that he may give rest to the land, and make the inhabitants of Babylon tremble.[d]

35 The sword is upon the Chaldeans, saith the LORD, and against the inhabitants of Babylon, and against her princes, and against her wise men.

36 The sword is against the lying soothsayers, and they shall be made foolish: the sword is against her mighty men, and they shall be dismayed.

37 The sword is against their horses, and against their chariots, and against all the confederates[e] that are in the midst of her, and they shall become as women: the sword is against her treasures, and they shall be plundered.

38 The drought is against her waters, and they shall be dried up; for it is the land of graven images, and with their horrid idols do they play the madman.

39 Therefore shall martens dwell (there) with jackals, and the ostriches shall dwell therein: and it shall be not inhabited any more for ever; and it shall not be dwelt in from generation to generation.

40 Like the overthrow by God of Sodom and Gomorrah and their neighbours, saith the LORD, so shall no man dwell there, nor shall any son of man sojourn therein.

41 Behold, a people cometh from the north, and a great nation, and many kings shall be awakened from the farthest ends of the earth.

42 Bow and lance do they firmly grasp; they are cruel, and show not any mercy; their voice roareth like the sea, and upon horses do they ride, placed in array, like one man, for the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands are grown feeble: anguish hath taken fast hold of him, pangs as of a woman in travail.

44 Behold, like a lion shall he come up from the overflow of the Jordan unto the

[a] Symbolic for "destroyer," as the hammer destroys all by its force.

[b] Philippson. Rashi, "from the outmost end of the city;" and comments, "that she may not know, and be suddenly taken."

[c] Lit. "presumption."

[d] The fall of the oppressor is rest for the oppressed.

[e] As in xxv. 23. Others, "mixed people;" but Rashi explains it to mean, "those on whom the Babylonians depend;" hence, "auxiliaries," or "confederates."

strong habitation; for I will hasten them (and) make them suddenly prevail over her, and him who is chosen will I array against her; for who like me? and who will challenge me to battle? and who is that shepherd that can stand before me?

45 Therefore hear ye the counsel of the LORD, that he hath resolved against Babylon; and his purposes, that he hath devised against the land of the Chaldeans: Surely the least of the flock shall drag them away; surely he will devastate over them their habitation.

46 At the noise of the conquest of Babylon the earth quaketh, and the outcry is heard among the nations.

CHAPTER LI.

1 ¶ Thus hath said the LORD, Behold, I will awaken against Babylon, and against those that dwell in the midst[a] of my opponents, a destroying wind;

2 And I will send out unto Babylon fanners, and they shall fan her, and shall empty out her land; for they shall be against her round about on the day of trouble.

3 Let the archer come against any one that bendeth his bow, and against him that lifteth himself up in his armour: and spare ye not her young men; destroy ye utterly all her host.

4 And the slain shall fall in the land of the Chaldeans, and they that are pierced through, in her streets.

5 For not widowed are Israel and Judah of their God, of the LORD of hosts; for the land of those[b] was filled with guiltiness against the Holy One of Israel.

6 Flee ye out of the midst of Babylon, and save ye every man his life: perish not for her iniquity; for this is a time of vengeance unto the LORD; a recompense is he paying out unto her.

7 A golden cup hath Babylon been in the hand of the LORD, that made drunken all the earth: of her wine have nations drunk; therefore are the nations rendered mad.

8 Suddenly is Babylon fallen and broken: wail ye for her; fetch balm for her wound, perhaps she may be healed.

9 "We would have healed Babylon, but she was not healed: forsake her, and let us go every one unto his own country; for her punishment reacheth unto the heavens, and it is lifted up even to the skies."

10 The LORD hath brought forth our righteousness: come, and let us relate in Zion the work of the LORD our God.

11 Make bright the arrows; fill the quivers:[c] the LORD hath awakened the spirit of the kings of Media; for against Babylon is his intention, to destroy it; because it is the vengeance of the LORD, the vengeance for his temple.

12 Against the walls of Babylon lift up the standard, strengthen the watch, set up the watchmen, make ready the ambushes; for the LORD hath both intended and done what he had spoken against the inhabitants of Babylon.

13 O thou that dwellest upon many waters, great in treasures, thy end is come, the full measure of thy selfish robbery.

14 Sworn hath the LORD of hosts by himself,[d] Surely I will fill thee with men, as with locusts: and they shall lift up the battle-cry against thee.

15 ¶ He made the earth by his power, he established the world by his wisdom, and by his understanding he stretched out the heavens.

16 At the sound when he giveth a multitude of waters in the heavens, and causeth clouds to ascend from the ends of the earth; when he maketh lightnings with rain, and bringeth forth the wind out of his treasures:

17 Then standeth every man as brutish without knowledge; ashamed is every goldsmith because of the graven image; for falsehood is his molten work, and there is no breath therein.

18 They are vanity, the work of deception: in the time of their punishment shall they vanish.

19 Not like these is the portion of Jacob; for He is the former of all things, and Israel is the tribe of his inheritance: The LORD of hosts is his name.

20 ¶ Thou art a hammer[e] unto me, wea-

[a] Heb. "heart." [b] The Chaldeans.
[c] Others, "sharpen the arrows, seize on the shields."
[d] Rashi, "*en soi même*." Philippson, "by his life."
[e] Eng. ver. "battle-axe." The prophet again addresses Babylon, which had been in this day the instrument of God's judgment.

pons of war; and I strike down with thee nations, and I destroy with thee kingdoms;

21 And I strike down with thee the horse and his rider; and I strike down with thee the chariot and its rider;

22 And I strike down with thee man and woman; and I strike down with thee the aged and the lad; and I strike down with thee the young man and the virgin;

23 And I strike down with thee the shepherd and his flock; and I strike down with thee the husbandman and his yoke of oxen; and I strike down with thee governers and rulers.

24 But (now) will I repay unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion before your eyes, saith the LORD.

25 ¶ Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth; and I will stretch out my hand over thee, and I will roll thee down from the rocks, and will render thee a burnt mountain.

26 And they shall not take from thee a stone for a corner, nor a stone for foundations; but everlasting ruins shalt thou be, saith the LORD.

27 Lift ye up a standard in the land, blow ye the cornet among the nations, make ready against her nations, call together against her the kingdoms of Ararat, Minni, and Ashkenaz; appoint against her a commander; cause the horses to come up like the hairy locusts.

28 Make ready against her the nations with the kings of Media, its governors, and all its rulers, and all the land of their dominion.

29 And the earth quaketh and trembleth; for every one of the purposes of the LORD is fulfilled against Babylon, to change the land of Babylon into a desolate country without an inhabitant.

30 The mighty men of Babylon have ceased to fight, they sit still in (their) strongholds; their might is vanished; they are become as women: they have burnt her dwelling-places; her bars are broken.

31 One runner shall run to meet another runner, and one messenger to meet another messenger, to tell unto the king of Babylon that his city is captured at all ends,

32 And that the passages have been seized, and that they have burnt the reeds[a] with fire, and that the men of war are affrighted.

33 ¶ For thus hath said the LORD of hosts, the God of Israel, The daughter of Babylon is like a threshing-floor, at the time[b] they thresh therein; but yet a little while more, when the time of harvest shall come for her.

34 "Nebuchadrezzar the king of Babylon devoured me, he crushed me, he set me down as an empty vessel, he swallowed me up like a huge serpent, he filled his belly with my delicacies: he drove me out.

35 The violence done to me and to my flesh be upon Babylon," will the inhabitress of Zion say; and "My blood be upon the inhabitants of Chaldea," will Jerusalem say.

36 ¶ Therefore thus hath said the LORD, Behold, I will contend in thy cause, and execute vengeance for thee; and I will dry up her sea, and cause her springs to fail.

37 And Babylon shall become ruinous heaps, a dwelling-place for monsters, an astonishment, and a derision, without an inhabitant.

38 Together like lions shall they roar: they shall yell like the lions' whelps.

39 When they are heated will I prepare their drinking-feasts, and I will make them drunken, in order that they may be joyful, and (then) sleep a perpetual sleep, and not awake again, saith the LORD.

40 I will bring them down like lambs to the slaughter, like wethers with he-goats.

41 How is Sheshach captured! and how is conquered the praise of the whole earth! how is Babylon become an astonishment among the nations!

42 The sea is come up over Babylon: with the multitude of its waves is she covered.

43 Her cities are become desolate places, a dry land, and a wilderness, a land wherein not any man shall dwell, and through which no son of man shall pass along.

44 And I will inflict punishment on Bel in

[a] "The canes that grow in the Euphrates, which made the approach to the city difficult on the river side."—PHILIPPSON Rabbi Jonah, "the forts," from an Arabic root.

[b] Rashi, "She is now full as the threshing-floor is at threshing time, when it is full of wheat; but yet a little while more shall elapse when she shall be empty as the floor is empty at the commencement of harvest."

Babylon, and I will bring forth what he hath swallowed up out of his mouth; and nations shall not assemble together like a stream unto him any more: yea, the wall of Babylon also is fallen.

45 Go ye out of the midst of her, my people, and save ye every man his life from the fierceness of the anger of the LORD.

46 And so that your heart may not faint,[a] and ye fear at the report that is heard in the land: when the report cometh in one year, and after that in another year cometh another report, and when violence (be done) in the land, (by) ruler against ruler.

47 Therefore, behold, days are coming, when I will inflict punishment on the graven images of Babylon, and her whole land shall be put to shame, and all her slain shall fall in the midst of her.

48 And then shall the heaven and the earth, and all that is therein, sing because of Babylon; for from the north shall come unto her the destroyers, saith the LORD.

49 Also Babylon is destined[b] to fall, O ye slain ones of Israel, also at Babylon fall the slain of all the land.

50 (But) ye that have escaped the sword, go away, stand not still: remember afar off the LORD, and let Jerusalem rise up in your heart.

51 "We had been made ashamed, because we had heard reproach: confusion had covered our faces; because strangers were come into the sanctuaries of the LORD'S house."

52 ¶ Therefore, behold, days are coming, saith the LORD, when I will inflict punishment on her graven images: and through all her land shall groan the deadly wounded.

53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength: yet from me should destroyers come unto her, saith the LORD.

54 A sound of a painful cry cometh from Babylon, and of a great breach from the land of the Chaldeans;

55 Because the LORD wasteth Babylon, and destroyeth out of her the loud noise; but[c] their waves roar like great waters, the noise of their voice is sent forth;[d]

56 Because the destroyer is come over her, over Babylon, and her mighty men are caught, every one of their bows is broken; for the God of recompenses, the LORD, will surely requite.

57 And I will make drunken her princes, and her wise men, her governors, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not awake again, saith the King, The LORD of hosts is his name.

58 ¶ Thus hath said the LORD of hosts, Every one of the broad walls of Babylon shall be utterly overthrown, and her high gates shall be burnt with fire: so that nations shall have[e] laboured in vain, and the people for the fire, and so shall they have wearied themselves.

59 ¶ The word which Jeremiah the prophet commanded Serayah the son of Neriyah, the son of Machseyah, when he went with Zedekiah the king of Judah unto Babylon in the fourth year of his reign. And this Serayah was chief chamberlain.

60 And Jeremiah wrote down all the evil that should come upon Babylon in one book, namely, all these words that are written concerning Babylon.

61 And Jeremiah said to Serayah, As thou comest to Babylon, see to it, that thou read all these words;

62 And thou shalt say, O LORD, thou thyself hast spoken concerning this place, to cut it off, so that there shall not be in it an inhabitant, either man or beast; but that it shall become a desolate place for ever.

63 And it shall be, when thou hast finished reading this book, that thou shalt bind a stone to it, and throw it into the midst of the Euphrates;

64 And thou shalt say, Thus shall Babylon sink, and shall not rise again from the

[a] The Israelites should not dread leaving the doomed land of Babylon, though evil reports of expected danger should meet them, and though their rulers should change constantly. (See Ezra and Nehemiah.)

[b] Philippson; but Rashi, "As in Babylon the slain of Israel had to fall, so shall fall in Babylon the slain of all her land."

[c] Redak, "he destroyeth from out of her the loud noise of the great multitude of people, which was like the roaring of the waves of the sea, when they give forth their noise." Others understand "their waves" to refer to the waving masses of the approaching enemies of Babylon.

[d] Rashi. Lit. "given."

[e] *i. e.* The building of Babylon shall have been in vain, as the structures were to be burnt with fire; wherefore the weariness incurred in building it will have been quite useless. This prophecy has been singularly fulfilled in the utter destruction of Babylon and the country around.

evil that I will bring upon her: and her people[a] shall be wearied. Thus far are the words of Jeremiah.

CHAPTER LII.

1 ¶ One and twenty years was Zedekiah old when he became king, and eleven years did he reign in Jerusalem. And his mother's name was Chamutal the daughter of Jeremiah of Libnah.

2 And he did what is evil in the eyes of the LORD, in accordance with all that Jehoyakim had done.

3 For through the anger of the LORD it came to pass against Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4 ¶ And it came to pass in the ninth year of his reign, in the tenth month, on the tenth day of the month, that Nebuchadrezzar the king of Babylon came, he and all his army, against Jerusalem, and they encamped against it, and built against it works of attack round about.

5 So the city was placed in a state of siege until the eleventh year of king Zedekiah.

6 And in the fourth month, on the ninth day of the month, when the famine was severe in the city, so that there was no bread for the people of the land:

7 The city was broken in, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was near the king's garden; (while the Chaldeäns were round about the city;) and they went by the way of the plain.

8 But the army of the Chaldeans pursued after the king, and they overtook Zedekiah in the plains of Jericho: and all his army was scattered from him.

9 And they caught the king, and they brought him up unto the king of Babylon to Riblah in the land of Chamath: and he called him to account.

10 And the king of Babylon slaughtered the sons of Zedekiah before his eyes: and also all the princes of Judah did he slaughter in Riblah.

11 And the eyes of Zedekiah did he blind; and the king of Babylon bound him with brazen fetters, and carried him to Babylon, and put him in the ward-house till the day of his death.

12 ¶ And in the fifth month, on the tenth day of the month, which was the nineteenth year of king Nebuchadrezzar the king of Babylon, came Nebuzaradan, the captain of the guard, (who) served[b] the king of Babylon, unto Jerusalem.

13 And he burnt the house of the LORD, and the king's house: and all the houses of Jerusalem, and all the houses of the great[c] men, did he burn with fire:

14 And all the walls of Jerusalem round about did all the army of the Chaldeans, that were with the captain of the guard, pull down.

15 And certain of the poorest of the people, and the residue of the people that had been left in the city, and the deserters, that had run away to the king of Babylon, and the rest of the multitude, did Nebuzaradan the captain of the guard carry away into exile.

16 But certain of the poorest of the land did Nebuzaradan the captain of the guard leave for vine-dressers and for husbandmen.

17 Also the pillars of copper that were in the house of the LORD, and the bases, and the copper sea that was in the house of the LORD, did the Chaldeans break, and they carried off all their copper to Babylon.

18 And the pots, and the shovels, and the knives, and the bowls, and the spoons, and all the vessels of copper wherewith they used to perform the service, did they take away.

19 And the basins, and the censers, and the bowls, and the pots, and the candlesticks, and the spoons, and the purifying-tubes:[d] of what was of gold the gold,[e] and of what was of silver the silver, did the captain of the guard take away.

20 The two pillars, the one sea, and the

---

[a] Redak; *i. e.* they shall not be able to contend against their opponents.

[b] Lit. "stood."

[c] The Rabbins take this to mean either the synagogues, where prayers were offered, or the schools where the law was taught.

[d] *i. e.* For the table of show-bread, which were placed between the bread to let the air have a free passage through them. (See note to Exod. xxv. 29.)

[e] Zunz. Philippson, simply, "both those of gold as also those of silver." While the copper vessels were broken up, these were carried away entire.

twelve copper oxen that served instead[a] of the bases, which king Solomon had made for the house of the LORD: the copper of all these vessels could not be weighed.[b]

21 And as regardeth the pillars, eighteen cubits was the height of each one pillar; and a thread of twelve cubits would compass it; and its thickness was four fingers: it was hollow.

22 And a capital was upon it of copper; and the height of the one capital was five[c] cubits, with network and pomegranates upon the capital round about, all of copper. And the like was the case with the second pillar and the pomegranates.

23 And the pomegranates were ninety[d] and six on every side: all the pomegranates upon the network were one hundred round about.

24 And the captain of the guard took Serayah the chief priest, and Zephanyah the priest second in rank,[e] and the three door-keepers;

25 And out of the city he took a certain court-officer, who had the supervision of the men of war; and seven men of those that had free access to the king's presence,[f] who were found in the city; and the scribe of the chief of the army, who ordered to the army the people of the land; and sixty men of the people of the land, that were found in the midst of the city;

26 And Nebuzaradan the captain of the guard took them, and led them away unto the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Chamath. Thus Judah was carried away into exile out of his own country.

28 This is the people whom Nebuchadrezzar carried away into exile: in the seventh year, three thousand and twenty and three Jews;

29 In the eighteenth year of Nebuchadrezzar from Jerusalem, eight hundred thirty and two persons;

30 In the three and twentieth year of Nebuchadrezzar, did Nebuzaradan the captain of the guard carry away into exile of the Jews seven hundred forty and five persons; all the persons were four thousand and six hundred.

31 ¶ And it came to pass in the seven and thirtieth year of the exile of Jehoyachin the king of Judah, in the twelfth month, on the five and twentieth day of the month, that Evil-merodach the king of Babylon in the (first) year of his reign lifted up the head of Jehoyachin the king of Judah, and brought him forth out of the prison-house;

32 And he spoke kindly with him, and set his throne above the throne of the kings that were with him in Babylon,

33 And he changed his prison-garments: and he ate bread before him continually all the days of his life.

34 And his allowance was a continual allowance given him by the king, the necessary ration for the day on its day, until the day of his death, all the days of his life.

---

[a] *i. e.* Which oxen served for the sea as so many bases of a simpler form. Rashi, "which were near the bases," *i. e.* of the layers. Zunz, literally, "under the bases," which cannot be well understood.

[b] Hyperbolically, so much that no one could readily undertake the task.

[c] The height is given at *three* cubits in 1 Kings vii. 16, which is explained, that the capital consisted of two parts, the lower, plain, of three cubits, and the upper of two cubits, ornamented.

[d] Rashi explains this, that but ninety-six could be seen at a view, the other four being hidden by intervening objects.

[e] Philippson, "the vice-high-priest," or the one who officiated when the other was disabled.

[f] Lit. "who see the king's face."

THE BOOK OF EZEKIEL,[a]

ספר יחזקאל.

CHAPTER I.

1 ¶ And it came to pass in the thirtieth[b] year, in the fourth month, on the fifth day of the month, as I was in the midst of the exiles by the river Kebar, that the heavens were opened, and I saw divine[c] visions.

2 On the fifth day of the month, which was the fifth year of the exile of king Jehoyachin,

3 Came the word of the LORD expressly unto Ezekiel the son of Buzi, the priest, in the land of the Chaldeans by the river Kebar; and there came upon him there the inspiration[d] of the LORD.

4 And I saw, and behold, a storm-wind came out of the north, a great cloud, and a flaming[e] fire, and a brightness was on it round about; and out of the midst of it was like the glitter of amber,[f] out of the midst of the fire.

5 And out of the midst thereof (I saw) the likeness of four living creatures. And this was their appearance: They had the likeness of a man.

6 And every one had four faces, and every one of them had four wings.

7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's[g] foot: and they sparkled like the glitter of burnished copper.

8 And hands of man (were visible) from beneath their wings on their four sides: and their faces and their wings (were alike) on all these four.

9 Their wings were joined one to the other: they turned not about in their going; they went every one in the direction of one of their faces.[h]

10 And the likeness of their faces was the face of a man; and the face of a lion, on the right side for all four of them; and the face of an ox on the left side for all four of them; and the face of an eagle for all four of them.

11 Thus were their faces: and their wings were spread out[i] upward; every one had two joined one to another, and two covered their bodies.

12 And they went every one in the direction of one of his faces: whither the spirit[k] was directed to go, they went; they turned not about in their going.

13 As for the likeness of the living creatures, their appearance was like coals of fire, burning as with the appearance of torches; this (fire) it was which passed along between the living creatures: and a brightness was about the fire, and out of the fire went forth lightning.

14 And the living creatures ran backward and forward like the appearance of a flash of lightning.

15 And I looked on the living creatures, and, behold, there was one wheel[l] upon the earth close by the living creatures, by their four front faces.[m]

16 The appearance of the wheels and their work was like the colour of a chrysolite; and all four had one likeness: and their ap-

[a] Correctly, *Yecheskel*.

[b] Some suppose this *thirtieth* to be the year of the jubilee; others, the thirtieth year of the prophet's life.

[c] Redak, "great visions, as it is customary in Scripture, when endeavouring to express the greatness of a thing, to join it to the word *God*."

[d] Jonathan. Lit. "hand;" meaning, the resistless strength of the divine prophecy, which overpowered him.

[e] Jonathan. (See Exod. ix. 24.) Zunz, "spreading about." Philippson, "swelling."

[f] The word חשמל is of uncertain signification. Zunz, "gold ore." Others leave it untranslated, "*Chashmal*."

[g] Jonathan, "round foot;" taking עגל not for "calf," *'Egel*, but "round," *'Agol*.

[h] Rashi. Lit. "to the side of his face."

[i] Jonathan. Redak, "separated from the body and spread out above to fly."

[k] Rashi, "the will."

[l] Rashi, "At the four faces of each *Chayyah;* or the *Ophan* had four faces." Zunz, "according to their four faces."

[m] Like *Chashmal* above, so is *Ophan* here left untranslated in several versions, as denoting an order of angels; in x. 13 the Ophan is called also *Galgal*.

pearance and their work was as though it were a wheel in the middle of a wheel.[a]

17 Toward their four sides they went in their going: they turned not round in their going.

18 As for their circumferences, they were so high that they excited fear: and their felloes were full of eyes round about on all these four.

19 And when the living creatures went, the wheels went near to them: and when the living creatures lifted themselves up from the earth, the wheels lifted themselves up.

20 Whithersoever the spirit was to go, they went; (for) thither was (their) spirit to go: and the wheels lifted themselves up at the same[b] time with them; for the spirit of the living creatures was in the wheels.

21 When those went, these went; and when those stood, these stood; and when those lifted themselves up from the earth, the wheels lifted themselves up at the same time with them; for the spirit of the living creatures was in the wheels.

22 And the likeness of a vault[c] was over the head of the living creatures, (shining) like the glitter of the purest crystal,[d] stretched forth over their heads above.

23 And under the vault their wings were straight, the one toward the other: every one had two, which covered them, and every one had two, which covered them,—(namely,) their bodies.

24 And I heard the sound of their wings, like the sound of great waters, as the voice[e] of the Almighty, when they went, the sound of (their) speech, as the noise of an army: when they stood still, they let down their wings.[f]

25 And there was a voice from the vault that was over their head: when they stood still, they let down their wings.

26 And above the vault that was over their head was like the appearance of a sapphire-stone, the likeness of a throne: and upon the likeness of the throne was a likeness as the appearance of a man above upon it.

27 And I saw as if it were the glitter of amber, as the appearance of fire within it round about, from the appearance of his loins upward; and from the appearance of his loins downward, I saw as it were the appearance of fire, and it had brightness round about.

28 Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness round about: this was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard the voice of one that spoke.

CHAPTER II.

1 ¶ And he said unto me, Son of man, stand up upon thy feet, and I will speak with thee.

2 And a spirit entered into me as he spoke unto me, and it placed me upon my feet, and I heard him that spoke unto me.

3 ¶ And he said unto me, Son of man, I send thee to the children of Israel, to rebellious tribes[g] that have rebelled against me: they and their fathers have transgressed against me, even until this very day.

4 And the children are impudent of face, and obdurate of heart: I send thee unto them; and thou shalt say unto them, Thus hath said the Lord Eternal.

5 And they, whether they will hear, or whether they will forbear, (for they are a rebellious family,) shall yet know that a prophet hath been among them.

6 And thou, son of man,—thou shalt not be afraid of them, and of their words thou shalt have no fear, though they be briers and thorns with thee, and thou dost dwell among scorpions:[h] of their words be not afraid, and at their presence be not dismayed; for they are a rebellious family.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are rebellious.

---

[a] As though two wheels intersected each other, so that the Ophanim might move in either direction without turning as the Cherubim at first described, by means of their four faces.

[b] Zunz.

[c] Zunz. Lit. "an expansion."

[d] Lit. "fearful ice;" and so Jonathan and Rashi. But Redak, "terrific in its whiteness and shining."

[e] Zunz, "thunder."

[f] *i. e.* Those which they used when flying, the other two remaining extended under the vault, or canopy, over their heads.

[g] Rashi.

[h] Jonathan, "scorpions" proper; Rashi gives one version as "the wild rose-bush," which has sharp thorns.

8 ¶ But thou, son of man, hear what I am speaking unto thee, Be not thou rebellious like this rebellious family: open thy mouth, and eat what I give unto thee.

9 And then I looked, and behold, a hand was stretched out toward me; and, lo, a roll-book was therein;

10 And he spread it out before me; and it was written within and without:[a] and there were written therein lamentations, and dirges, and wo.

CHAPTER III.

1 ¶ And he said unto me, Son of man, eat what thou findest: eat this roll, and go, speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat this roll.

3 And he said unto me, Son of man, feed thy belly, and fill thy bowels with this roll that I am giving unto thee. And I ate it; and it was in my mouth like honey in sweetness.

4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For not to a people of an obscure speech and of a difficult tongue art thou sent, but to the house of Israel;

6 Not to many people of an obscure speech and of a difficult tongue, whose words thou canst not understand. Surely, had I sent thee to them, they would truly have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me; for all the house of Israel have a bold forehead, and a hard heart.

8 Behold, I have made thy face strong against their face, and thy forehead strong against their forehead.

9 As an adamant harder than flint have I made thy forehead: thou shalt not fear them, nor shalt thou be dismayed at their presence, though they be a rebellious family.

10 ¶ And he said unto me, Son of man, all my words that I will speak unto thee receive in thy heart, and hear (them) with thy ears.

11 And go, get thee to those in exile, unto the children of thy people, and speak unto them, and say unto them, Thus hath said the Lord Eternal: whether they will hear, or whether they will forbear.

12 Then a spirit took me up, and I heard behind me a voice of a great rushing,[b] (saying,) Blessed be the glory of the LORD from his place.[c]

13 (I heard) also the sound of the wings of the living creatures that touched one another, and the sound of the wheels at the same time with them, and the sound of a great rushing.

14 So a spirit lifted me up, and took me away, and I walked in bitterness, in the heat of my spirit, and the inspiration of the LORD was strong upon me.

15 Then came I to the exiles at Tel-abib, who dwelt by the river Kebar, and I remained where they dwelt, and I remained there in a state of confusion among them seven days.

16 ¶ And it came to pass at the end of seven days,

¶ That the word of the LORD came unto me, saying,

17 Son of man, I have made thee a watchman unto the house of Israel: and thou shalt hear the word out of my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou dost not give him warning, and speakest not to warn the wicked from his wicked way, to save his life: the same wicked man shall die through his iniquity; but his blood will I require at thy hand.

19 But thou,—if thou hast warned the wicked, and he turn not from his wickedness, nor from his wicked way: he shall indeed die in his iniquity; but thou hast surely delivered thy soul.

20 ¶ Again, When a righteous man do turn from his righteousness, and do what is wrong: then will I lay a stumbling-block before him, (so that) he shall die; yet if thou hast not given him warning, he shall die in his sin, and his acts of righteousness which he hath done shall not be remembered; but his blood will I require from thy hand.

21 But if thou hast truly warned him,—

[a] Contrary to the state of rolls in general, which are written on the inside only.

[b] Zuuz, "earthquake."

[c] *i. e.* Everywhere, God's place, the universe.

ELIJAH

the righteous, that the righteous should not sin, and he doth not sin: he shall surely live, because he attended to the warning, and thou hast surely delivered thy own soul.

22 ¶ And the inspiration of the LORD came there over me; and he said unto me, Arise, go forth into the valley, and there will I speak with thee.

23 And I arose, and went forth into the valley; and, behold, there was the glory of the LORD standing, like that glory which I had seen by the river Kebar: and I fell down on my face.

24 Then entered a spirit into me, and placed me upright on my feet, and spoke with me, and said unto me, Go, shut thyself up[a] within thy house.

25 But thou, O son of man, behold, they put ropes[b] upon thee, and bind thee with them, that thou canst not go out among them:

26 And I will let thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not become to them a man who reproveth; for they are a rebellious family.[c]

27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus hath said the Lord Eternal, He that heareth, let him hear; and he that forbeareth, let him forbear; for they are a rebellious family.

CHAPTER IV.

1 ¶ But thou, O son of man, take thyself a tile, and lay it before thee, and engrave upon it a city, (namely,) Jerusalem:

2 And place around it a siege, and build works of attack[d] against it, and cast up a mound against it; and arrange around it encampments, and place against it battering rams[e] round about.

3 Moreover take thou unto thyself an iron pan, and set it up as a wall of iron between thee[f] and the city: and direct thy face against it, that it may be placed in a state of siege, and lay siege against it. This shall be a sign for the house of Israel.

4 ¶ And as for thyself, lie upon thy left side, and lay the iniquity of the house of Israel upon it: (after) the number of the days that thou shalt lie upon it shalt thou bear their iniquity.

5 But as for myself, I lay upon thee the years of their iniquity, after the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast made an end of them, thou shalt lie on thy right side, the second time, and thou shalt bear the iniquity of the house of Judah forty days: a day each for a year, a day for a year do I lay it on thee.

7 And toward the siege of Jerusalem shalt thou direct thy face with thy arm uncovered, and thou shalt prophesy against it.

8 And, behold, I will lay ropes upon thee, that thou mayest not turn thyself from one side to the other, till thou hast made an end of the days of thy siege.

9 But thou take unto thee wheat, and barley, and beans, and lentiles, and millet, and spelt, and put them in one vessel, and make thyself bread thereof, (after) the number of the days that thou shalt lie upon thy side, three hundred and ninety days, shalt thou eat it.

10 And thy food which thou shalt eat shall be by weight, twenty shekels for every day: from one time to the other[g] time shalt thou eat it.

11 And water shalt thou drink by measure, the sixth part of a hin: from one time to the other time shalt thou drink (it).

12 And in form of a barley-cake shalt thou

---

[a] Rashi, "to show them that they are not worthy to be reproved."

[b] Rashi, "be confined to thy house as though thou wert bound with ropes." Philippson, "the people prevent the prophet, binding him as it were, that he cannot go out and come among them to preach to them. So was Jeremiah prevented from coming into the temple; wherefore he had to send Baruch." (Jer. xxxvi. 5.)

[c] Lit. "house."—Now, as the people will not listen, so will the LORD not permit his messenger to speak, till such a time that a better effect can be produced.

[d] Rashi takes דיק to be an instrument to throw stones into the besieged city; Redak, as "wooden towers," which were pushed gradually against the walls for attack; hence we have given it simply to express both opinions.

[e] Rashi explains כרים to be "chiefs of the divisions," each of whom watches his part of the besieged place.

[f] Rashi comments, "like the city wall which separates between the city and the hostile army." But Redak makes it emblematic of the sins of Israel, which separated them from their God.

[g] Rashi, "from day to day shalt thou eat this—drink this," emblematic of a rigorous siege, where food and drink are closely calculated before being given out.

eat it, and this shalt thou bake with balls of human excrement before their eyes.

13 ¶ And the LORD said, Even thus shall the children of Israel eat their bread unclean among the nations whither I will drive them.

14 Then said I, Ah Lord Eternal! behold, my soul hath not been defiled; and that which dieth of itself, or is torn in pieces, have I never eaten from my youth up even until now; and never is flesh of abomination come into my mouth.

15 ¶ Then said he unto me, Lo, I have given thee cow's dung instead of human excrement; and thou shalt prepare thy bread thereupon.

16 ¶ And he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem; and they shall eat bread by weight, and with anxious care; and they shall drink water by measure, and in confusion;

17 In order that they may want bread and water, and be confounded one with the other, and pine away for their iniquity.

CHAPTER V.

1 ¶ And thou, son of man, take unto thyself a sharp sword, a barber's razor shalt thou take for it[a] unto thyself, and cause it to pass over thy head and over thy beard: then take unto thee balances for weighing, and divide the hair.

2 One third part shalt thou burn with fire in the midst of the city, when the days of the siege are completed; and thou shalt take another third part, and smite (it) round about it with the sword; and the other third part shalt thou scatter to the wind: and I will draw out a sword after the same.

3 And take thence a few in number, and tie them up in the corners of thy garment.

4 And from these again shalt thou take some, and cast them into the midst of the fire, and burn them in the fire: therefrom shall a fire go forth unto all the house of Israel.

5 ¶ Thus hath said the Lord Eternal, This is Jerusalem, which I had set it in the midst of the nations and countries that are round about her.

6 But she rebelled[b] against my ordinances more wickedly than the nations, and against my statutes, more than the countries that are round about her; for my ordinances they have despised, and as for my statutes, they have not walked in them.

7 ¶ Therefore thus hath said the Lord Eternal, Because ye have given[c] yourselves up to evil more than the nations that are round about you, have not walked in my statutes, and have not executed my ordinances, and not even acted according to the ordinances of the nations that are round about you:

8 ¶ Therefore thus hath said the LORD Eternal, Behold, I, also I am against thee, and I will execute judgments in the midst of thee before the eyes of the nations.

9 And I will do in thee that which I have never done, and the like of which I will never do any more, because of all thy abominations.

10 ¶ Therefore fathers shall devour their children in the midst of thee, and children shall devour their fathers: and I will execute judgments on thee, and I will scatter all thy remnant unto all the winds.

11 Therefore, as I live, saith the Lord Eternal, Surely, because thou hast made unclean my sanctuary with all thy detestable things, and with all thy abominations: therefore will I also diminish[d] (thee); and my eye shall not show pity, and I also will not spare.

12 A third part of thee shall die through the pestilence, and come through famine to their end in the midst of thee; and another third part shall fall by the sword round about thee; and the other third part will I scatter unto all the winds, and a sword will I draw out after them.

13 Thus shall my anger be accomplished, and I will cause my fury to rest upon them, and I will satisfy myself:[e] and they shall know[f] that I the LORD have spoken it in my

[a] Meaning, the sword shall be represented by a razor.

[b] Rashi, "she exchanged my ordinances for greater wickedness than," &c. (See 2 Chron. xxxii. 2–9.)

[c] Rashi; but Menachem, "ye make more noise," *i. e.* exceed them in deeds of iniquity.

[d] Zunz, "I will withdraw my eye, that it shall not look pityingly."

[e] Rashi, after Jonathan, "when I have taken vengeance on them, then shall my fury be allayed, and I will bethink myself of the affliction which I have bestowed on them." But the next verse will require the translation here given.

[f] The accomplishment of the evil will prove that it was the truth from God which the prophet spoke.

zeal, when I have let out all my fury on them.

14 Yea, I will render thee a ruin, and a disgrace among the nations that are round about thee, before the eyes of every one that passeth by.

15 And she shall be a disgrace and a taunt, a warning and an astonishment unto the nations that are round about thee,[a] when I execute judgments on thee in anger and in fury and in furious chastisements,—I the LORD have spoken it,—

16 When I send out among them the dreadful arrows of famine, which (ever) were the cause of destruction, which I will send out to destroy you; and I will increase the famine upon you, and will break unto you the staff of bread:

17 So will I let loose over[b] you famine and wild beasts, and they shall make thee childless; and pestilence and blood shall pass through thee; and the sword will I bring over thee. I the LORD have spoken it.

CHAPTER VI.

1 ¶ And the word of the LORD came unto me, saying,

2 Son of man, set thy face against the mountains of Israel, and prophesy against them,

3 And thou shalt say, O mountains of Israel, hear ye the word of the Lord Eternal! Thus hath said the Lord Eternal to the mountains, and to the hills, to the brooks,[c] and to the valleys, Behold, I, even I, will bring over you the sword, and I will destroy your high-places.

4 And your altars shall be made desolate, and your sun-images shall be broken: and I will cause your slain ones to fall before your idols.

5 And I will lay the carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwelling-places the cities shall be laid in ruins, and the high-places shall be made desolate; in order that your altars may be laid in ruins and made desolate,[d] and your idols may be broken and annihilated, and your sun-images may be cut down, and your works may be blotted out.

7 And the slain shall fall in the midst of you: and ye shall know that I am the LORD.

8 Yet will I leave (some); that ye shall have some that escape the sword among the nations, when ye shall be scattered in the (various) countries.

9 And those of you that escape shall remember me among the nations among whom they shall have been carried captive, when I shall have broken[e] their licentious heart, which had departed from me, even with their eyes, which were gone astray after their idols: and they shall loathe[f] themselves on account of the evil deeds which they have committed with all their abominations.

10 And they shall know that I am the LORD: not for naught have I spoken that I would do unto them this evil.

11 ¶ Thus hath said the Lord Eternal, Strike thy hands together,[g] and stamp with thy foot, and say, Alas for all the dreadful abominations of the house of Israel! who will have to fall by the sword, by the famine, and by the pestilence.

12 He that is afar off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged[h] shall die by the famine: thus will I let out all my fury on them.

13 And ye shall know that I am the LORD, when their slain ones shall lie in the midst of their idols round about their altars, on every high hill, upon all the tops of the mountains, and under every green tree, and under every thick-branched oak,—places where they presented sweet savour to all their idols.

14 And I will stretch out my hand over them, and I will render the land desolate and waste, more than the wilderness toward

[a] Redak, "so is the custom of Scripture to speak of the third and to the second person together.

[b] See Levit. xxvi. 6, 25, 26.

[c] Zunz, "gullies," the *wadys* of Palestine, which are nearly all river beds in the rainy season, though many are dry in summer. Everywhere they had erected altars to the idols.

[d] Rashi, "shall be recognised through their guilt."

[e] Jonathan. Rashi, "who humbled myself, notwithstanding their heart went astray and departed from me, in sending to them my prophets to ask them to return unto me, that I might do them good, but they would not." Redak, "I was broken out of their licentious heart."

[f] Rashi; but Menachem, "quarrel with themselves."

[g] Lit. "smite in thy hand."

[h] Redak, "who is preserved;" so also Zunz, "spared."

Diblath,[a] in all their habitations: and they shall know that I am the LORD.

CHAPTER VII.

1 ¶ And the word of the LORD came unto me, saying,

2 And thou, son of man, thus hath said the Lord Eternal concerning the land of Israel, There is an end! the end is coming over the four corners of the land.

3 Now cometh the end over thee, and I will let loose my anger against thee, and will judge thee according to thy ways, and I will lay upon thee all thy abominations.

4 And my eye shall not show pity upon thee, and I will not spare thee; for thy own ways will I lay upon thee, and thy abominations shall come in the midst of thee: and ye shall know that I am the LORD.

5 ¶ Thus hath said the Lord Eternal, An evil, a peculiar evil, behold, is coming.

6 An end is coming, there is coming the end: it waketh up against thee; behold, (the evil) cometh.[b]

7 The evil decree[c] is come against thee, O thou inhabitant of the land: the time is come, near is the day of tumult, and not the joyful call[d] on the mountains.

8 Now will I in a short time pour out my fury over thee, and I will let out all my anger against thee, and I will judge thee according to thy ways, and I will lay upon thee all thy abominations.

9 And my eye shall not show pity, and I will not spare: according to thy ways will I lay (evil) on thee; and thy abominations shall come in the midst of thee: and ye shall know that I am the LORD that smiteth.

10 Behold the day, behold, it is coming; the evil decree[e] is gone forth; the staff hath blossomed, presumption hath budded;

11 The violence[f] is grown up into the staff of wickedness: nothing is left of them, and nothing of their multitude, and nothing of theirs;[g] and there shall be no lamenting for them.

12 The time is coming, the day occurreth; let the buyer not rejoice, and let the seller not mourn; for wrath is against all her multitude.

13 For the seller shall not return to that which is sold, although their soul were yet alive; for the vision is against all her multitude; no one[h] shall return; but the soul of every one is fastened to his iniquity, they do not strengthen themselves (to repent).[i]

14 They have blown the cornet, every one maketh himself ready; but no one goeth to the battle; for my wrath is against all her multitude.

15 The sword is without, and the pestilence and the famine are within: he that is in the field shall die by the sword; and he that is in the city, him shall famine and pestilence devour.

16 But they that escape of them shall escape, and they shall be on the mountains like the doves of the valleys, all of which are moaning, every one in his iniquity.

17 All hands become feeble, and all knees go into[k] water.

18 And people gird themselves with sackcloth, and shuddering covereth them: and upon all faces there is shame, and upon all their heads there is baldness.

19 Their silver shall they cast into the streets, and their gold shall be as though it were unclean: their silver and their gold shall not be able to deliver them on the day of the wrath of the LORD; they shall not satisfy their souls, and not fill their bowels; because it was the stumbling-block for[l] their iniquity.

---

[a] *i. e.* 'Almon-diblathayim, (Num. xxxiii. 46;) but Redak, "Riblah," by change of ר for ד.

[b] This is similar to the second verse; but there is a paronomasia, or play upon the words here, deserving of notice. קֵץ בָּא בָּא הַקֵּץ הִקִּיץ אֵלַיִךְ, "the end cometh, come is the end: it waketh for thee." קֵץ is "an end," הִקִּיץ is "he waketh."

[c] Redak, "the evil decree is come against thee like the morning." Rashi, "the light of the morning-dawn and glory is already set." Jonathan, "the kingdom," *i. e.* the Chaldeans.

[d] Some, "echo."

[e] Here, Rashi, "the dawn of the evil day is risen."

[f] The violence of the enemy is grown into a staff of punishment; but Rashi, "the violence of your hand is risen up against you as a staff of wickedness to destroy you."

[g] Zunz, "nothing of their wealth, and nothing of their tumult." Rashi, "nor of their children, nor their multitude."

[h] *i. e.* At the jubilee, to resume his sold property. Others, "this (vision) shall not return unfulfilled."

[i] Rashi. Philippson, "no one can stand firmly in the guilt of his soul."

[k] *i. e.* Are unable to stand, as water.

[l] *i. e.* Their wealth led them to sin.

20 And as for the beauty[a] of his ornament, which he had instituted for (their) pride: even therein did they make the images of their abominations, their detestable things; therefore have I rendered it unclean for them.

21 And I will give it up into the hands of the strangers for a prey, and to the wicked of the earth for a spoil: and they shall pollute it.

22 And I will turn away my face from them, and they shall pollute my place where I dwelt in secret; and therein shall barbarians enter and pollute it.

23 Make chains; for the land is full of blood-guiltiness, and the city is full of violence.

24 Therefore will I bring the worst of nations, and they shall take possession of their houses: I will also cause the pride of the mighty to cease; and their holy places shall be polluted.

25 Destruction cometh: and they will seek peace, but there shall be none.

26 Mishap shall come upon mishap, and report shall be spread upon report: and then will they seek a vision from the prophet; but the law shall be lost from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with distress, and the hands of the people of the land shall be powerless:[b] after their way will I do unto them, and according to their own manners will I judge them; and they shall know that I am the LORD.

CHAPTER VIII.

1 ¶ And it came to pass in the sixth year, in the sixth month, on the fifth day of the month, that I was sitting in my house, and the elders of Judah were sitting before me; and there fell upon me there the inspiration of the Lord Eternal.

2 And I saw, and, behold, there was a likeness similar to the appearance of fire; from the appearance of his loins downward, it was fire; and from his loins upward, it was similar to the appearance of a bright light, like the glitter of amber.

3 And he stretched forth the form of a hand, and took me by the locks of my head; and a spirit bore me between the earth and the heaven, and brought me in the visions[c] of God to Jerusalem, to the door of the inner gate[d] that looketh toward the north, where was the seat of the image of jealousy, which provoketh to wrath.[e]

4 And, behold, there was the glory of the God of Israel, like the appearance which I had seen in the valley.

5 And he said unto me, Son of man, do but lift up thy eyes in the direction toward the north. So I lifted up my eyes in the direction toward the north, and behold northward at the gate of[f] the altar (there was) this image of jealousy at the entrance.

6 Then said he unto me, Son of man, seest thou what they are doing? great abominations are they that the house of Israel commit here, to make me go far away from my sanctuary; but thou shalt yet see still other great abominations.

7 And he brought me to the door of the court: and I looked, and behold there was a hole in the wall.[g]

8 Then said he unto me, Son of man, do break (an opening)[h] in the wall: and I broke (an opening) in the wall, and, behold, there was a door.

9 And he said unto me, Go in, and see the wicked abominations which they are doing here.

10 So I went in and saw; and behold there was every form of creeping things, and cattle, abominations, and all the idols of the house of Israel, engraven[i] upon the wall all round about.

11 And seventy men of the elders of the house of Israel, and Yaäzanyahu the son of

---

[a] Rashi; referring this to God's temple, which he had made the pride of Israel, and which should now be cast off as unclean, because they had placed their abominations in it. Philippson, "their costly ornaments they applied for pride; made thereof," &c.

[b] Lit. "troubled." Zunz, "be stiff."

[c] Rashi, "he showed me as though he were carrying me and bringing me to Jerusalem."

[d] *i. e.* The gate of the inner court.

[e] Jonathan.

[f] *i. e.* The gate which faced the altar, in the inner court.

[g] Of a secret chamber near it.

[h] Rashi, "Break in the wall and enlarge the hole."

[i] Similar to the temples of the Egyptians, on the walls of which all the things here described are engraved.

Shaphan standing in the midst of them, were standing before them, and every man had his censer in his hand; and a thick curling cloud of incense was ascending upward.

12 Then said he unto me, Son of man, hast thou seen what the elders of the house of Israel are doing in the dark, every man in his image-chambers?[a] for they say, The LORD seeth us not: the LORD hath forsaken the earth.

13 And he said unto me, Thou shalt yet again see still other great abominations that they are doing.

14 And he brought me to the entrance of the gate of the LORD'S house which was on the north side: and, behold, there sat the women weeping for Thammuz.[b]

15 Then said he unto me, Hast thou seen this, O son of man? Thou shalt yet again see still other greater abominations than these.

16 And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they were prostrating themselves eastward to the sun.

17 Then said he unto me, Hast thou seen this, O son of man? Is it too light a thing for the house of Judah to commit the abominations which they commit here? for they have filled the land with violence, and they constantly repeat to provoke me to anger; and, lo, they stretch forth the branch to their nose.[c]

18 Therefore I also will deal in fury; my eye shall not look with pity, and I will not spare: and though they call before my ears with a loud voice, will I still not hear them.

CHAPTER IX.

1 And he called before my ears with a loud voice, saying, Let those come near that have charge to punish[d] the city, and every man with his destroying weapon in his hand.

2 And, behold, six men came from the direction of the upper gate, which is turned toward the north, and every man with his weapon of destruction in his hand; and one man in the midst of them was clothed in linen, with a writer's materials[e] by his side: and they went in, and placed themselves beside the copper altar.

3 And the glory of the God of Israel ascended up from the cherub, whereupon it had been, to the threshold of the house. And he called to the man clothed in linen, who had the writer's materials by his side.

4 ¶ And the LORD said unto him, Pass through the midst of the city, through the midst of Jerusalem, and inscribe a mark upon the foreheads of the men who sigh and who complain because of all the abominations which are done in the midst of it.

5 And to the others he said before my ears, Pass ye through the city after him, and smite: let your eye not look with pity, and do not spare;

6 The aged, youth, and virgin, and little children, and women shall ye slay and destroy; but come not near any man upon whom the mark is; and at my sanctuary shall ye begin. Then they began with the ancient men who were before the house.

7 And he said unto them, Make unclean the house, and fill the courts with the slain: go forth. And they went forth, and they smote in the city.

8 And it came to pass, while they were smiting them, and I alone was left, that I fell upon my face, and cried out, and said, Ah Lord Eternal! wilt thou destroy all the residue of Israel when thou pourest out thy fury over Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and of Judah is exceedingly great, and the land is full of blood-guiltiness, and the city full of injustice;[f] for they

---

[a] Rashi, "covered with marble flooring" Gottshalk Metz, "concealed chamber."

[b] A Phœnician idol, whose death was mourned for at the summer solstice, during eight days, when his resurrection was celebrated with the most extravagant joy. Literally, *The* Thammuz.

[c] It is said that the Persians held, while worshipping their spirit of good, a bundle of twigs, called Barsom, composed of pomegranate, tamarisk, and date trees, in the left hand. Redak, "they apply the filthy odour (of the incense) to their nose."

[d] Rashi.

[e] Rashi, after Jonathan, "book of tablets," which were covered with wax, on which they used to engrave with a style. Zunz, "writing materials." Redak, "ink-horn."

[f] Rashi, "perverted judgment," *i. e.* wrongful decisions.

have said, The LORD hath forsaken the land, and the LORD seeth not.

10 And as for me also, my eye shall not look with pity, and I will not spare; but I will bring their course upon their own head.

11 And, behold, the man clothed in linen, who had the writing materials by his side, brought back word, saying, I have done according to all that thou hast commanded me.

CHAPTER X.

1 Then I saw, and, behold, on the vault that was above the head of the cherubim, there appeared over them something like a sapphire stone, something similar in appearance to the likeness of a throne.

2 And he said unto the man clothed in linen, and said, Go in between the wheels, under the cherub, and fill thy hands with coals of fire from between the cherubim, and throw (them) over the city. And he went in before my eyes.

3 Now the cherubim were standing on the right side of the house, when the man went in: and the cloud filled the inner court.

4 Then the glory of the LORD rose upward from the cherub, toward the threshold of the house: and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory.

5 And the sound of the wings of the cherubim was heard as far as the outer court, like the voice of the Almighty God when he speaketh.

6 And it came to pass, when he commanded the man clothed in linen, saying, Take fire from between the wheels, from between the cherubim, that he went in, and stood beside the wheel.

7 And the one cherub stretched forth his hand from between the cherubim unto the fire that was between the cherubim, and lifted it up, and placed it into the hands of the one clothed in linen; who took it, and went out.

8 And there became visible on the cherubim the form of a man's hand beneath their wings.

9 And I saw, and, behold, there were four wheels by the cherubim, one wheel by the one cherub, and another wheel by the other cherub: and the appearance of the wheels was like the glitter of a chrysolite stone.

10 And as for their appearances, the whole four had one likeness, as if a wheel were in the midst of another wheel.

11 In their going, they went toward their four sides, they turned not round in their going; but to the place whither the head was turned they followed it, they turned not round in their going.

12 And their[a] whole body, and their back, and their hands, and their wings, as also the wheels, were full of eyes round about, (even) the wheels that belonged to all four of them.

13 As for the wheels, they were called Galgal[b] before my ears.

14 And every one had four faces: the one face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubim lifted themselves up. This is the living creature that I saw by the river Kebar.

16 And when the cherubim went forward, the wheels went close by them; and when the cherubim lifted up their wings to mount up from the earth, the wheels also did not turn away from beside them.

17 When those halted, these halted; and when those lifted themselves up, these lifted themselves up with them; for the spirit of the living creature was in them.

18 And the glory of the LORD went forth from off the threshold of the house, and halted over the cherubim.

19 And the cherubim lifted up their wings, and mounted up from the earth before my eyes as they went forth, and the wheels at the same time with them, and halted at the entrance of the east gate of the house of the LORD: and the glory of the God of Israel was over them above.

20 This is the living creature that I saw under the God of Israel by the river Kebar; and I understood that they were cherubim.

21 Every one had four faces apiece, and

[a] Rashi and Redak think this describes the Ophannim; others, the Cherubim also, who are thus represented as full of eyes.

[b] *Galgal* is synonymous with *Ophan*, meaning, "wheel;" but the first term, from גלל "to roll," denotes more especially the speed and rapidity of their motion.

every one had four wings; and the likeness of the hands of a man was under their wings.

22 And the likeness of their faces was the same as the faces which I had seen by the river Kebar, their appearances and themselves: they went every one in the direction of his face.

CHAPTER XI.

1 And a spirit bore me up, and brought me unto the east gate of the house of the LORD, which looketh eastward: and behold, there were at the entrance of the gate five and twenty men; and I saw in the midst of them Yaäzanyah the son of 'Azzur, and Pelatyahu the son of Benayahu, princes of the people.

2 ¶ Then said he unto me, Son of man, these are the men that devise wickedness, and give evil counsel in this city;

3 Who say, (The evil)[a] is not near; so let us build houses: this (city) is the pot, and we are the flesh.

4 ¶ Therefore prophesy against them, prophesy, O son of man.

5 And the Spirit of the LORD fell upon me, and said unto me, Speak, Thus hath said the LORD, Thus have ye said, O house of Israel; and whatever cometh into your mind, do I know full well.

6 Ye have multiplied those slain by you in this city, and ye have filled its streets with the slain.

7 Therefore thus hath said the Lord Eternal, Those slain by you whom ye have struck down[b] in the midst of it,—they are the flesh, and this place is the pot; but you are to be removed[c] out of the midst of it.

8 The sword have ye feared: and the sword will I bring over you, saith the Lord Eternal.

9 And I will remove you out of the midst of it, and I will give you up into the hand of strangers, and will execute punishments among you.

10 By the sword shall ye fall; on the boundary of Israel will I judge you: and ye shall know that I am the LORD.

11 This place shall not be unto you as a pot, so that you should be as flesh in the midst of it; but on the boundary[d] of Israel will I judge you.

12 And ye shall know that I am the LORD; because[e] in my statutes have ye not walked, and my ordinances have ye not executed; but ye have done after the ordinances of the nations that are round about you.

13 And it came to pass, as I was prophesying, that Pelatyahu the son of Benayah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord Eternal! wilt thou make a full end of the remnant of Israel?

14 ¶ Then came the word of the LORD unto me, saying,

15 Son of man, thy brethren, even thy brethren, the men of thy kindred, and the whole house of Israel altogether,[f] are they unto whom the inhabitants of Jerusalem have said, Remain you far from the LORD: unto us is this land given for a possession.

16 ¶ Therefore say, Thus hath said the Lord Eternal, Although I have removed them far away among the nations, and although I have scattered them among the countries: yet will I be to them as a minor[g] sanctuary in the countries whither they are come.

17 ¶ Therefore say, Thus hath said the Lord Eternal, I will both gather you from the people, and assemble you out of the countries whither ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall remove all its detestable things, and all its abominations out of it.

---

[a] Rashi and Redak. Zunz, "Not in the vicinity ought we to build houses." Philippson, "It is not near the time to build houses (in foreign lands);" alluding to Jer. xxix. 5, 28. "It is the pot," is so commented on by Rashi: "As the flesh is not removed from the pot till it is completely boiled, so shall we not go forth from it till we die."

[b] Lit. "placed."

[c] Lit. "to bring forth."

[d] *i. e.* They should not meet their end in Jerusalem but beyond the limits of Palestine.

[e] Zunz, "You who have not," &c. G. Metz, "in whose statutes," &c.

[f] Those who had been carried to Babylon. They were regarded as inferior by those who had been left under Zedekiah; and they claimed to be especial favourites of God, because they yet held Palestine: hence the denunciation; since neither they nor their king adhered to the law which God had imparted to them.

[g] Jonathan, who renders, "synagogues," or "places of assembly." Philippson, after some moderns, "a sanctuary for a little while."

19 And I will give them one single heart, and a new spirit will I put within you; and I will remove the heart of stone out of their body,[a] and I will give unto them a heart of flesh:

20 In order that they may walk in my statutes, and keep my ordinances, and do them; and they shall be unto me for a people, and I will indeed be unto them for a God.

21 But as for those whose heart walketh after the heart of their detestable things and their abominations, their way do I bring upon their own head, saith the Lord Eternal.

22 Then did the cherubim lift up their wings, and the wheels at the same time with them; and the glory of the God of Israel was over them above.

23 And the glory of the LORD ascended from the midst of the city, and halted upon the mount which is on the east side of the city.

24 But a spirit bore me up, and brought me into Chaldea, to those in exile, in the appearance through the spirit of God: and then ascended away from me the appearance which I had seen.

25 Then did I speak unto those in exile all the things that the LORD had shown me.

CHAPTER XII.

1 ¶ The word of the LORD came unto me, saying,

2 Son of man, in the midst of a rebellious family art thou dwelling, who have eyes to see, and see not; who have ears to hear, and hear not; for they are a rebellious family.

3 ¶ But thou, O son of man, prepare for thyself vessels for going into exile, and wander away by day before their eyes; and thou shalt wander away from thy place to another place before their eyes: perhaps they may become aware that they are a rebellious family.

4 Then shalt thou carry forth thy vessels, like vessels of exile, by day before their eyes: and thou shalt go forth at evening before their eyes, as they do that go forth into exile.

5 Before their eyes break a hole through the wall, and carry (them) through it.

6 Before their (eyes) shalt thou bear them upon thy shoulders, in the dark shalt thou carry them forth: thy face shalt thou cover, that thou mayest not see the ground; for as a token have I set thee unto the house of Israel.

7 And I did so as I had been commanded; my vessels I carried forth by day, like vessels of exile, and in the evening I broke a hole for myself through the wall with my hand: in the dark I brought them forth, and I bore them upon my shoulder before their eyes.

8 ¶ And the word of the LORD came unto me in the morning, saying,

9 Son of man, have not the house of Israel, the rebellious family, said unto thee, What doest thou?

10 Say thou unto them, Thus hath said the Lord Eternal, For the prince in Jerusalem is the doom, and for all the house of Israel, (and those) that are in the midst of them.

11 Say, I am your token; just as I have done, so shall it be done unto them: into exile, into captivity, shall they wander.

12 And the prince that is among them shall bear upon his shoulder in the dark, and shall go forth; through the wall shall they break a hole to carry (things) through it: his face shall he cover up, that he may not see the ground with his eyes.

13 And I will spread out my net over him, and he shall be caught in my snare: and I will bring him to Babylon into the land of the Chaldeans; yet shall he not see it,[b] and there shall he die.

14 And all that are round about him, those who assist him, and all the wings of his armies will I disperse toward every wind; and the sword will I draw out after them.

15 And they shall know that I am the LORD, when I scatter them among the nations, and disperse them in the countries.

16 But I will leave of them men few in number from the sword, from the famine, and from the pestilence: in order that they may relate all their abominations among the nations whither they shall have come; and they shall know that I am the LORD.

[a] Lit. "flesh."

[b] Jeremiah prophesied that Zedekiah should *see the king* of Babylon; and Ezekiel, that he should *not see that country;* and so it happened. Zedekiah was taken to Riblah, where he was blinded by Nebuchadnezzar, and then carried to Babylon, which he never left again.

17 ¶ And the word of the LORD came to me, saying,

18 Son of man, thy bread shalt thou eat with quaking, and thy water shalt thou drink with trembling and with anxious care.

19 And thou shalt say unto the people of the land, Thus hath said the Lord Eternal concerning the inhabitants of Jerusalem, (and) concerning the land of Israel, Their bread shall they eat with anxious care, and their water shall they drink with confusion, for the cause that her land will be desolate, deprived of its plenteousness because of the violence of all those that dwell therein.

20 And the cities that are inhabited shall be laid in ruins, and the land shall be made desolate: and ye shall know that I am the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what sort of proverb is that which ye have in the land of Israel, saying, The days are lasting long,[a] and lost is every vision?

23 Therefore say unto them, Thus hath said the Lord Eternal, I will cause this proverb to cease, and they shall no more use it as a proverb in Israel; but speak unto them, The days are coming nigh, and the word of every vision.

24 For there shall be no more any false vision[b] and a deceptive divination within the house of Israel.

25 For I am the LORD,—I do speak, and whatever word I do speak shall be done; it shall not be delayed any more; for in your days, O rebellious family, will I speak the word, and I will execute it, saith the Lord Eternal.

26 ¶ And the word of the LORD came to me, saying,

27 Son of man, behold, the house of Israel say, The vision that he foreseeth is for distant days, and for times that are far off doth he prophesy.

28 Therefore say unto them, Thus hath said the Lord Eternal, There shall not be delayed any more one of all my words; but whatever word I do speak shall be done, saith the Lord Eternal.

CHAPTER XIII.

1 ¶ And the word of the LORD came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto those that prophesy out of their own heart, Hear ye the word of the LORD:

3 Thus hath said the Lord Eternal, Wo unto the scandalous prophets, that follow their own spirit, without having seen any thing!

4 Like foxes among the ruins have been thy prophets, O Israel!

5 Ye did not go up into the breaches, nor did ye make a fence[c] around the house of Israel to stand in the battle on the day of the LORD.

6 They saw falsehood and lying divination, they who say, "The LORD saith," when the LORD had not sent them; and yet they made others hope for the fulfilment of the word.

7 Had ye not seen a false vision, and had ye not said a lying divination? and ye say, "The LORD saith," when I have not spoken.

8 ¶ Therefore thus hath said the Lord Eternal, Whereas ye have spoken falsehood, and have seen lies: therefore, behold, I am against you, saith the Lord Eternal.

9 And my hand shall be against the prophets that see falsehood, and that divine lies; in the secret council of my people shall they not be, and in the register of the house of Israel shall they not be written, and into the land of Israel shall they not come: and ye shall know that I am the Lord Eternal.

10 Because, even because they have seduced my people, saying, "Peace," when there was no peace: and (my people)[d] build a pro-

[a] Rashi, "The days (the time) will be long without the coming of the punishment, and in the mean while will the evil vision which the prophets prophesy unto us be forgotten and lost sight of." Zunz, "all prophecy remains unfulfilled."

[b] Rashi, "The false prophets shall no more be able to promise you falsely peace, for speedily will I bring to pass the words of the true prophets." Philippson, "double-meaning prediction;" and thinks it to mean, that the assertions of the true prophets should no longer be a matter of doubt.

[c] When the enemy has breached the wall the valiant step forward to repel the invaders, and others build in haste a wall or fence to repair the damage; but the false prophets seek their own safety, regardless of the sorrow of others.

[d] Rashi; meaning, the people sin, build, as it were, a wall to protect themselves of bad materials, and these prophets

tecting wall, and, lo, they plaster it with unadhesive mortar.

11 Say unto those who plaster it with unadhesive mortar, that it shall fall: there cometh an overflowing rain-shower; and ye, O great hailstones, shall fall; and a storm-wind shall rend it.

12 And, lo, the wall is fallen down; will it not now be said unto you, Where is the plastering wherewith ye have plastered?

13 ¶ Therefore thus hath said the Lord Eternal, I will even rend it with storm-winds in my fury; and an overflowing rain-shower shall come in my anger, with great hailstones in my fury to destroy it.

14 And I will pull down the wall that ye have plastered with unadhesive mortar, and I will cast it down to the ground, so that the foundation thereof shall be laid open; and it shall fall, and ye shall be destroyed in the midst of it: and ye shall know that I am the LORD.

15 Thus will I let out all my wrath upon the wall, and upon those that have plastered it with unadhesive mortar; and I will say unto you, Gone is the wall, and gone are they that plastered it;

16 (Namely,) the prophets of Israel who prophesy concerning Jerusalem, and who see for her a vision of peace, when there is no peace, saith the Lord Eternal.

17 ¶ But, thou son of man, set thy face against the daughters of thy people, who prophesy out of their own heart: and prophesy against them,

18 And say, Thus hath said the Lord Eternal, Wo to the women that sew bolsters together[a] for the armpits of all, and make cushions for the head of every stature, to hunt souls! Will ye hunt the souls of my people, that ye may keep your own soul alive?

19 And ye profane me among my people for handfuls[b] of barley and for bits of bread, to slay the souls that should not die, and to keep alive the souls that should not live, by your lying to my people that listen to lies!

20 ¶ Therefore thus hath said the Lord Eternal, Behold, I am against your bolsters, whereon ye hunt the souls that they may flutter (in your net),[c] and I will tear them away from your arms; and I will let the souls go free, even the souls that ye hunt that they may flutter (in your net.)

21 And I will tear away your cushions, and deliver my people out of your hand, and they shall be no more in your hand to be hunted: and ye shall know that I am the LORD.

22 Because ye grieve the heart of the righteous with falsehood, when I have not given him pain; and strengthen the hands of the wicked, so that he should not return from his wicked way, through which he might live.[d]

23 Therefore shall ye see no more falsehood, and tell no more divinations; and I will deliver my people out of your hand: and ye shall know that I am the LORD.

CHAPTER XIV.

1 Then came there unto me certain men of the elders of Israel, and sat down before me.

2 ¶ And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart,[e] and the stumbling-block of their iniquity have they placed before their faces: shall I in any wise let myself be inquired of by them?

4 ¶ Therefore speak with them, and say unto them, Thus hath said the Lord Eternal, Whatever man it be of the house of Israel that setteth up his idols in his heart, and layeth the stumbling-block of his iniquity before his face, and cometh to the prophet: I the LORD will answer him, although[f] he cometh with the multitude of his idols;

---

confirm them by predicting happiness, as though they covered the wall of the others with a plastering which will fall off almost as soon as applied.

[a] Referring to the Eastern custom of furnishing the rooms luxuriously with bolsters, cushions, and divans. Redak takes כסתות to mean, not "cushions," but "vails." The last part of the verse Rashi renders, "to support yourselves by this means." So also Zunz.

[b] For a trifling reward.

[c] After Rashi and Philippson. Rashi comments, "that they may fly through your means to hell." which is beautifully given by Philippson, as here imitated, by "fluttering in the net" of those female deceivers whose arts and aim are to lead souls to destruction. This account of Ezekiel proves that the false prophetesses were not sparing of immoral acts to confirm their power over their dupes.

[d] Zunz. Others, "by promising him life."

[e] Rashi, "they have resolved in their heart to serve their idols."

[f] Rashi. Zunz, "for he cometh." Philippson, "I the LORD will answer him in this wise, according to the multitude," &c.

5 In order that I may grasp[a] the house of Israel by their heart, those who are separated from me through all their idols.

6 ¶ Therefore say unto the house of Israel, Thus hath said the Lord Eternal, Return, and cause (your heart) to turn away from your idols: and from all your abominations turn away your faces.

7 For whatever man it be of the house of Israel, or of the stranger that sojourneth in Israel, that separateth himself from me, and setteth up his idols in his heart, and layeth the stumbling-block of his iniquity before his face, and then cometh to the prophet to inquire through him of me: I the Lord will answer him through my word;[b]

8 And I will set my face against that man, and will make him an astonishment for a sign and for proverbs, and I will cut him off from the midst of my people; and ye shall know that I am the Lord.

9 ¶ And when the prophet suffereth himself to be deceived, and he speaketh a word: I the Lord have suffered that prophet to be[c] deceived; and I will stretch out my hand against him, and will destroy him from the midst of my people Israel.

10 And they shall bear their guilt: as the guilt of the inquirer is, so shall the guilt of the prophet be;

11 In order that the house of Israel may go no more astray by not following me, and not pollute themselves any more with all their transgressions; but that they may become unto me a people, and I may be unto them a God, saith the Lord Eternal.

12 ¶ And the word of the Lord came unto me, saying,

13 Son of man, if a land should sin against me by trespassing grievously, and I stretch out my hand against it, and break unto it the staff of bread, and send out famine against it, and cut off from it man and beast;

14 And if there be these three men, Noäh, Daniël, and Job,[a] in the midst of it: these through their righteousness should save but their own soul; saith the Lord Eternal.

15 If I cause wild beasts to pass through the land, and they depopulate it, and it becometh desolate, without any one to pass through because of the beasts:

16 These three men (if they were) in it, as I live, saith the Lord Eternal, should not save either sons or daughters; they only should be saved, but the land should be made desolate.

17 Or, if I should bring a sword over that land, and say, The sword shall pass through the land, and I cut off from it man and beast;

18 And if these three men should be in it: as I live, saith the Lord Eternal, they should not save either sons or daughters, but they alone should be saved.

19 Or, if I should send out the pestilence against that land, and pour out my fury over it in blood, to cut off from it man and beast;

20 And if Noäh, Daniël, and Job, should be in the midst of it: as I live, saith the Lord Eternal, they should not save either son or daughter; they through their righteousness should save their own soul.

21 ¶ For thus hath said the Lord Eternal, Although I send my four dreadful means of punishment over Jerusalem, the sword, and the famine, and the wild beasts, and the pestilence, to cut off from it man and beast:

22 Still, behold, there are left therein some that escape who shall be carried forth, both sons and daughters; behold, they are coming forth unto you,[c] and ye will see their way and their doings; and then will ye be comforted concerning the evil that I have brought upon Jerusalem, yea, concerning all that I have brought upon it;

23 And they will comfort you, when ye see their way and their doings; and ye shall know that I have not done without cause[f] all that I have executed in it, saith the Lord Eternal.

---

[a] Jonathan, "In order to bring the house of Israel to come with repentance in their heart, which hath departed from my service."

[b] Jonathan, Redak, "for my sake." Philippson, "In a manner befitting myself."

[c] *i. e.* When the prophet, like Bil'am, has evil intentions, and speaks contrary to the divine inspiration, which, though a sin, is not prevented by divine interposition, more than other transgressions. "Whoever will do wrong has the liberty to do so," is a saying of the wise; though it be at the peril of the sinner.

[a] Correctly, *Iyyob*.

[c] Meaning, that the exiles of Jerusalem should join those already in Babylon.

[f] *i. e.* It was not caprice, but justice, which destroyed Jerusalem.

CHAPTER XV.

1 ¶ And the word of the LORD came unto me, saying,

2 Son of man, What shall become of the wood of the vine more than of any other wood, of the branch[a] which was standing among the trees of the forest?

3 Can wood be taken therefrom to employ it for any work? or will men take from it a pin to hang thereon any vessel?

4 Behold, if it be given up to the fire to be consumed,—(and) the fire have consumed both its ends, and the middle of it be scorched: will it be fit for any work?

5 Behold, when it was yet entire, it could not be employed for any work: how much more (must this be) when the fire hath consumed it, and it is scorched,—and shall it yet be employed for any work?

6 ¶ Therefore thus hath said the Lord Eternal, As the wood of the vine among the trees of the forest, which I have given up to the fire to be consumed: so do I give up the inhabitants of Jerusalem.

7 And I will set my face against them: from the fire[b] have they gone forth, yet the fire shall devour them; and ye shall know that I am the LORD, when I set my face against them.

8 And I will render the land a desert; because they have committed a trespass, saith the Lord Eternal.

CHAPTER XVI.

1 ¶ And the word of the LORD came unto me, saying,

2 Son of man, make known unto Jerusalem her abominations,

3 And thou shalt say, Thus hath said the Lord Eternal unto Jerusalem, Thy origin and thy birth are out of the land of Canaan: thy father was an Emorite,[c] and thy mother a Hittite.

4 And as for thy birth, on the day thou wast born thy navel was not cut, nor wast thou washed in water to be cleansed;[d] and thou wast not rubbed with salt, nor wrapt in swaddling clothes.

5 No eye looked with pity on thee, to do any of these things unto thee, to have compassion upon thee; but thou wast cast out on the open field, with a loathing[e] of thy body, on the day that thou wast born.

6 But I passed then by thee, and I saw thee stained[f] with thy own blood, and I said unto thee, In[g] thy blood, live; yea, I said unto thee, In thy blood, live.

7 Myriads, like the vegetation of the field, did I make of thee, and thou didst increase and become great, and thou attainedst the highest attractions: with thy breasts developed, and thy hair full grown; but thou wast still naked and bare.

8 But I passed then by thee, and saw thee, and, behold, thy time was the time of love; and I spread the skirt of my garment over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord Eternal, and thou becamest mine.

9 Then did I bathe thee with water, yea, I thoroughly washed away thy blood from thee; and I anointed thee with oil.

10 I clothed thee also with broidered work, and made thee shoes of badger's[h] skin, and I placed on thy head a turban of fine linen, and I covered thee with silk.

11 And I decked thee with ornaments, and I placed bracelets upon thy hands, and a chain around thy neck.

12 And I placed a ring on thy nose, and earrings in thy ears, and a crown of splendour on thy head.

13 Thus wast thou ornamented with gold and silver; and thy garments were of fine linen, and silk, and broidered work; fine flour, and honey, and oil didst thou eat: and

---

[a] Rashi, "Not the vine of vineyards which bears fruit do I speak of to thee, but of the branches of the wild vine which groweth in the forest."

[b] Jonathan, "They have transgressed the words of the law which were given out of the fire, and the nations who are strong as fire shall destroy them." But the plain sense is, "though they have escaped many dangers, they shall succumb at last."

[c] *i. e.* The city of Jerusalem was of ancient origin before Abraham came to Palestine.

[d] Rashi, *applanement*, "making level," "smooth."

[e] Zunz, "on thy body." Philippson, "full of contempt of thy life;" *i. e.* indifferent whether such treatment would injure the new-born child or not.

[f] Others, "twitching," "struggling."

[g] Rashi, "In this thy state of filthiness shalt thou not die." Hence we might render, "Notwithstanding thy blood shalt thou live."

[h] Zunz and other moderns leave תחש *thachash* untranslated.

thou wast exceedingly beautiful, and thou didst succeed to acquire dominion.

14 And thy fame went forth among the nations because of thy beauty; for it was perfect through my glorious ornament, which I had put upon thee, saith the Lord Eternal.

15 But thou didst trust in thy beauty, and play the harlot because of thy fame, and lavish thy lewd caresses on every one that passed by—on him they were bestowed.

16 And thou didst take from thy garments, and deck[a] thee high-places with divers colours, and play the harlot thereupon: never should the like come to pass, and never should it be so.

17 And thou didst take thy elegant ornaments of my gold and of my silver, which I had given thee, and make for thyself male images, and play the harlot with them;

18 And thou didst take thy broidered garments, and cover them: and my oil and my incense didst thou place before them.

19 And my bread which I had given thee, fine flour, and oil, and honey, which I had let thee eat, even this didst thou set before them for a sweet savour: yes, so was it, saith the Lord Eternal.

20 And thou didst take thy sons and thy daughters, whom thou hadst born unto me, and didst slaughter these unto them to be devoured; (but) were thy acts of lewdness not yet enough?

21 That thou didst slay my children, and give them up to cause them to pass through the fire for them?

22 And in all thy abominations and thy acts of lewdness thou didst not remember the days of thy youth, when thou wast naked and bare, when thou wast stained with thy blood.

23 And it came to pass after all thy wickedness,—(wo, wo unto thee! saith the Lord Eternal;)—

24 That thou didst build unto thyself eminences, and make thyself elevations in every street.

25 On the corner of every road didst thou build thy elevations, and make thy beauty abominable, and spread out thy feet to every one that passed by, and multiply thy acts of lewdness.

26 And thou didst play the harlot with the Egyptians, thy neighbours, with large limbs,[b] and multiply thy acts of lewdness, to provoke me to anger.

27 And, behold, I stretched out my hand over thee, and diminished thy stated portion; and I gave thee up unto the will of those that hate thee, the daughters of the Philistines, who were made to blush for thy incestuous course.

28 Then didst thou play the harlot with the sons of Asshur, because thou wast unsatiable: yea, thou didst play the harlot with them, and wast even then not satisfied.

29 And thou didst multiply thy lewdness with the traders'[c] land as far as Chaldea; and even with this wast thou not satisfied.

30 How very corrupt is thy heart, saith the Lord Eternal, seeing thou didst all these things, deeds of an abandoned lewd woman;

31 Seeing that thou didst build thy eminences at the corner of every road, and make thy elevations in every street; and wast not like a harlot, as thou scornedst the wages.

32 O thou adulterous wife! who, while bound to her husband, receiveth strangers!

33 Unto all harlots they give presents; but thou hast given thy presents to all thy lovers, and hast bribed them, that they might come unto thee from every side in thy acts of lewdness.

34 And the reverse was the case with thee from (other) women in thy acts of lewdness, that men did not follow thee to seek thy lewd caresses; and because thou gavest the wages, and no wages were given thee: so was it the reverse with thee.

35 Therefore, O harlot, hear the word of the LORD!

36 ¶ Thus hath said the Lord Eternal, Whereas thy wealth was squandered,[d] and thy nakedness was uncovered through thy lewd acts with thy lovers, and with all thy abominable idols,[e] and for the blood of thy children, whom thou didst give unto them:

37 Therefore, behold, I will gather all thy

[a] Lit. "make thyself high-places of divers colours."

[b] Lit. "great with respect to flesh."

[c] Rashi, taking כנען not for Canaanite, but "traders;" as the Phœnicians, the Canaanites by the seaside, were the merchants of antiquity, their proper name was at length applied to all who made merchandise their pursuit. Others, literally, "with the land of Canaan as far as Chaldea."

[d] After Philippson.

[e] Here is the solution of the "lewdness" of Jerusalem:

lovers, whom thou hast given[a] pleasure, and all whom thou hast loved, together with all whom thou hast hated,—yea, I will gather them all round about thee, and will uncover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, as adulteresses and women that shed blood are judged; and I will bring[b] upon thee the blood of fury and jealousy.

39 And I will also give thee up into their hand, and they shall pull down thy eminences, and shall break down thy elevations; and they shall strip thee of thy clothes, and they shall take thy elegant ornaments, and leave thee naked and bare.

40 And they shall bring up against thee an assembly, and they shall stone thee with stones, and thrust thee through with their swords;

41 And they shall burn thy houses with fire, and execute punishments on thee before the eyes of many women: and I will cause thee to cease from being a harlot, and also the wages (of sin) shalt thou not give any more.

42 And then will I assuage my fury on thee, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.[c]

43 Because that thou didst not remember the days of thy youth, but didst irritate me with all these things: behold, therefore I also will bring thy course upon thy head, saith the Lord Eternal, and thou shalt no more commit incest[d] with all thy (other) abominations.

44 Behold, every one that speaketh[e] in proverbs shall use this proverb against thee, saying, As the mother is, so is her daughter.

45 Thou art thy mother's daughter, loathing her husband and her children; and thou art the sister of thy sisters, who have loathed their husbands and their children: your mother was a Hittite, and your father an Emorite.

46 And thy elder sister is Samaria, she with her daughters,[f] that dwelleth at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom with her daughters.

47 Yet not even in their ways didst thou walk, nor act according to their abominations: as though this were quite too little, and thou wast more corrupt than they in all thy ways.

48 As I live, saith the Lord Eternal, Sodom thy sister, she with her daughters, hath not done as thou hast done, thou with thy daughters.

49 Behold, this was the iniquity of thy sister Sodom: Pride, abundance of food, and prosperous security were hers and her daughters'; but the hand of the poor and needy did she not strengthen.

50 And they became haughty, and committed abominations before me: therefore did I remove them when I saw their course.

51 And Samaria hath not committed even the half of thy sins; but thou didst multiply thy abominations more than they; and thou hast justified thy sisters through all thy abominations which thou hast done.

52 Bear then thou also thy own confusion, which thou didst adjudge[g] unto each of thy sisters; through thy sins, which thou hast committed more abominably than they, are they made more righteous than thou: therefore thou also—be ashamed, and bear thy confusion, since thou hast justified thy sisters.

53 And I will bring back again their captivity, the captivity[h] of Sodom and her daughters, and the captivity of Samaria and her daughters, and the captivity of thy captives in the midst of them:

54 In order that thou mayest bear thy confusion, and mayest be confounded because of all that thou hast done, when thou art a comfort unto them.

55 And thy sisters, Sodom and her daughters, shall return to their former state, and Samaria and her daughters shall return to

it means nothing else than the eagerness to adopt the idols of Egypt, Phœnicia, Assyria, Babylon, &c., neglecting thereby the blessed law, giving, as it were, wages for sin, committing adultery while married to God, without the least beneficial return for all this sacrifice.

[a] Rashi, "with whom thou hast mingled."

[b] Jonathan, "and I will give thee up to be slain in fury and wrath." So also Rashi, adding only "jealousy."

[c] When all the punishment has been inflicted.

[d] Rashi and Jonathan take וכזמה for וכזמה "resolve;" "and because thou didst not resolve to lay thy heart to all thy abominations to return from them."

[e] משל is rendered in Num. xxi. 27 with "poet," or one who relates facts in a proverbial and poetical manner.

[f] "Daughters" means villages or dependent cities.

[g] "Before Jerusalem became so corrupt itself, it used to say, that Sodom and Samaria had been justly punished."—Rashi.

[h] *i. e.* A general restoration.

their former state, and thou and thy daughters shall return to your former state.

56 And was[a] not thy sister Sodom a report in thy mouth in the days of thy pride,

57 Before yet thy wickedness was discovered, as at the time of the reproach of the daughters of Syria, and all those round about her, the daughters of the Philistines, who taunted thee on all sides?

58 Thy incest and thy abominations,—thou thyself hadst to bear them, saith the Lord.

59 ¶ For thus hath said the Lord Eternal, I will even deal with thee as thou hast done, thou who hast despised the oath by breaking the covenant.

60 Nevertheless will I indeed remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

61 And thou shalt then remember thy ways, and be confounded, when thou receivest thy sisters, both those that are older than thou and younger than thou: and I will give them unto thee for daughters, though not because thou wast faithful to the covenant.

62 And I will establish my covenant with thee; and thou shalt know that I am the LORD:

63 In order that thou mayest remember, and feel ashamed, and never open thy mouth any more because of thy confusion, when I forgive thee for all that thou hast done, saith the Lord Eternal.

CHAPTER XVII.

1 ¶ And the word of the LORD came unto me, saying,

2 Son of man, put forth a riddle, and propound a parable unto the house of Israel;

3 And say, Thus hath said the Lord Eternal, The great eagle with large wings, long winged, full of feathers, who is rich in many colours, came unto the Lebanon, and took the highest branch of the cedar:

4 The topmost of its young twigs did he crop off, and carry it into the traders' land; and he set it in a city of merchants.

5 And he took some of the seed of the land, and planted it in a fruitful field: he placed it by great waters, he transplanted it among the willow-trees.

6 And it grew, and became a trailing vine of low stature, the tendrils of which should turn toward him,[b] and the roots of which should be under him: so it became a vine, and brought forth branches, and sent out shoots.[c]

7 There was also another great eagle with large wings and many feathers: and, behold, this vine did bend its roots famishing toward him, and shot forth its tendrils toward him, that he might water it, from the beds where it was planted;

8 (Although) it was planted in a good field by great waters, that it might produce boughs, and that it might bear fruit, that it might become an elegant vine.

9 Say now, Thus hath said the Lord Eternal, Shall it prosper? Behold the other will pull up its roots, and its fruit will he cut away, that it may dry up; every one of its growing leaves shall dry up; and not with great power and numerous people (will he have to come) to tear it away from its roots.[d]

10 Yea, behold, although it is planted, shall it prosper? Lo, as soon as the east wind toucheth it, shall it be utterly dried up: in the beds where it groweth shall it dry up.

11 ¶ And the word of the LORD came unto me, saying,

12 Do now say to the rebellious family, Know ye not what these things mean? Say, Behold, the king of Babylon came to Jerusalem, and took away its king and its princes, and he brought them unto himself to Babylon;

13 And he took one of the royal seed, and made a covenant with him, and bound him with an oath;[e] but the mighty of the land did he take away;

14 That the kingdom should be debased, so as not to lift itself up; that it should keep his covenant that it might continue to exist.

15 But he rebelled against him by sending his messengers into Egypt, that they might give him horses and numerous people. Shall he prosper? shall he escape that doth such

[a] After Rashi; but Redak, "And Sodom thy sister was not heard out of thy mouth," &c.

[b] Rashi, "to the eagle—the king of Babylon."

[c] Zunz, "foliage."

[d] Jonathan; but Rashi, "and the other (*i. e.* the second eagle, the king of Egypt) will not come with a strong arm and numerous people against those who will pull off and remove it from its roots." Redak follows the same construction.

[e] Heb. "brought him into an oath."

things? yea, he hath broken the covenant, and shall he escape?

16 As I live, saith the Lord Eternal, surely in the residence of the king that hath made him king, whose oath he hath despised, and whose covenant he hath broken, even near him in the midst of Babylon shall he die.

17 And not with a mighty army and a large assembly shall Pharaoh labour for him in the war, when (the other) casteth up mounds, and buildeth works of attack, to cut off many souls.

18 Yea, he that hath despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, shall not escape.

19 ¶ Therefore thus hath said the Lord Eternal, As I live, surely my oath that he hath despised, and my covenant that he hath broken,—even this will I bring upon his own head.

20 And I will spread my net over him, and he shall be caught in my snare, and I will bring him to Babylon, and will hold judgment with him there for his trespass which he hath committed against me.

21 And all his fugitives with all the wings of his army shall fall by the sword, and those that remain shall be dispersed toward all winds: and ye shall know that I the LORD have spoken it.

22 ¶ Thus hath said the Lord Eternal, But I myself[a] will take (a part) of the highest branch of the high cedar, and will preserve[b] it; from the topmost of its young twigs will I crop off a tender one, and I myself will plant it firmly upon a high and eminent mountain:

23 On the mountain of the height of Israel will I plant it firmly; and it shall produce boughs, and bear fruit, and become an elegant cedar; and there shall dwell under it all fowls, every thing that hath wing; in the shadow of its light branches shall they dwell.

24 And all the trees of the field shall know that I the LORD have made low the high tree, have made high the lowly tree, that I have dried up the green tree, and have caused to flourish the dry tree: I the LORD have spoken and have done it.

CHAPTER XVIII.

1 ¶ And the word of the LORD came unto me, saying,

2 What mean ye, that ye use this proverb in[c] the country of Israel, saying, The fathers have eaten sour grapes, and the teeth of the children are set on edge?

3 As I live, saith the Lord Eternal, ye shall not have any more to use this proverb in Israel.

4 Behold, all the souls are mine; as the soul of the father, so also the soul of the son—mine are they: the soul which sinneth that alone shall die.

5 But if a man be righteous, and execute justice and righteousness;

6 Upon the mountains[d] he eateth not, and his eyes he lifteth not up to the idols of the house of Israel, and the wife of his neighbour he defileth not, and unto a woman in her separation he cometh not near;

7 And he overreacheth no man, he restoreth his pledge for a debt, a robbery he doth not commit, his bread he giveth to the hungry, and the naked he covereth with a garment;

8 Upon interest he giveth not forth, and increase he doth not take, from wrong he withdraweth his hand, true judgment he executeth between man and man;

9 In my statutes he walketh steadfastly, and my ordinances he keepeth to deal truly: he is righteous, he shall surely live, saith the Lord Eternal.

10 If he (now) beget a dissolute son, that sheddeth blood, and doth to (his) brother any one of these things;

11 And he is one that doth not any of these (duties); but eateth even upon the mountains, and defileth the wife of his neighbour;

12 The poor and needy he overreacheth, he is guilty of robberies, the pledge he restoreth not, and to the idols he lifteth up his eyes, abominations he committeth;

[a] *i. e.* In contrast with the act of the king of Babylon; he took the king and slew his sons and blinded him; but God at the time of redemption will take a remote descendant of the great cedar, the house of David, and fulfil through him all he has promised. Hence, "I myself," &c.

[b] Rashi, after Jonathan. Lit. "will give it"—a place.

[c] Others, "concerning."

[d] *i. e.* Eats not of offerings brought to the idols worshipped on hills and mountains; whereas sacrifices to God could only be offered and eaten near the temple.

13 Upon interest he giveth forth, and increase he taketh: and he should live? he shall not live; all these abominations hath he done, he shall surely die; his blood shall be upon him.

14 And behold, if he beget a son, who seeth all the sins of his father which he hath done, and he considereth,[a] and doth not the like of them;

15 Upon the mountains he eateth not, and his eyes he lifteth not up to the idols of the house of Israel, the wife of his neighbour he defileth not;

16 And he overreacheth no man, a pledge he withholdeth not, and of a robbery he is never guilty, his bread he giveth to the hungry, and the naked he covereth with a garment;

17 From the poor he withdraweth his hand, interest and increase he taketh not; my ordinances he executeth, in my statutes he walketh:—he shall not die for the iniquity of his father, he shall surely live.

18 His father, because he unjustly withheld (wages), was guilty of robbery on his brother, and did that which is not good in the midst of his people,—and lo, he died through his iniquity.

19 Yet say ye, Why doth not the son bear part of the iniquity of the father? when the son hath executed justice and righteousness, all my statutes hath he kept, and hath done them: he shall surely live.

20 The soul that sinneth, she alone shall die; the son shall not help to bear the iniquity of the father, and the father shall not help to bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 ¶ And the wicked, when he turneth away from all his sins that he hath committed, and keepeth all my statutes, and executeth justice and righteousness, shall surely live, he shall not die.

22 All his transgressions which he hath committed shall not be remembered unto him: through his righteousness which he hath done shall he live.

23 Have I then the least pleasure in the death of the wicked? saith the Lord Eternal: and not in his turning away from his ways, that he may live?

24 ¶ But when the righteous turneth away from his righteousness, and committeth wrong, and doth according to all the abominations that the wicked man doeth, shall he live? all his righteousness that he hath done shall not be remembered: through his trespass which he hath committed, and through his sin that he hath done,—through them shall he die.

25 Yet ye say, The way of the Lord is not equitable: hear now, O house of Israel, Is not my way equitable? is it not your ways which are not equitable?

26 When a righteous man turneth away from his righteousness, and doth wrong, and dieth therefor: through his wrong which he hath done must he die.

27 ¶ Again, when the wicked turneth away from his wickedness which he hath committed, and executeth justice and righteousness: he shall indeed preserve his soul alive.

28 Because he hath considered, and turned away from all his transgressions which he had committed: he shall surely live, he shall not die.

29 Yet say the house of Israel, The way of the Lord is not equitable: are not my ways equitable, O house of Israel? is it not your ways which are not equitable?

30 Therefore will I judge you, every one according to his ways, O house of Israel, saith the Lord Eternal: return ye, and cause others[b] to return from all your transgressions, that iniquity may not become your stumbling-block.

31 Cast away from yourselves all your transgressions, whereby ye have transgressed; and make[c] yourselves a new heart and a new spirit; for why will ye die, O house of Israel?

32 For I have no pleasure in the death of him that deserveth to die, saith the Lord Eternal: therefore convert yourselves, and live.

CHAPTER XIX.

1 ¶ And thou,—do thou lift up a lamentation for the princes of Israel,[d]

[a] Rashi, "though he see them, he nevertheless doth not," &c.

[b] Zunz, "return and convert yourselves."

[c] Zunz, "procure for yourselves."

[d] In this lament the prophet mourns for the downfall of the royal family. Some refer "the two young lions" to Jehoächaz and Jehoyachin, who were led away after a short reign. Others, Jehoächaz and Jehoyakim.

2 And say, What a noble lioness was thy mother! among lions did she lie down, in the midst of young lions did she raise her whelps!

3 And she brought up one of her whelps: he became a young lion,[a] and he learned to tear in pieces the prey; (even) men he devoured.

4 And when nations heard of him, he was caught in their pit, and they brought him with nose-rings unto the land of Egypt.

5 Now when she saw that she had long waited, (that) her hope was lost, she took another one of her whelps, and made him a young lion.

6 And he went up and down in the midst of lions, he became a young lion; and he learned to tear in pieces the prey; even men he devoured.

7 And he broke down[b] their palaces, and their cities laid he in ruins: and then was terrified the land, with all that filled it, because of the noise of his roaring.

8 Then set themselves the nations against him on every side from the provinces; and they spread over him their net: in their pit was he caught.

9 And they put him in a cage[c] with nose-rings (in his nose), and they brought him to the king of Babylon: they brought him into strong-holds, in order that his voice should no more be heard on the mountains of Israel.

10 ¶ Thy mother was like a vine, if I compare thee to aught,[d] planted by the waters: fruitful and full of boughs was she by reason of many waters.

11 And she had strong branches (fit) for the sceptres of rulers, and her stature grew up high between the thick-branched (trees), and she was seen through her height by means of the multitude of her tendrils.

12 But she was plucked up in fury, to the ground was she cast down, and the east wind dried up her fruit: and torn off and dried up were her strong branches, a fire consumed them.

13 And now is she planted in the wilderness, in a dry and thirsty land.

14 And fire is gone out of a branch of her boughs, and hath devoured her fruit, so that there is no more on her a strong branch for a sceptre to rule. This is a lamentation, and it is become a lamentation.

CHAPTER XX.

1 ¶ And it came to pass in the seventh year, in the fifth month, on the tenth day of the month, that certain men of the elders of Israel came to inquire of the LORD, and they sat down before me.

2 ¶ And the word of the LORD came unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus hath said the Lord Eternal, Is it to inquire of me that ye are coming? as I live, I will not let myself be inquired of by you, saith the Lord Eternal.

4 Wilt thou take them to task, wilt thou take them to task, son of man? then cause them to know the abominations of their fathers;

5 And say unto them, Thus hath said the Lord Eternal, On the day when I made choice of Israel, I lifted up my hand unto the seed of the house of Jacob, and I made myself known unto them in the land of Egypt: and I lifted up my hand unto them, saying, I am the LORD your God.

6 On the same day I lifted up my hand unto them, to bring them forth from the land of Egypt into a land that I had selected[e] for them, flowing with milk and honey, which is an ornament[f] among all the countries.

7 And I said unto them, Cast ye away every one the abominations of his eyes, and on the idols of Egypt shall ye not defile yourselves: I am the LORD your God.

8 But they rebelled against me, and they would not hearken unto me; they did not cast away every one the abominations of their eyes, and the idols of Egypt did they not forsake: and I thought then to pour out my fury over them, to let out all my anger against them in the midst of the land of Egypt.

[a] *i. e.* King of Judah.

[b] Rashi, taking אלכנותיו from ארכנותיו. Others, in the literal sense, "he violated their widows." Zunz, "he searched through their palaces." Philippson, "he broke into," &c.

[c] Zunz. Jonathan, "chains."

[d] Rashi.

[e] Lit. "spied out."

[f] *i. e.* It excels in beauty and fruitfulness.

9 But I acted for the sake of my name, so as not to profane it before the eyes of the nations, in the midst of whom they were; because I had made myself known unto them before their eyes, to bring them forth out of the land of Egypt.

10 I therefore caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, and my ordinances made I known to them, which a man is to do, that he may live through them.

12 And also my sabbaths gave I unto them, to be as a sign between me and between them, that they might know that I am the LORD who sanctify them.

13 But the house of Israel rebelled against me in the wilderness; in my statutes they walked not, and my ordinances they despised, which a man is to do, that he may live through them; and my sabbaths they greatly profaned: and I then thought to pour out my fury over them in the wilderness, to make an end of them.

14 But I acted for the sake of my name, so as not to profane it before the eyes of the nations, before whose eyes I had brought them forth.

15 Yet did I also lift up my hand unto them in the wilderness, that I would not bring them into the land which I had given (them), flowing with milk and honey, which is an ornament among all the countries.

16 Because my ordinances they had despised, and in my statutes they had not walked, and my sabbaths they had profaned; for after their idols did their heart go.

17 Nevertheless my eye looked pityingly on them, so as not to destroy them, and I did not make an end of them in the wilderness.

18 And I said unto their children in the wilderness, In the statutes of your fathers shall ye not walk, and their ordinances shall ye not keep, and on their idols shall ye not defile yourselves.

19 I am the LORD your God: in my statutes must ye walk, and my ordinances must ye keep, and do them;

20 And my sabbaths must ye sanctify; and they shall be as a sign between me and between you, that ye may know that I am the LORD your God.

21 Nevertheless the children rebelled against me; in my statutes did they not walk, and my ordinances they kept not to do them, which a man is to do, that he may live through them; my sabbaths they profaned: and I then thought to pour out my fury over them, to let out all my anger against them in the wilderness.

22 But I withdrew my hand, and acted for the sake of my name, so as not to profane it before the eyes of the nations, before whose eyes I had brought them forth.

23 I also lifted up my hand unto them in the wilderness, that I would scatter them among the nations, and disperse them through the countries;

24 Because my ordinances they had not executed, and my statutes they had despised, and my sabbaths they had profaned, and after the idols of their fathers their eyes were directed.

25 And I also let them follow[a] statutes that were not good, and ordinances whereby they could not live;

26 And I let them be defiled though their gifts, in that they caused to pass (through the fire) all that openeth the womb, in order that I might destroy them, to the end that they might know that I am the LORD.

27 Therefore, speak unto the house of Israel, O son of man, and say unto them, Thus hath said the Lord Eternal, Yet in this too did your fathers blaspheme me, by their committing a trespass against me:

28 When I had brought them into the land, for which I had lifted up my hand to give it to them, they saw every high hill, and all the thick-branched trees, and they offered

---

[a] Rashi, after Jonathan; meaning, as they had wilfully rebelled, God permitted them to follow their evil inclinations, till the measure of their sin was completed, and their destruction followed, as told in our history. Zunz and Philippson take it in the light, that to the sinners the law is a means of punishment, as its transgression brings painful consequences; wherefore the translation of Dr. P. is as follows:—"And I also gave them laws which were injurious (to them), and ordinances through which they did not live; and I made them unclean through their gifts, when they set apart all that opened the womb," &c.: taking בהעביר "as setting aside," not "as causing to pass (through the fire)," as given by Rashi. But both constructions, though apparently so different, have at last the same bearing, since to the pious the law of God brings happiness and life, not evil and death.

there their sacrifices, and presented there their provoking offerings, and they brought there their sweet savour, and poured out there their drink-offerings.

29 Then said I unto them, What is this high-place whereunto ye go? And its name was called "The height"[a] until this day.

30 ¶ Therefore say unto the house of Israel, Thus hath said the Lord Eternal, Ha! do you pollute yourselves after the manner of your fathers; and after their abominations do ye go astray?

31 And when ye offer up your gifts, when ye make your sons pass through the fire, ye pollute yourselves with all your idols, even until this day: and I should allow myself to be inquired of by you, O house of Israel? As I live, saith the Lord Eternal, I will not let myself be inquired of by you.

32 And that which cometh up into your mind shall not at all come to pass, (namely,) that ye say, We will be like the nations, like the families of the (other) countries, to serve wood and stone.

33 As I live, saith the Lord Eternal, surely, with a mighty hand, and with an outstretched arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and I will gather you out of the countries wherein ye are scattered, with a mighty hand, and with an outstretched arm, and with (my) fury poured out.

35 And I will bring you into the wilderness of the people, and I will hold judgment over you there, face to face.

36 As I held judgment over your fathers in the wilderness of the land of Egypt, so will I hold judgment over you, saith the Lord Eternal.

37 And I will cause you to pass under the rod, and I will bring you into the bond[b] of the covenant;

38 And I will separate from you those that have rebelled, and those that have transgressed against me: out of the country where they sojourn will I cause them to go forth, but into the land of Israel shall not one (of them) enter; and ye shall know that I am the LORD.

39 As for you, O house of Israel, thus hath said the Lord Eternal, Go ye, serve ye every one his idols, and hereafter (also), if ye will not hearken unto me; but my holy name do not profane any more with your gifts, and with your idols.[c]

40 For on my holy mountain, on the mountain of the height of Israel, saith the Lord Eternal, there shall serve me all the house of Israel, altogether, in the land: there will I accept them in favour, and there will I require your heave-offerings, and the first-fruits of your oblations, with all your holy things.

41 ¶ With your sweet savour will I accept you in favour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered: and I will be sanctified through you before the eyes of the nations.

42 And ye shall know that I am the LORD, when I bring you into the land of Israel, into the country for which I have lifted up my hand to give it to your fathers.

43 And ye shall remember there your ways, and all your doings, whereby ye have been defiled; and ye shall loathe yourselves, because of all your evil deeds that ye have committed.

44 And ye shall know that I am the LORD, when I deal with you for the sake of my name, not in accordance with your wicked ways, and in accordance with your corrupt doings, O ye house of Israel, saith the Lord Eternal.

CHAPTER XXI.[d]

1 ¶ And the word of the LORD came unto me, saying,

2 Son of man, set thy face in the direction toward the south,[e] and preach[f] toward the south, and prophesy against the forest[g] of the field in the south.

[a] Rashi, "An expression of disgrace; it is nothing but a high-place," *i. e.* no regular altar. Philippson, "Wo to the high-place where ye stand together."

[b] Rashi, "the covenant which I have delivered to you." Lit. "the delivery of the covenant."

[c] Meaning, if they will serve idols let them not come hypocritically to inquire after God's word, and set aside offerings and serve their abominations.

[d] The English version commences chap. xxi. at verse 6.

[e] Toward Judea, which lies to the south of Mesopotamia, where the prophet then dwelt.

[f] Lit. "let drop," *i. e.* the prophecy or speech.

[g] "Toward my sanctuary, which shall be hereafter like a forest and a field for foxes to walk therein."—RASHI. Others, "Jerusalem." Philippson, "Palestine," because its mountains are in many places covered with forests.

3 And say to the forest of the south, Hear the word of the LORD, Thus hath said the Lord Eternal, Behold, I will kindle a fire in thee, and it shall devour in thee every green tree, and every dry tree: the glowing flame shall not be quenched, and there shall be burnt therein all faces[a] from the south to the north.

4 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

5 Then said I, Ah Lord Eternal! they say of me, Behold, he speaketh but in parables!

6 ¶ And the word of the LORD came unto me, saying,

7 Son of man, direct thy face toward Jerusalem, and preach toward the holy places, and prophesy against the land of Israel,

8 And say to the land of Israel, Thus hath said the LORD, Behold, I will be against thee, and will draw forth my sword out of its sheath: and I will cut off from thee the righteous and the wicked.

9 But because I shall have cut off from thee the righteous and the wicked: therefore shall my sword go forth out of its sheath against all flesh from the south to the north;

10 That all flesh may know that I the LORD have drawn forth my sword out of its sheath; it shall not return any more.

11 ¶ But thou, son of man, do thou sigh: as though with broken loins,[b] and with bitterness (of grief) shalt thou sigh before their eyes.

12 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt say, For the report, because it cometh, when every heart shall melt, and all hands shall be made feeble, and every spirit shall become faint, and all knees shall be changed into water: behold, it cometh, and shall be brought to pass, saith the Lord Eternal.

13 ¶ And the word of the LORD came unto me, saying,

14 Son of man, prophesy, and say, Thus hath said the LORD, Say, The sword, the sword is sharpened, and also polished;

15 In order to make a thorough slaughter is it sharpened; in order that it may glitter is it polished: how[c] can we now rejoice, (when) the rod which reacheth my son excelleth in hardness[d] every tree?

16 And he hath given it to be polished, to make it fit to grasp it in the hand: it is the sword which is sharpened, and it is polished, to place it into the hand of the slayer.

17 Cry aloud and wail, O son of man; for it cometh against my people, it cometh against all the princes of Israel; brought together[e] for the sword are they with my people: therefore strike (thy hand) upon thy thigh.

18 For a purification taketh place: and what if the irresistible rod will also come? (my son) would not be able to exist,[f] saith the Lord Eternal.

19 ¶ But thou, son of man, prophesy, and strike thy hands together, and let "The sword" be repeated the third[g] time, the sword of the slain: it is the sword of the great that are slain, which lieth in wait for them everywhere.[h]

20 In order to make timid the heart, and to multiply the stumbling-blocks, do I bring the howling[i] of the sword against all their gates:

---

[a] Philippson, after Schnurrer, "the whole surface."

[b] When a person is deeply grieved it is difficult for him to keep erect, as though his loins were broken.

[c] After Rabbi Jonah, who renders אי "or," as אין "how."

[d] Rashi. Lit. "despiseth," *i. e.* disregards the blow of any wood or tree, it being harder than all. The sense is —"How can we rejoice at the view of the coming sword, when the punishment which is to befall Israel shall be irresistible, overcoming all obstacles which can be brought to oppose it?" Redak, "We cannot rejoice at the coming sword, which we hope will come against our enemies; for it is gone forth to cut down the staff of my son, and disregardeth every tree to fell the same." Philippson takes the whole of this apostrophe, as also verse 18, as a parenthesis, or soliloquy of the prophet, in view of the coming evil.

[e] Rashi, "the assembly of nations come to the sword." Zunz, "assembled together for the sword;" and in this sense have we translated. Philippson, after Rabbi Jonah, "struck down with," &c.

[f] After Rashi, who applies לא יהיה "he shall not be" or "remain in existence" to "my son," spoken of in verse 15. Philippson, however, "For a purification (must take place), and what, if even the irresistible rod were not to be?" meaning, the people must be tried and purified, if even the present threatened punishment should not be sent. The verse is exceedingly difficult in its construction.

[g] It is already twice spoken of in verse 9, and now the third time.

[h] Rashi, "which pursueth you whithersoever you go forth, even in the most secret chambers.

[i] Others, "slaughter;" but Rashi makes it the effect of the slaughter, the complaining of the wounded and survivors.

ah! it is made bright, it is made thin-edged for the slaughter.

21 Gather up thy strength,[a] go to the right hand, direct thyself, go to the left, whithersoever thy edge is turned.

22 And I also,—I will strike my hands together, and I will cause my fury to be assuaged: I the LORD have spoken it.

23 ¶ And the word of the LORD came unto me, saying,

24 But thou, O son of man, appoint thee two ways, that the sword of the king of Babylon may come; out of one land shall both of them come forth: and select a place; at the head of the way to a city do thou select it.

25 A way shalt thou appoint, that the sword may come against Rabbah of the children of 'Ammon, and (the other) against Judah (dwelling) in Jerusalem the fortified.

26 For the king of Babylon hath halted at the parting of the way, at the commencement of the two ways, to use divination: he shaketh the[b] arrows, he consulteth with images, he looketh at the liver.

27 At his right hand was the divination for Jerusalem, to erect battering-rams, to open the mouth with the (cry for) murder, to lift up the voice with shouting, to place battering-rams against the gates, to cast up a mound, and to build works of attack.

28 And it will appear unto them as a false divination in their eyes, to those that had sworn[c] oaths; but he will bring to remembrance their iniquity, that they may be caught.

29 ¶ Therefore thus hath said the Lord Eternal, Because ye have brought your iniquity to remembrance, as your transgressions are discovered, so that your sins do appear in all your doings: because ye are thus brought to remembrance, ye shall be caught by (his) hand.

30 ¶ And thou, death-deserving wicked one, prince of Israel, whose day is come, at the time of the iniquity of the[d] end.—

31 ¶ Thus hath said the Lord Eternal, Remove the mitre, and take off the crown: this shall not be always so; exalt him that is low, and make him low that is high.

32 Overthrown, overthrown, overthrown will I render it:[e] also this shall not belong (to any one), until he come whose right it is, and I will give it him.

33 ¶ And thou, son of man, prophesy, and say, Thus hath said the Lord Eternal concerning the children of 'Ammon, and concerning their reproach: even say thou, The sword, the sword is drawn; for the slaughter is it polished, to destroy, that it may continue to glitter;

34 While they foresee unto thee falsehood, while they divine unto thee lies, to lay thee by the necks of the slain wicked, whose day is come, at the time of the iniquity of the end.

35 Put back (the sword) into its sheath! in the place where thou wast created, in the land of thy origin, will I judge thee.

36 And I will pour out over thee my indignation, with the fire of my wrath will I blow against thee, and I will give thee up into the hand of brutish men, skilful in destroying.

37 To the fire shalt thou be given to be devoured; thy blood shall be in the midst of the land: thou shalt not be remembered (any more); for I the LORD have spoken it.

CHAPTER XXII.

1 ¶ And the word of the LORD came unto me, saying,

2 And thou, son of man, wilt thou take to task, wilt thou take to task the city of blood? and wilt thou make her know all her abominations?

3 Then say thou, Thus hath said the Lord Eternal, O city that sheddeth blood in her midst, that her time (of sorrow) may come, and that hath made idols for herself to become unclean:

4 Through thy blood which thou hast shed, art thou become guilty; and through thy idols which thou hast made art thou become unclean; and thou hast caused thy days (of destruction) to draw near, and thou art come even unto thy years; therefore do I make

[a] Address to the sword.
[b] *i. e.* Employs various means of divination.
[c] Jonathan, "forty-nine times hath he divined."
[d] Rashi, "when the measure is full and the last iniquity hath been perpetrated which filleth it." Redak, "when the iniquity bringeth the end." Philippson, the punishment.
[e] The crown; but its future return is promised when the true son of David comes.

thee a disgrace unto the nations, and a mocking to all the countries.

5 Those who are near, and those who are far from thee, shall mock thee, O thou unclean in name, and great in confusion!

6 Behold, the princes of Israel were each (ready) with his arm within thee, in order to shed blood.

7 Father and mother they esteemed lightly within thee, toward the stranger they acted with extortion in the midst of thee, the fatherless and the widow they oppressed within thee.

8 My holy things thou didst despise, and my sabbaths thou didst profane.

9 Tale-bearers (also) were within thee, in order to shed blood; and upon the mountains did they eat within thee; incest did they commit in the midst of thee.

10 Their father's nakedness they uncovered within thee; her that was unclean in her separation did they violate within thee.

11 And one with his neighbour's wife did commit abomination; and another did defile his daughter-in-law with incest; and another did violate his sister, the daughter of his father, within thee.

12 Bribes they took within thee, in order to shed blood; interest and increase didst thou take, and thou didst acquire gain off thy neighbours by extortion: and me thou didst forget, saith the Lord Eternal.

13 And behold, I have struck my hands together at thy wrongful gain which thou hast acquired, and at thy blood-guilt which hath been in the midst of thee.

14 Will thy courage[a] endure, or will thy hands remain strong, on the days that I will deal with thee? I the LORD have spoken, and will do it.

15 And I will scatter thee among the nations, and disperse thee in the countries, and I will entirely remove thy uncleanness out of thee.

16 And thou shalt be degraded through thyself before the eyes of nations, and thou shalt know that I am the LORD.

17 ¶ And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel are become to me dross: they all are copper, and tin, and iron, and lead, in the midst of the furnace; the dross of silver are they become.

19 ¶ Therefore thus hath said the Lord Eternal, Because ye are all become dross, therefore, behold, I will gather you into the midst of Jerusalem.

20 As silver, and copper, and iron, and lead, and tin are gathered into the midst of the furnace, to blow the fire upon it, to melt it: so will I gather you in my anger and in my fury, and I will lay you down there, and melt you.

21 Yea, I will assemble you in a heap, and blow upon you with the fire of my wrath, and ye shall be melted in the midst of it.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst of it: and ye shall know that I am the LORD who have poured out my fury over you.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou art a land that is not cleansed; (and) which is not rained upon on the day of indignation.

25 The banded troop of her prophets in the midst of her is like a roaring lion that teareth in pieces the prey: souls do they devour; wealth and precious things do they take away; the number of her widows do they increase in the midst of her.

26 Her priests violate my law, and profane my holy things: between the holy and profane do they make no distinction, and the difference between the unclean and the clean do they not make known, and from (the violation of) my sabbaths do they turn away their eyes, so that I am profaned among them.

27 Her princes in her midst are like wolves that tear in pieces the prey, to shed blood, to destroy souls, in order to obtain selfish gain.

28 And her prophets plastered for them with unadhesive mortar, foreseeing falsehood, and divining unto them lies, saying, Thus hath said the Lord Eternal; when the LORD had not spoken.

29 The people of the land are guilty of extortion, and practise robbery, and the poor and the needy they defraud: and they extort from the stranger with injustice.

30 And I seek now among them for a man, that could erect a fence, and stand in the breach before me in behalf of the land, so that I should not destroy it; but I find none.

[a] Lit. "Will thy heart stand."

31 And I therefore pour out over them
my indignation; with the fire of my wrath
do[a] I make an end of them: their own way
do I bring upon their head, saith the Lord
Eternal.

CHAPTER XXIII.

1 ¶ And the word of the LORD came unto
me, saying,

2 Son of man, there were two women,
the daughters of one mother;

3 And they played the harlot in Egypt;
in their youth they played the harlot: there
were their breasts pressed, and there they
suffered their virgin bosoms to be touched.

4 And their names were Aholah the elder,
and Aholibah her sister; but they became
mine, and they bore sons and daughters: and
their names are, Samaria is Aholah, and Je-
rusalem, Aholibah.

5 And Aholah played the harlot while she
was mine; and she longed for her lovers, for
the Assyrians that were near[b] (her),

6 Clothed (as they were) in blue, govern-
ors, and rulers, attractive youths all of them,
horsemen riding upon horses.

7 Thus she played the harlot with them,
all of them the chosen ones of the sons of
Asshur: and with all for whom she longed,
—with all their idols did she defile herself.

8 But also her lewdness from Egypt forsook
she not; for they had lain with her in her
youth, and they had touched her virgin bosom,
and had lavished their lewd caresses on her.

9 Therefore did I give her up into the
hand of her lovers, into the hand of the sons
of Asshur, after whom she longed.

10 These were they that laid open her
nakedness; her sons and her daughters did
they take away, and her they slew with the
sword: and she became infamous among wo-
men, when they inflicted the decreed punish-
ments on her.

11 And when her sister Aholibah saw this,
she became more corrupt in her longing than
she, and in her lewd acts more than her sis-
ter's lewdness.

12 For the sons of Asshur did she long,
the governors and rulers that were near,
clothed as they were most gorgeously, horse-
men riding upon horses, attractive youths all
of them.

13 Then saw I that she was defiled, that
they followed both one way.

14 But she added still more to her acts of
lewdness; for when she saw men engraved
upon the wall, the images of the Chaldeans
portrayed with colour,

15 Bound with girdles on their loins, with
hanging down coloured turbans on their
heads, in appearance like commanders, all of
them, in the likeness of the sons of Babylon
of the Chaldeans, the land of their birth:

16 Then did she long for them as soon as
she saw them with her eyes, and she sent
messengers unto them to Chaldeä.

17 And the sons of Babylon came to her
unto the couch of love, and they defiled her
with their lewd caresses; and (yet) when she
had been defiled with them, she tore her soul
away from them.

18 And when she had laid open her lewd-
ness, and had uncovered her nakedness: then
my soul tore itself away from her, as my soul
had torn itself away from her sister.

19 Yet she multiplied her deeds of lewd-
ness, in calling to remembrance the days of
her youth, when she had played the harlot
in the land of Egypt.

20 And she longed for their paramours,
whose flesh is as the flesh of asses, and whose
lustfulness is like the lustfulness of horses.

21 And thou calledst to mind the incest of
thy youth, when thy bosom was touched by
the Egyptians for the sake of thy youthful
breasts.

22 ¶ Therefore, O Aholibah, thus hath
said the Lord Eternal, Behold, I will wake
up thy lovers against thee, from whom thy
soul hath torn itself away, and I will bring
them against thee from every side;

23 The sons of Babylon, and all the Chal-
deäns, Pekod,[c] and Shoä, and Koä, and all the
sons of Asshur with them, attractive youths,

[a] In the original the whole of this passage, beginning with verse 25, is in the past tense, though the destruction spoken of was just to commence; but to the prophet, as noticed already before, the past and the future are alike, the one actually known and the other sure to happen; wherefore the whole is given here in the present tense. The prophet, it will be seen, first speaks of the prophets, then the priests, next the princes, again of the deceivers by divination, and at last the common people, thus indicating the general corruption of manners, which is farther exhibited in the next chapter.

[b] Rashi. Zunz, "warriors."

[c] Rashi, "superintendents, priests, and rulers."

governors and rulers all of them, commanders and chiefs,[a] riding upon horses all of them.

24 And they shall come over thee with weapons,[b] chariots, and wheels, and with an assembly of people, buckler and shield and helmet shall they set up against thee round about: and I will give up before them the right to judge, and they shall judge thee according to their ordinances.

25 And I will set my zealousness against thee, and they shall deal with thee in fury; thy nose and thy ears shall they cut off; and what is left of thee shall fall by the sword: thy sons and thy daughters shall they take away; and what is left of thee shall be devoured by the fire.

26 And they shall strip thee of thy clothes, and take away thy ornamental attire.

27 Thus will I make thy incest to cease from thee, and thy lewdness brought from the land of Egypt: and thou shalt not lift up thy eyes unto them, and Egypt shalt thou not remember any more.

28 ¶ For thus hath said the Lord Eternal, Behold, I will give thee up into the hand of those whom thou hatest, into the hand of those from whom thy soul hath torn itself away;

29 And they shall deal with thee in hate, and shall take away all (things acquired by) thy labour, and they shall leave thee naked and bare: and thus shall be uncovered the nakedness of thy lewdness, and thy incest and thy lewd deeds.

30 I will do these things unto thee, because thou hast gone with vile lust after the nations, because thou hast defiled thyself with their idols.

31 On the way of thy sister hast thou walked; therefore will I place her cup[c] into thy hand.

32 ¶ Thus hath said the Lord Eternal, The cup of thy sister shalt thou drink, the deep and wide one: thou shalt become to be laughed to scorn and to be held in derision, more than thou canst bear.[d]

33 With drunkenness and sorrow shalt thou be filled, (out of)[e] the cup of astonishment and confusion, the cup of thy sister Samaria.

34 Thou shalt even drink it and drain it out, and thou shalt break in pieces its fragments, and tear thy own breasts; for I have spoken it, saith the Lord Eternal.

35 ¶ Therefore thus hath said the Lord Eternal, Because thou hast forgotten me, and cast me behind thy back: therefore bear thou also thy incest and thy acts of lewdness.

36 ¶ The Lord said moreover unto me, Son of man, wilt thou call Aholah and Aholibah to account? then tell them of their abominations;

37 That they have committed adultery, and there is blood on their hands, and with their idols have they committed adultery, and also their sons whom they had born unto me have they caused to pass for them through (the fire), to devour them.

38 Moreover this have they done unto me: they have defiled my sanctuary on the same day, and my sabbaths have they profaned.

39 And when they had slain their children to their idols, then came they into my sanctuary on the same day to profane it: and, lo, thus have they done in the midst of my house.

40 And farthermore yet, because they sent for men who were to come from afar, unto whom messengers were sent; and, lo, they came, for whom[f] thou didst bathe thyself, paint thy eyes, and deck thyself with ornaments;

41 And thou didst sit upon a stately bed, with a table spread before it, and my incense and my oil didst thou set upon it.

42 And the shout of a peaceful joyous multitude was (heard) within her; and with the men of the masses of the common people were brought Sabeäns[g] from the wilderness; and

[a] Lit. "those called," *i. e.* to public assemblies as popular representatives.

[b] Rashi, "with numerous hosts to hedge them in, as with a thorn-hedge."

[c] *i. e.* The same punishment shall befall both.

[d] Rashi. Others refer the end of the verse to the cup, and render it, "it containeth much." Zunz, "so as to hold much."

[e] Zunz and Philippson connect this with "shalt thou drink"—the cup of astonishment; regarding the commencement of the verse as a mere parenthesis, describing the effect of the drinking.

[f] Jonathan, "and they came to the place thou hadst assigned for them, while thou hadst," &c.

[g] Jonathan, simply, "those who surrounded them." Others, "drunkards;" thus, "and with the men of the masses of the common people came drunkards, brought from the wilderness," which description fits exactly to the orgies of the idolaters, where licentiousness was mingled in their mysteries and solemn festivities.

these women placed bracelets on their hands, and crowns of glory upon their heads.

43 Then thought I of her that was worn out in adulteries, Will they now (still) commit lewdness with her, when she (is thus)?[a]

44 But men went in unto her, as they go in unto a faithless wife: thus went they in unto Aholah and unto Aholibah, the incestuous women.

45 Righteous men, however—these shall judge them as adulteresses are judged, and as women that shed blood are judged; because adulteresses are they, and blood is on their hands.

46 For thus hath said the Lord Eternal, I will bring up against them an assemblage of men, and I will give them up to ill-usage and plunder.

47 And the assemblage shall stone them with stones, and cut them down with their swords: their sons and their daughters shall they slay, and their houses shall they burn with fire.

48 Thus will I cause incest to cease out of the land, that all women may be warned by example, and not do after your incestuous course.

49 And they shall lay your incest upon you, and the sins of your idols shall ye bear: and ye shall know that I am the Lord Eternal.

CHAPTER XXIV.

1 ¶ And the word of the Lord came unto me in the ninth year, in the tenth month, on the tenth day of the month, saying,

2 Son of man, write thee down the name of this day, of this same day: the king of Babylon hath advanced against Jerusalem on this same day.

3 And speak concerning the rebellious family a parable, and say unto them, Thus hath said the Lord Eternal, Set on the pot, set it on, and also pour water into it;

4 Gather the proper pieces into it, every good piece, the thigh, and the shoulder; fill it up with the choice bones.

5 Take the choice of the flock, and make also a fire for the bones under it: cause it to seethe well, that even the bones therein may be fully boiled through.

6 ¶ Therefore thus hath said the Lord Eternal, Wo to the city of blood-guiltiness, to the pot the scum[b] of which is yet in it, and the scum of which is not gone out of it! one of its pieces[c] after the other take out from it: no lot is cast for it.

7 For her blood was in the midst of her; on the naked rock did she place it: she poured it not upon the ground, to cover it over with dust.

8 To cause my fury to arise to take vengeance, do I place her blood upon the naked rock, so that it shall not be covered up.

9 ¶ Therefore thus hath said the Lord Eternal, Wo to the city of blood-guiltiness! I also will myself build up a large burning pile,

10 Heaping on the wood, kindling the fire, thoroughly boiling the flesh, and stirring the mixture, that the bones may be scorched.

11 Then will I set it empty upon its coals, in order that it may become hot, and its copper be made to glow, and its uncleanness may be molten in it, that its scum may be consumed.

12 With fraud hath she wearied (the poor); therefore shall not go forth from her the greatness of her scum: through fire shall her scum (be removed).[d]

13 In thy uncleanness is (thy) incest; because I endeavoured to cleanse thee, and thou wouldst not be clean, thou shalt not be cleansed from thy uncleanness any more, until I have assuaged my fury on thee.

14 I the Lord have spoken it; it cometh to pass, and I will do it; I will not recall my decree, and I will not have pity, nor will I repent: according to thy ways, and according to thy doings, shall men judge thee, saith the Lord Eternal.

15 ¶ And the word of the Lord came to me, saying,

16 Son of man, behold, I will take away from thee the desire of thy eyes by a sudden

---

[a] Philippson. Rashi, "now will *her* lewdness cease; but she remaineth at her practices."

[b] Rashi. Jonathan, "filth." Septuagint, "rust." The word, however, is of uncertain derivation.

[c] *i. e.* Let one after the other portion of the people of Jerusalem (the pieces in the pot) be all carried away, without casting lot, as none shall be left.

[d] This verse is given after Rashi. Others, "In vain is the labour; the multitude of its rust (or scum) will not depart from it," &c.

death; but thou shalt neither mourn nor weep, nor shalt thou shed a tear.[a]

17 Sigh in silence,[b] make no mourning for the deceased, thy bonnet bind around thy head, and thy shoes put on thy feet, and cover not thyself to thy upper lip, and eat not the bread of (other)[c] men.

18 And when I had spoken unto the people in the morning, my wife died at evening: and I did in the morning as I had been commanded.

19 And the people said unto me, Wilt thou not tell us what these things mean for us, that thou doest so?

20 And I said unto them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus hath said the Lord Eternal, Behold, I will profane my sanctuary, the pride of your strength, the desire of your eyes, and the darling[d] of your soul: and your sons and your daughters whom ye have left behind shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover yourselves to your upper lip, and the bread of other men shall ye not eat.

23 And your bonnets shall be around your heads, and your shoes shall be on your feet: ye shall not mourn nor shall ye weep; but ye shall pine away in your iniquities, and groan, looking one at the other.

24 Thus shall Ezekiel be unto you for a token; in accordance with all that he hath done shall ye do: when this cometh, then shall ye know that I am the Lord Eternal.

25 ¶ Also, thou son of man, behold, on the day when I take from them their stronghold, the joy of their glory, the desire of their eyes, and the coveted object of their soul, their sons and their daughters,—

26 On that day there shall come one that hath escaped unto thee, and announce it to thy ears.

27 On that day shall thy mouth be opened through him that hath escaped, and thou shalt speak, and thou shalt not be silenced any more:[e] and thou shalt be a token unto them, and they shall know that I am the LORD.

CHAPTER XXV.

1 ¶ And the word of the LORD came unto me, saying,

2 Son of man, set thy face against the sons of 'Ammon, and prophesy against them;

3 And say unto the sons of 'Ammon, Hear ye the word of the Lord Eternal, Thus hath said the Lord Eternal, Because thou hast said, Aha, concerning my sanctuary, when it was profaned; and concerning the land of Israel, when it was made desolate; and concerning the house of Judah, when they went into exile:

4 Therefore, behold, I will give thee up to the children of the east for a possession, and they shall set up their towers[f] in thee, and place in thee their dwellings; they shall indeed eat thy fruit, and they shall surely drink thy milk.

5 And I will change Rabbah into a pasture for camels, and (the land of) the sons of 'Ammon into a resting-place for flocks: and ye shall know that I am the LORD.

6 ¶ For thus hath said the Lord Eternal, Whereas thou didst clap thy hands, and stamp with thy feet, and rejoice with all thy derision in the soul over the land of Israel:

7 Therefore, behold, will I stretch out my hand over thee, and will give thee up for a spoil to the nations; and I will cut thee off from the people, and I will cause thee to perish out of the countries; I will destroy thee, and thou shalt know that I am the LORD.

8 ¶ Thus hath said the Lord Eternal, Because Moäb and Se'ir do say, Behold, the house of Judah is like all the nations:

9 Therefore, behold, I will open the side of Moäb from the cities, from his cities on his frontiers, the glory of the country, Beth-ha-yeshimoth, Ba'al-me'on, and Kiryathayim,

10 Unto the children of the east (coming)

---

[a] Lit. "nor shall thy tear come."

[b] Rashi, "leave off sighing."

[c] Alluding to the custom that the mourner prepares not his own food, but has it sent to him from other houses; this verse also gives us indications how mourning was kept in the time of Ezekiel.

[d] Lit. "the sparing," or that which one would reserve at every price—here the temple, which was so reverenced notwithstanding the people's sinning.

[e] See chap. iii. 26; but now, when all the prophecy has been verified, then shall the prophet have no more occasion to keep silence, but speak and admonish without restraint.

[f] Zunz, "sheepfolds." Eng. ver. "palaces."

against the sons of 'Ammon, and I will give them in possession; in order that the sons of 'Ammon may not be remembered among the nations.

11 And on Moäb will I execute judgments: and they shall know that I am the LORD.

12 ¶ Thus hath said the Lord Eternal, Because the Edomites have acted revengefully against the house of Judah, and have greatly offended, and have taken vengeance[a] on them:

13 Therefore thus hath said the Lord Eternal, I will also stretch out my hand against Edom, and cut off from it man and beast; and I will make it a ruined land from Theman; and they of Dedan shall fall by the sword.

14 And I will display my vengeance on Edom by the hand of my people Israel; and they shall do in Edom according to my anger and according to my fury: and they shall feel my vengeance, saith the Lord Eternal.

15 ¶ Thus hath said the Lord Eternal, Because the Philistines have acted in revenge, and have taken vengeance with derision in their soul, to destroy out of ancient enmity:

16 Therefore thus hath said the Lord Eternal, Behold, I will stretch out my hand against the Philistines, and I will cut off the Kerethim, and destroy the remnant of the (dwellers) of the sea-coast.

17 And I will execute on them great vengeances with furious chastisements; and they shall know that I am the LORD, when I display my vengeance on them.

CHAPTER XXVI.

1 ¶ And it came to pass in the eleventh year, on the first day of the month,[b] that the word of the LORD came unto me, saying,

2 Son of man, because Tyre hath said concerning Jerusalem, Aha, she is broken that was the gates of the people; she[c] is turned unto me; I shall be made full, now she is laid in ruins:

3 Therefore thus hath said the Lord Eternal, Behold, I am against thee, O Tyre, and will bring up against thee many nations, as the sea causeth its waves to come up.

4 And they shall destroy the walls of Tyre, and pull down her towers: I will also flood away her earth from her, and I will change her into a naked rock.

5 A place for the spreading out of nets shall she be in the midst of the sea; for I have spoken it, saith the Lord Eternal: and she shall become a spoil to the nations.

6 And her daughters that are in the field shall be slain with the sword: and they shall know that I am the LORD.

7 ¶ For thus hath said the Lord Eternal, Behold, I will bring against Tyre Nebuchadrezzar the king of Babylon, from the north, the king of kings, with horses, and with chariots, and with horsemen, and an assemblage, and a numerous people.

8 Thy daughters in the field will he slay with the sword: and he shall place around thee works of attack, and cast up against thee a mound, and erect against thee a target-fence.[d]

9 And his catapults shall he set against thy walls, and thy towers shall he break down with his axes.

10 By reason of the abundance of his horses shall the dust they raise cover thee: by reason of the noise of horsemen, and wheels, and chariots, shall thy walls quake, when he entereth into thy gates, as men[e] enter into a city that is broken in.

11 With the hoofs of his horses shall he tread down all thy streets: thy people will he slay with the sword, and the statues[f] of thy strength shall come down to the ground.

12 And they shall plunder thy riches, and make a spoil of thy merchandise; and they shall break down thy walls, and thy pleasure-houses shall they pull down: and thy stones and thy timber and thy earth shall they throw into the midst of the water.[g]

13 And I will cause the sound of thy songs to cease: and the tones of thy harps shall not be heard any more.

14 And I will change thee into a naked

---

[a] Zunz, "and when they suffered for their guilt executed revenge against them."

[b] The month is not given; hence, some think it the first, others the fourth, when Jerusalem was destroyed.

[c] Rashi, "now the commerce of nations will be turned to me."

[d] A warlike manœuvre, where the soldiers interlocked their shields when they went to attack—*testudo*.

[e] Zunz, "as through the passages into," &c.

[f] *i. e.* Of the idols on which they relied as their strength.

[g] Although this prophecy was not at once fulfilled, the present state of Tyre (Sur) is in strict accordance.

rock; a place to spread out nets upon shalt thou be; thou shalt not be rebuilt any more; for I the LORD have spoken it, saith the Lord Eternal.

15 ¶ Thus hath said the Lord Eternal to Tyre, Truly at the noise of thy fall, when the deadly wounded whine, when the slaughter taketh place in the midst of thee, shall the islands quake.

16 Then shall all the princes of the sea come down from their thrones, and lay aside their robes, and their broidered garments shall they put off: with trembling shall they clothe themselves; upon the ground shall they sit, and shall tremble at every moment,[a] and be astonished concerning thee.

17 And they shall lift up over thee a lamentation, and say to thee, How art thou lost, that wast inhabited (safely) by reason of the seas:[b] O renowned city, which was strong on the sea, she and her inhabitants, who caused their terror to be on all that dwelt around her![c]

18 Now shall the isles tremble on the day of thy fall; yea, the isles that are in the sea shall be troubled at thy end.[d]

19 ¶ For thus hath said the Lord Eternal, When I render thee a ruined city, like the cities that are not inhabited; when I bring up over thee the deep, and when the great waters cover thee:

20 Then will I bring thee down with those that descend into the pit, unto the people of olden time, and I will cause thee to dwell in the land of the nether world, among ruins of ancient days, with those that go down to the pit, in order that thou mayest not be inhabited; but I will bestow glory in the land of life.

21 As though thou hadst not been[e] will I render thee, and thou shalt be no more: and thou shalt be sought for, but thou shalt never be found any more to eternity, saith the Lord Eternal.

CHAPTER XXVII.

1 ¶ And the word of the LORD came unto me, saying,

2 But thou, O son of man, take up a lamentation for Tyre;

3 And say unto Tyre, O thou that art situated at the entrances of the sea, the merchant of the people unto many isles, Thus hath said the Lord Eternal, O Tyre, thou hast indeed said, I am perfect in beauty.

4 In the heart of the seas were thy boundaries,[f] thy builders had perfected thy beauty.

5 Of the fir-trees from Senir had they built thee all thy wood-work: cedars from Lebanon had they taken to make masts for thee.

6 Of the oaks of Bashan had they made thy oars; thy rudder[g] had they made inlaid with ivory of boxwood, brought out of the isles of the Kittim.

7 Fine linen with broidered work from Egypt was thy flag[h] to be unto thee a sign: of blue and purple from the isles of Elishah was thy cover.[i]

8 The inhabitants of Zidon and Arvad were thy oarsmen: thy wise men, O Tyre, that were in thee, these were thy pilots.

9 The elders of Gebal and her wise men were in thee thy caulkers:[k] all the ships of the sea with their mariners were in thee to carry on thy commerce.

10 They of Persia[l] and of Lud and of Put were in thy army, thy men of war: the shield and the helmet did they hang up in thee; these gave thee thy elegance.

11 The men of Arvad with thy army were upon thy walls round about, and the Gammadim were in thy towers: their quivers[m] they hung upon thy walls round about; these made perfect thy beauty.

12 Tharshish was thy merchant through the abundance of all kind of wealth: with silver, iron, tin, and lead, they supplied thy markets.

---

[a] Rashi, "they shall dread for their own downfall." Zunz, "shall tremble with affright."

[b] Rashi. Others, "inhabited by men who navigate the seas."

[c] Rashi; but Redak, "all who dwell on (Eng. ver. *haunt*) the sea."

[d] Lit. "going forth," *i. e.* out of the world.

[e] Jonathan. Zunz, "an unsubstantial thing will I make thee, and thou shalt pass away." Philippson, "suddenly will I annihilate thee," &c.

[f] Alluding to new Tyre, which was built on an island.

[g] Rashi. בת אשרים is given by Zunz with "Bath-ashurim;" thus, "of ivory of Bath-ashurim."

[h] Philippson, the flag being the distinguishing token of nationality. Rashi and others, "sails."

[i] A sort of tent over the ship.

[k] Lit. "the strengtheners of thy leak."

[l] Meaning, that as the rough sea labour was performed by foreigners, so were the soldiers also hired from abroad.

[m] Others, "shields."

13 Javan, Thubal, and Meshech, these were thy merchants: with the persons of men and vessels of copper they carried on thy commerce.

14 They of the family of Thogarmah furnished thy supplies in horses and horsemen and mules.

15 The men of Dedan were thy merchants; many isles fetched the merchandise from thy place: chamois horns, ivory, and ebony[a] did they bring as presents for thee.

16 Syria was thy trader by reason of the multitude of thy productions: with emeralds, purple, and broidered work, and fine linen, and coral, and rubies they made deposits in thy treasuries.[b]

17 Judah, and the land of Israel, these were thy merchants: in wheat of Minnith, and balsam,[c] and honey, and oil, and balm they carried on thy commerce.

18 Damascus was thy trader in the multitude of thy productions, for the multitude of all wealth, with the wine of Chelbon, and white wool.

19 Dan also and Javan brought silken goods into thy warehouses: hardened iron, cassia, and calamus came among thy commerce.

20 Dedan was thy merchant in precious clothes for riding on.

21 Arabia, and all the princes of Kedar, these were the traders of thy place in lambs, and wethers, and he-goats: in these were they thy traders.

22 The merchants of Sheba and Ra'mah, —these were thy merchants: in the best of all spices, and with all precious stones, and gold, they furnished thy supplies.

23 Charan, and Canneh, and 'Eden, the merchants of Sheba, Asshur, (and) Kilmad, were thy merchants.

24 These were thy merchants in ornamental wares, in cloaks of blue, and broidered work, and in chests of damask cloth, bound with cords, and packed in cedar, in thy market-place.

25 The ships of Tharshish were thy caravans in thy commerce: and thou wast made full, and becamest very rich in the heart of the seas.

26 Into great waters brought thee those that were thy rowers: the east wind hath broken thee in the heart of the seas.[d]

27 Thy wealth, and thy warehouses, thy commerce, thy mariners, and thy pilots, thy caulkers, and the conductors of thy commerce, and all thy men of war that were in thee, and in all thy assemblage which was in the midst of thee, fell into the heart of the seas on the day of thy downfall.

28 At the sound of the painful cry of thy pilots quake (thy) rural districts.

29 And all that handle the oar, the mariners, and all the pilots of the sea, come down from their ships, they stand upon the land;

30 And cause their voice to be heard concerning thee, and cry bitterly, and cast up dust upon their heads, they wallow in the ashes;

31 And they make themselves utterly bald for thee, and gird themselves with sackcloth, and they weep for thee with bitterness of heart in a bitter complaint.

32 And they take in their wailing a lamentation for thee, and lament over thee, saying, Who is like Tyre, who is so utterly destroyed in the midst of the sea?

33 When thy supplies went forth out of the seas, thou didst satisfy many people: with the multitude of thy wealth and of thy commerce thou didst enrich the kings of the earth.

34 (Now) at the time thou art broken by the seas in the depths of the waters, thy commerce and all thy assemblage fell in the midst of thee.

35 All the inhabitants of the isles are astonished at thee, and the hair of their kings stand at an end, grieved are their countenances.

36 The traders among the people shall hiss concerning thee: thou wast rendered as though thou hadst not been, and thou shalt not be any more for ever.

CHAPTER XXVIII.

1 ¶ And the word of the LORD came unto me, saying,

2 Son of man, say unto the prince of Tyre,

[a] Rashi, "peacocks."

[b] Jonathan. Others, "they traded in thy markets," or "fairs."

[c] Rashi. Jonathan, "sweet cakes."

[d] The prophet describes Tyre as though she suffered shipwreck after being afloat on the water.

Thus hath said the Lord Eternal, Whereas thy heart was lifted up, and thou saidst, A god am I, on the seat of the gods do I dwell, in the heart of the seas; yet thou art but a man, and not God, while thou esteemest[a] thy mind equal to the mind of God;

3 Behold, thou wast[b] wiser than Daniël; no secret was obscure to thee;

4 With thy wisdom and with thy understanding hadst thou gotten thee riches, and hadst gotten gold and silver into thy treasuries;

5 By the abundance of thy wisdom in thy traffic hadst thou increased thy riches; and thy heart was lifted up because of thy riches:

6 ¶ Therefore thus hath said the Lord Eternal, Because thou hast esteemed thy mind equal to the mind of God,

7 Therefore, behold, will I bring over thee strangers, the fiercest of nations; and they shall draw their swords against the beauty[c] of thy wisdom, and they shall profane thy elegance.

8 Down to the grave will they cast thee, and thou shalt die the deaths of the slain in the heart of the seas.

9 Wilt thou then say, I am God, before him that slayeth thee? when thou art but a man, and no God, in the hand of him that fatally woundeth thee.

10 The deaths of the uncircumcised shalt thou die by the hand of strangers; for I have spoken it, saith the Lord Eternal.

11 ¶ And the word of the Lord came unto me, saying,

12 Son of man, take up a lamentation concerning the king of Tyre, and say unto him, Thus hath said the Lord Eternal, Thou wast complete in outline,[d] full of wisdom, and perfect in beauty.

13 In 'Eden the garden of God didst thou abide; every precious stone was thy covering, the sardius, the topaz, and the diamond, the chrysolite, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; thy tabrets and thy flutes of artificial workmanship were prepared in thee on the day that thou wast created.[e]

14 Thou wast a cherub with outspread covering (wings); and I had set thee upon the holy mountain of God (as) thou wast;[f] in the midst of the stones of fire didst thou wander.[g]

15 Perfect wast thou in thy ways from the day that thou wast created, till wickedness was found in thee.

16 By the abundance of thy commerce thou wast filled to thy centre with violence, and thou didst sin: therefore I degraded thee out of the mountain of God; and I destroyed thee, O covering cherub, from the midst of the stones of fire.

17 Thy heart was lifted up through thy beauty, thou didst corrupt thy wisdom by reason of thy elegance: (therefore) I cast thee down to the ground, before kings did I set thee that they might gaze on thee.

18 Through the abundance of thy iniquities, through the wickedness of thy commerce didst thou profane thy sanctuaries: therefore brought I forth fire from the midst of thee, this devoured thee, and I changed thee to ashes upon the earth before the eyes of all those that saw thee.

19 All that know thee among the people are astonished concerning thee: thou art as though thou hadst not been, and thou shalt not be any more for ever.

20 ¶ And the word of the Lord came to me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it,

22 And thou shalt say, Thus hath said the Lord Eternal, Behold, I am against thee, O Zidon, and I will be honoured in the midst of thee: and they shall know that I am the Lord, when I execute judgments on her, and will be sanctified on her.

23 And I will send out against her pestilence, and blood(-shedding) into her streets; and the deadly wounded shall be felled[h] in

[a] Lit. "settest thy heart as the heart of God."

[b] All this is ironical; the king of Tyre had thought himself wiser than all, even Daniël.

[c] *i. e.* The works of art and elegance produced by Tyre's wisdom.

[d] Rashi, "Thou art full of wisdom to seal and engrave any picture and form."

[e] The prophet represents the king of Tyre as received at his birth with the sound of music.

[f] Alluding to Hiram aiding Solomon in the building of the temple. Philippson renders היית as היית "I set thee to be on the mountain of God." So also Rashi. The Tyrians also were at first friends of Israel.

[g] Philippson explains this, "covered with a blaze of precious stones."

[h] Jonathan. Rashi, "they shall *expect* that there shall be men slain by the sword," or "adjudge themselves to be slain," &c.

BARUCH WRITING THE PROPHECIES OF JEREMIAH

the midst of her by the sword (that is) against her from every side: and they shall know that I am the LORD.

24 And there shall be no more unto the house of Israel a pricking brier, nor painful thorn from all that are round about them, that despoil[a] them: and they shall know that I am the Lord Eternal.

25 ¶ Thus hath said the Lord Eternal, When I gather the house of Israel from the people among whom they are scattered, and[b] shall be sanctified on them before the eyes of the nations: then shall they dwell in their land that I have given to my servant Jacob.

26 And they shall dwell thereupon in safety, and they shall build houses, and plant vineyards; yea, they shall dwell in safety; when I execute judgments on all those that despoiled them from round about them: and they shall know that I am the LORD their God.

CHAPTER XXIX.

1 ¶ In the tenth year, in the tenth month, on the twelfth day of the month, came the word of the LORD unto me, saying,

2 Son of man, set thy face against Pharaoh the king of Egypt, and prophesy against him, and against all Egypt.

3 Speak and say, Thus hath said the Lord Eternal, Behold, I will be against thee, O Pharaoh king of Egypt, the great crocodile that lieth in the midst of his streams, who hath said, Mine is my stream, and I have made it for myself.

4 But I will put hooks in thy jaws, and I will fasten the fish of thy streams on thy scales; and I will bring thee up out of the midst of thy streams, with all the fish of thy streams which shall stick fast on thy scales.

5 And I will cast thee out into the wilderness, thee with all the fish of thy streams; upon the open field shalt thou fall; thou shalt not be brought in, nor gathered up: to the beasts of the field and to the fowls of the heaven have I given thee for food.

6 And all the inhabitants of Egypt shall know that I am the LORD; because they have been a reed-staff[c] to the house of Israel.

7 When they took hold of thee with the hand, thou wast cracked, and didst rend for them all the shoulder: and when they leaned upon thee, thou wast broken, and madest all their loins to be at a stand.[d]

8 ¶ Therefore thus hath said the Lord Eternal, Behold, I will bring a sword upon thee, and I will cut off out of thee man and beast.

9 And the land of Egypt shall be changed into a waste and ruin, and they shall know that I am the LORD; because he hath said, The stream is mine, and I have made it.

10 Therefore, behold, I will be against thee, and against thy streams, and I will render the land of Egypt a mass of ruins, a waste, and a wilderness, from Migdol to Seveneh[e] even up to the border of Ethiopia.

11 There shall not pass through it the foot of man, and the foot of beast shall not pass through it, and it shall not be inhabited forty years.

12 And I will render the land of Egypt a desolate land in the midst of desolated countries, and her cities among the cities that are ruined shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 ¶ For thus hath said the Lord Eternal, (only) at the end of forty years will I gather the Egyptians from the people whither they shall have been scattered;

14 And I will bring back the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their own origin: and they shall be there an unimportant kingdom.

15 Among the kingdoms it shall be the lowest;[f] neither shall it raise itself any more

[a] Rashi. Zunz, "that assail them." Others, "that despise them."

[b] Zunz, "then will I be, &c.—and they shall dwell."

[c] See also Isaiah xxxvi. 6. This means, as little support as a common fragile reed would be if a man were to lean on it, as he would do on a stout oaken or other firm staff.

[d] *i. e.* Those who thought they could rest their feeble limbs upon this prop had, notwithstanding their weakness, to strengthen themselves, to stand erect. Others read for והעמדה "thou causedst to stand," והכיערה "thou causedst to be out of joint."

[e] *i. e.* From Migdol, the northern, to Seveneh, the southern boundary, called by the Greeks, Syené, now Assouan.

[f] The population of ancient Egypt has entirely disappeared, and those that rule there now are aliens to the soil. The Copts themselves are scarcely the unmixed descendants of the former inhabitants.

above the nations: and I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more unto the house of Israel for a dependence, bringing (their) iniquity to remembrance, when they turned[a] after them: and they shall know that I am the Lord Eternal.

17 ¶ And it came to pass in the seven and twentieth year, in the first month, on the first of the month, that the word of the LORD came unto me, saying,

18 Son of man, Nebuchadrezzar the king of Babylon hath caused his army to perform a great service[b] against Tyre; every head hath been made bald, and every shoulder hath been rubbed sore: yet no reward hath come to him or to his army from Tyre, for the service that he hath performed against it.

19 ¶ Therefore thus hath said the Lord Eternal, Behold, I will give unto Nebuchadrezzar the king of Babylon the land of Egypt; and he shall carry away its multitude, and take its spoil, and plunder its prey; and this shall be the reward for his army.

20 As his recompense for that which he hath served against it, have I given him the land of Egypt, for that which they had done against[c] me, saith the Lord Eternal.

21 On that day[d] will I cause to grow a horn for the house of Israel, and unto thee will I open the mouth[e] in the midst of them: and they shall know that I am the LORD.

CHAPTER XXX.

1 ¶ And the word of the LORD came unto me, saying,

2 Son of man, prophesy and say, Thus hath said the Lord Eternal, Wail ye, Wo unto the day!

3 For nigh is the day, yea nigh is the day of the LORD; a cloudy day; the time of the nations' (misfortune) shall it be.

4 And the sword shall come into Egypt, and there shall be trembling in Ethiopia, when the slain fall in Egypt, and when they take away its multitude, and its foundations shall be broken down.

5 Ethiopia, and Put, and Lud, and all the confederates, and Cub, and all the men of the leagued land, shall fall with them by the sword.

6 ¶ Thus hath said the LORD, Yea, there shall fall those that uphold Egypt; and there shall come down the pride of her strength: from Migdol to Seveneh shall they fall in her by the sword, saith the Lord Eternal.

7 And they shall be made desolate in the midst of the desolate countries, and its cities shall be counted in the midst of the cities that have been laid in ruins.

8 And they shall know that I am the LORD, when I set fire[f] to Egypt, and when all her helpers shall be broken.

9 On that day shall messengers go forth from my presence in ships to terrify the secure Ethiopians, and there shall be trembling among them, as on the day of Egypt; for, lo, it cometh.

10 ¶ Thus hath said the Lord Eternal, I will also cause the multitude of Egypt to cease through the hand of Nebuchadrezzar the king of Babylon.

11 He and his people with him, the fiercest of nations, shall be brought to destroy the land; and they shall draw their swords against Egypt, and they shall fill the land with the slain.

12 And I will render the streams dry, and sell the land into the hand of evil men; and I will make the land desolate, and all that filleth it, by the hand of strangers: I the LORD have spoken it.

13 ¶ Thus hath said the Lord Eternal, I will also destroy the idols, and I will cause false gods to cease out of Noph; and a prince out of the land of Egypt shall there not be any more: and I will lay fear on the land of Egypt.

14 And I will make Pathros desolate, and

[a] *i. e.* Seeking succour from Egypt, as was often done in the later period of the kingdom of Judah. (Compare with Exod. xiv. 13; Deut. xvii. 16.)

[b] He besieged it thirteen years after conquering Jerusalem, without taking it.

[c] Jonathan; *i. e.* the sin the Egyptians had committed. Others, "because they (Nebuchadnezzar and his army) have laboured for me;" *i. e.* in besieging Tyre.

[d] Philippson supposes this to mean an indefinite future consolation of Israel. We may add, as sure as the humbling of Egypt took place, which was soon verified, so sure shall be the restoration of Israel.

[e] Lit. "give the opening of the mouth;" meaning, the prophet shall be able to refer to the accomplishment as the verification of his mission.

[f] Fire signifies destruction through invading enemies.

set fire to Zo'an; and I will execute judgments in No.

15 And I will pour my fury over Sin, the stronghold of Egypt; and I will cut off the multitude of No.

16 And I will set fire to Egypt: Sin shall have great pain, and No shall be broken in, and (over) Noph shall the besiegers (prevail) by broad day.[a]

17 The young men of Aven and of Pi-beseth shall fall by the sword: and they themselves shall go into captivity.

18 And at Thechaphneches the day shall be darkened, when I break there the yoke-bars of Egypt, and the pride of her strength ceaseth therein: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments on Egypt: and they shall know that I am the LORD.

20 ¶ And it came to pass in the eleventh year, in the first month, on the seventh day of the month, that the word of the LORD came unto me, saying,

21 Son of man, the arm of Pharaoh the king of Egypt have I broken; and, lo, it shall not be bound up to apply remedies, to put on a bandage to bind it up, to make it strong that it may grasp the sword.

22 ¶ Therefore thus hath said the Lord Eternal, Behold, I will be against Pharoah the king of Egypt, and will break his arms, both the strong, and that which was already broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and I will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and I will put my sword in his hand; but I will break the arms of Pharaoh, and he shall groan, with the groanings of a deadly wounded man before him.

25 Yea I will make strong[c] the arms of the king of Babylon, but the arms of Pharaoh shall fall down: and they shall know that I am the LORD, when I place my sword[d] into the hand of the king of Babylon, that he may stretch it out over the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries: and they shall know that I am the LORD.

CHAPTER XXXI.

1 ¶ And it came to pass in the eleventh year, in the third month, on the first day of the month, that the word of the LORD came unto me, saying,

2 Son of man, say unto Pharaoh the king of Egypt, and to his multitude, Unto whom art thou like in thy arrogance?

3 Behold, Asshur was a cedar in Lebanon beautiful in its boughs, and a shadowing thicket, and high in stature; and among the thick-boughed trees was its highest branch.

4 The waters made it great, the deep made it high, with its rivers[e] it was flowing round the place where it was planted, and its ditches it sent forth unto all the trees of the field.

5 Therefore became its stature higher than all the trees of the field, and its boughs were multiplied, and its branches became long because of the multitude of waters, when it stretched itself forth.

6 In its boughs made all the fowls of heaven their nest, and under its branches did all the beasts of the field bring forth their young, and under its shade dwelt all great nations.

7 And it was beautiful in its greatness, in the length of its light branches; for its root was by many waters.

8 The cedars could not obscure it in the garden of God; the firs were not like its boughs, and the chestnut-trees were not like its branches: not any tree in the garden of God was like unto it in its beauty.

9 Beautiful had I made it by the multitude of its light branches: so that all the trees of 'Eden that were in the garden of God, envied it.

---

[a] *i. e.* They shall not come by stratagem, but by open and daring assault. Rashi, "daily;" thus, the besiegers shall come against it day after day.

[b] Meaning, the remaining inhabitants other than the young men who have fallen in battle.

[c] Rashi renders this, "I will uphold."

[d] Meaning, because Egypt is to be punished for wrong done against God's people, Nebuchadnezzar wields in his wars the sword of God, not his own; as indeed the Scriptures always represent the events they record as God's acts.

[e] *i. e.* The deep, with the rivers it produced, flowed around this cedar, and the ditches thence derived for irrigation extended the superabundance of the water to all other trees near it.

10 ¶ Therefore thus hath said the Lord Eternal, Because thou wast so high in stature, and it had placed its highest branch between the thick-boughed trees, and its heart was lifted up through its height:

11 Therefore do I give it up into the hand of the mighty one of the nations; he shall surely deal with it at his pleasure; for its wickedness do I drive it out.

12 And strangers, the fiercest of nations, cut it down, and cast it to the ground: on the mountains and in all the valleys fall its light branches, and its boughs are (lying) broken in all the ravines of the land; and all the people of the earth are gone away from its shade, and have cast it to the ground.

13 Upon its fallen fragments dwell all the fowls of the heaven, and on its branches are all the beasts of the field:

14 In order that none of all the trees by the waters shall exalt themselves for their height, nor place their highest branch among the thick-boughed trees, and that all those that are nourished[a] by water shall not place themselves erect, because of their height; for they are all given up unto death, to the land of the nether world, in the midst of the children of men, with those that go down to the pit.

15 ¶ Thus hath said the Lord Eternal, On the day when it went down to the grave I caused a mourning; I covered the deep for its sake, and I restrained its rivers, and the great waters were withheld; and I caused Lebanon to be clothed in black attire for its sake, and all the trees of the field were famished because of it.

16 Through the noise of its downfall I caused nations to quake, when I cast it down into the tomb with the (others) that descend into the pit: and in the land of the nether world comforted themselves[b] all the trees of 'Eden, the choice and best of Lebanon, all that were nourished by water.

17 They also went down with it into the tomb unto those that were slain with the sword, and its helpers that had dwelt under its shade in the midst of the nations.

18 To whom art thou then like in glory and in greatness among the trees of 'Eden? And thou too shalt be brought down with the trees of 'Eden unto the land of the nether world: in the midst of the uncircumcised shalt thou lie with those slain by the sword; yes, he, Pharaoh, and all his multitude, saith the Lord Eternal.

CHAPTER XXXII.

1 ¶ And it came to pass in the twelfth year, in the twelfth month, on the first day of the month, that the word of the LORD came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh the king of Egypt, and say unto him, Thou didst deem thyself like a young lion among the nations: while thou art as a crocodile in the seas; and thou issuedst forth with thy rivers, and madest turbid the waters with thy feet, and didst stir up their rivers.

3 ¶ Thus hath said the Lord Eternal, I will therefore spread out my net over thee through the assemblage of many people, and they shall draw thee up in my net.

4 Then will I cast thee upon the land, upon the open field will I hurl thee, and will cause all the fowls of the heaven to dwell upon thee, and I will satisfy off thee the beasts of all the earth.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy carcass.[c]

6 I will also saturate the land wherein thou swimmest with thy blood, even to the mountains; and the ravines shall be full of thee.

7 And I will cover up the heavens, when thou art quenched, and make their stars obscure: the sun will I cover up with a cloud, and the moon shall not let shine her light.

8 All the light-dispensing lights of the heavens—these will I make obscure because of thee, and I will lay darkness upon thy land, saith the Lord Eternal.

9 And I will aggrieve the heart of many people, when I bring those who are broken[d] off from thee among the nations, into countries which thou hast not known.

[a] Lit. "all the water-drinkers;" a metaphoric expression for trees which die without water.

[b] Those which had already fallen now rejoice at the downfall of the cedar (Assyria) which had so terribly ruled over them. (Compare with Isaiah xiii. and xiv., concerning Babylon.)

[c] Rashi, "those that are fallen from thee." Others, cited by him, "thy worms;" *i. e.* those that feed on the dead carcass.

[d] Jonathan; meaning, the scattered remnants. Others, "when I bring the report of thy breach (downfall) among the nations."

10 Yea, I will make many people amazed at thee, and on their kings the hair shall stand on end because of thee, when I brandish my sword before their faces: and they shall tremble at every moment,[a] every man for his own life, on the day of thy downfall.

11 ¶ For thus hath said the Lord Eternal. The sword of the king of Babylon shall come over thee.

12 By the swords of the mighty will I cause thy multitude to fall, the fiercest of nations are all of them: and they shall destroy the pride of Egypt, and all her multitude shall be annihilated.

13 And I will cause to vanish all her beasts from beside the great waters; and the foot of man shall not make them turbid any more, nor shall the hoofs of beasts make them turbid.

14 Then will I make clear their waters, and cause their rivers to flow like oil, saith the Lord Eternal;

15 When I render the land of Egypt desolate and wasted, the country bereft of what now filleth it, when I smite all those that dwell therein: and they shall know that I am the LORD.

16 This is the lamentation wherewith they shall lament for her; the daughters of the nations shall lament for her: for Egypt, and for all her multitude, shall they lament with it, saith the Lord Eternal.

17 ¶ And it came to pass in the twelfth year, on the fifteenth day of the month, that the word of the LORD came unto me, saying,

18 Son of man, moan for the multitude of Egypt, and say that it shall go down, yea, she, and the daughters of powerful nations, unto the land of the nether world, with those that go down to the pit.

19 Whom dost thou surpass in loveliness? go down (then), and be thou laid with the (other) uncircumcised.

20 In the midst of those that are slain by the sword shall they fall: to the sword is she given up; drag her away and all her multitudes.

21 Then will speak of him the strongest among the mighty out of the midst of the nether world with those that once helped him, They[b] are gone down, there lie the uncircumcised,—slain by the sword.

22 There is Asshur and all his assemblage; round about him are his graves; all of them the slain that are fallen by the sword;

23 Whose graves are placed in the lowest depth of the pit, and his assemblage is round about his grave; all of them are slain, fallen by the sword, who once spread terror[c] in the land of the living.

24 There is 'Elam and all her multitude round about her grave, all of them the slain, that are fallen by the sword, who are gone down uncircumcised into the land of the nether world, who once spread their terror in the land of the living; and they have borne their confusion with those that go down to the pit.

25 In the midst of the slain have they set a couch for her with all her multitude; all round about are her graves; all of them are uncircumcised, slain by the sword; because their terror was once spread in the land of the living; and they have borne their confusion with those that go down to the pit: in the midst of the slain was she placed.

26 There is Meshech, Thubal, and all her multitude; all round about her are her graves: all of them are the uncircumcised, slain by the sword; because they once spread their terror in the land of the living.

27 And those who are fallen of the uncircumcised shall not lie with the mighty, who are gone down to the nether world with their weapons of war, while men laid their swords under their heads, and the (instruments[d] of) their iniquities were upon their bones; for the terror of the mighty was in the land of the living.

28 But thou shalt be broken in the midst

[a] Others, "for their own dreaded misfortune."

[b] These are the words the other inhabitants of the lower world will speak concerning Pharaoh and his followers. "Uncircumcised," a term of reproach, as much "as the wicked," or "imperfect," "degraded."

[c] Or "dismay;" but Rashi, "who caused a breach in the land of Israel."

[d] Zunz, who supplies "instruments" as parallel with "swords;" but Rashi, "there was nothing wanting of their iniquities, because they had not been slain; and what was their iniquity? for their terror," &c. The Scythians, like other barbarous nations, buried the armour of their deceased chiefs in their graves, and even their wife, cook, minister, and favourite horse.

of the uncircumcised, and shalt lie with those that are slain by the sword.

29 There are Edom, her kings, and all her princes, who are laid despite their prowess by those that are slain by the sword: they shall lie with the uncircumcised, and with those that go down to the pit.

30 There are the chieftains of the north, all of them, and all the Zidonians, who are gone down with the slain: despite the terror they excited through their prowess are they made ashamed; and they lie uncircumcised with those that are slain by the sword, and bear their confusion with those that go down to the pit.

31 These shall Pharaoh see, and he shall be comforted over all his multitude: slain by the sword are Pharaoh and all his army, saith the Lord Eternal.

32 For I spread my terror in the land of the living; and he shall be laid in the midst of the uncircumcised with those that are slain by the sword,—yea, Pharaoh and all his multitude, saith the Lord Eternal.

CHAPTER XXXIII.

1 ¶ And the word of the LORD came unto me, saying,

2 Son of man, speak to the children of thy people, and say unto them, If there be a land over which I bring the sword, and the people of the land take a man from among themselves, and appoint him unto themselves for a watchman;

3 And if he see the sword coming over the land, and blow the cornet, and warn the people;

4 And whosoever heareth the sound of the cornet, and taketh no warning; and the sword cometh, and taketh him away: his blood shall be upon his own head.

5 The sound of the cornet hath he heard, and he hath taken no warning; his blood shall be upon him. But had he taken warning he would have delivered his soul.

6 But if the watchman see the sword coming, and blow not the cornet, so that the people be not warned, and the sword cometh, and taketh away from among them some person: this one is taken away for his iniquity; but his blood will I require from the watchman's hand.

7 ¶ But as for thee, O son of man, I have appointed thee a watchman unto the house of Israel: so that when thou hearest a word from my mouth, thou shalt warn them from me.

8 When I say unto the wicked, O wicked one, thou shalt surely die; and thou dost not speak to warn the wicked from his way: that wicked one shall die for his iniquity; but his blood will I require from thy hand.

9 Nevertheless, if thou hast indeed warned the wicked of his way to turn away from it, and he do not turn from his way: he shall certainly die for his iniquity; but thou hast delivered thy soul.

10 ¶ But thou, O son of man, speak unto the house of Israel, Thus do ye speak, saying, Truly our transgressions and our sins are upon us, and through them do we pine away: how then shall we live?

11 Say unto them, As I live, saith the Lord Eternal, I have no pleasure in the death of the wicked; but in the return of the wicked from his way that he may live: return ye, return ye from your evil ways; for why will ye die, O house of Israel?

12 ¶ But thou, son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him on the day of his transgression; and as for the wickedness of the wicked, he shall not stumble through it on the day that he returneth from his wickedness; nor shall the righteous be able to live through the other on the day that he sinneth.

13 When I say of the righteous, that he shall surely live, and he trusteth to his own righteousness, and committeth what is wrong: all his righteous deeds shall not be remembered, and for his wrong that he hath committed,—through this shall he die.

14 Again, when I say unto the wicked, Thou shalt surely die; and he turneth from his sin, and executeth justice and righteousness;

15 If the wicked restore the pledge, make restitution for what he hath robbed, walk in the statutes of life, so as not to do any wrong: he shall surely live, he shall not die.

16 All his sins that he hath committed shall not be remembered unto him: justice and righteousness hath he executed, he shall surely live.

17 Yet say the children of thy people,

The way of the Lord is not equitable: while, as to them, their way is not equitable.

18 When the righteous turneth away from his righteousness, and doth what is wrong, he shall even die therefor.

19 And when the wicked returneth from his wickedness, and executeth justice and righteousness, he shall surely live therefor.

20 Yet ye say, The way of the Lord is not equitable. Every one after his own ways will I judge you, O house of Israel.

21 ¶ And it came to pass in the twelfth year, in the tenth month, on the fifth day of the month after our exile, that there came unto me one that had escaped out of Jerusalem, saying, The city hath been smitten.

22 Now the inspiration of the LORD was come upon me in the evening, before the coming of the one who had escaped; and he had opened my mouth, before he was come to me in the morning; and my mouth was opened and I was not kept dumb any more.[a]

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, they that dwell in these ruins in the land of Israel say as followeth, But one man was Abraham, and he obtained the land as an inheritance; and as we are many, the land must (surely) be given to us for an inheritance.

25 ¶ Therefore say unto them, Thus hath said the Lord Eternal, By the blood do ye eat, and your eyes do you lift up toward your idols, and blood do ye shed: and ye expect to possess the land?

26 Ye depend upon your sword, ye commit abomination, and ye defile every one his neighbour's wife: and ye expect to possess the land?

27 Thus shalt thou say unto them, Thus hath said the Lord Eternal, As I live, surely those that are in the ruined[b] places shall fall by the sword, and him that is in the open field will I give to the beasts that they may devour him, and those that are in the strongholds and in the caves shall die through the pestilence.

28 And I will render the land desolate and wasted, and the pride of her strength shall cease; and the mountains of Israel shall be desolate, with none to pass through them.

29 And they shall experience that I am the LORD, when I render the land desolate and wasted, because of all their abominations which they have committed.

30 ¶ And thou, son of man, (there are) the children of thy people, who are talking about thee by the walls and in the entrances of the houses, and speak one to another, every one to his brother, saying, Do come, and hear what the word is which cometh forth from the LORD.

31 And then they come unto thee as the people come,[c] and they sit before thee (as)[d] my people, and they hear thy words, but do not execute them; for as merry songs they carry them in their mouth, while their heart goeth after their unlawful gains.

32 And, lo, thou art unto them as a merry song of one[e] that hath a pleasant voice, and can play well: and (thus) they hear thy words, but execute them not.

33 But when it cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

CHAPTER XXXIV.

1 ¶ And the word of the LORD came unto me, saying,

2 Son of man, prophesy concerning the shepherds of Israel; prophesy, and say unto them, unto the shepherds, Thus hath said the Lord Eternal, Wo to the shepherds of Israel who do feed themselves! should not the shepherds feed the flocks?

3 The fat ye eat, and with the wool ye clothe yourselves, those that are well fed ye slaughter; but the flock ye feed not.

4 The diseased have ye not strengthened, and the sick have ye not healed, and that which had a limb broken have ye not bound up, and the strayed have ye not brought back again, and what was lost have ye not sought for; but with force have ye ruled them and with rigour.

5 And they were scattered for want of a

[a] (See above, iii. 26, 27.) Now was the occasion come for the prophet to speak freely, as the accomplishment had verified his previous predictions.

[b] Rashi, "the fortified cities, which shall ultimately be ruined."

[c] *i. e.* As Jonathan explains, "as disciples come to hear."

[d] Rashi; meaning, they pretend outwardly to care for what the prophet tells them in God's name.

[e] After Redak.

shepherd; and they became food unto all the beasts of the field, and they were scattered.

6 My sheep have to wander about on all the mountains, and upon every high hill: yea, over all the face of the land are my flock scattered, and there is none that inquireth and none that seeketh (after them).

7 Therefore, ye shepherds, hear the word of the LORD,

8 As I live, saith the Lord Eternal, surely because my flock became a prey, and my flock became food unto every beast of the field, because there was no shepherd, and my shepherds did not inquire for my flock, but the shepherds fed themselves, and my flock they fed not:

9 Therefore, O ye shepherds, hear the word of the LORD,

10 Thus hath said the Lord Eternal, Behold, I will be against the shepherds, and I will require my flock from their hand, and I will stop them from feeding the flock; neither shall the shepherds feed themselves any more: and I will deliver my flock out of their mouth, that they may not serve them for food.

11 ¶ For thus hath said the Lord Eternal, Behold, I am here, and I will both inquire for my flocks, and search for them.

12 As a shepherd searcheth for his flock on the day that he is among his flocks that are scattered: so will I search for my flocks; and I will deliver them out of all places whither they have been scattered on the day of clouds and (tempestuous) darkness.

13 And I will bring them out from the people, and gather them from the countries, and I will bring them to their own land; and I will feed them upon the mountains of Israel, in the ravines, and in all the inhabited places of the country.

14 On a good pasture will I feed them, and upon the high mountains of Israel shall be their fold: there shall they lie in a good fold, and in a fat pasture shall they feed on the mountains of Israel.

15 I myself will feed my flock, and I myself will cause them to lie down, saith the Lord Eternal.

16 That which was lost will I seek for, and that which was gone astray will I bring back again, and that which had a limb broken will I bind up, and the sick will I strengthen; but the fat and the strong[a] will I destroy; I will feed them in justice.[b]

17 And as for you, O my flock, thus hath said the Lord Eternal, Behold, I will judge between lamb[c] and lamb, between the wethers and the he-goats.

18 Is it too little for you that ye can feed on the good pasture, that ye must tread down the residue of your pastures with your feet? and that ye can drink clear waters, that ye must render muddy with your feet what is left?

19 And as for my flock, what ye have trodden with your feet must they eat; and what ye have made muddy with your feet must they drink.

20 ¶ Therefore thus hath said the Lord Eternal unto them, Behold, I am here, and I will judge between the fat lamb and the lean lamb.

21 Because ye thrust with side and with shoulder, and push with your horns all the diseased, till ye have scattered them abroad:

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between lamb and lamb.

23 And I will appoint over them one shepherd, and he shall feed them, namely, my servant David: he it is that shall feed them, and he it is that shall be unto them for a shepherd.

24 And I the LORD—I will be unto them for a God, and my servant David shall be a prince in their midst: I the LORD have spoken it.

25 And I will make with them a covenant of peace, and I will cause the wild beasts to cease out of the land: and they shall dwell in the wilderness in safety, and sleep in the forests.

26 And I will make them and the environs of my hill a blessing; and I will cause the rain to come down in its season; rains[d] of blessing shall they be.

27 And the tree of the field shall yield its fruit, and the earth shall yield her products, and they shall be on their land in safety: and they shall know that I am the LORD,

[a] Meaning, the proud and presumptuous, who injure the feeble, as the fat of the flock but against the weak.

[b] Zunz, "as it is proper."

[c] Rashi, "between the powerful and the weak."

[d] Meaning, "whatever rains there shall be, shall be rains of blessings."

when I break the bands of their yoke, and deliver them out of the hand of those that had made them labour for them.

28 And they shall be no more a prey to the nations, and the beasts of the land shall not devour them; but they shall dwell in safety, with none to make them afraid.

29 And I will raise up for them a plantation for a (perpetual) renown, and they shall be no more taken away by hunger in the land, neither bear the shameful reproach of the nations any more.

30 Thus shall they experience that I the LORD their God am with them, and that they, the house of Israel, are my people, saith the Lord Eternal.

31 And ye my flock, the flock of my pasture, are men,[a] (and) I am your God, saith the Lord Eternal.

CHAPTER XXXV.

1 ¶ And the word of the LORD came unto me, saying,

2 Son of man, set thy face against the mountain of Se'ir, and prophesy against it,

3 And say unto it, Thus hath said the Lord Eternal, Behold, I will be against thee, O mountain of Se'ir, and I will stretch out my hand over thee, and I will render thee desolate and wasted.

4 Thy cities will I lay in ruins, and thou thyself shalt be desolate, and thou shalt know that I am the LORD.

5 Because thou hast had an undying hatred, and didst surrender the children of Israel to the power of the sword, at the time of their calamity, at the time of the[b] iniquity of the end:

6 Therefore, as I live, saith the Lord Eternal, I will surely let thy blood flow,[c] and blood shall pursue thee; since thou didst not hate blood-shedding,[d] so shall blood pursue thee.

7 Thus will I change the mountain of Se'ir into a desolate land and a waste, and I will cut off from it him that travelleth forward and backward.

8 And I will fill his mountains with his slain: as regardeth thy hills, and thy valleys, and all thy ravines, in them shall fall those that are slain by the sword.

9 Into perpetual desolations will I change thee, and thy cities shall not be restored: and ye shall know that I am the LORD.

10 Because thou hast said, These two nations and these two countries shall indeed be mine, and we will take possession thereof; whereas the LORD was there:

11 Therefore, as I live, saith the Lord GOD, I will even do according to thy anger, and according to thy envy which thou didst use out of thy hatred against them; and I will make myself known among them, when I judge thee.

12 And thou shalt know that I am the LORD: I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given unto us to consume them.

13 And ye boasted[e] greatly against me with your mouth, and have multiplied against me your words: I have indeed heard them.

14 ¶ Thus hath said the Lord Eternal, When the whole earth rejoiceth, I will make thee desolate.[f]

15 As thou didst rejoice over the inheritance of the house of Israel, because it was made desolate: so will I do unto thee; desolate shalt thou be, O mountain of Se'ir, and all Idumea—altogether; and they shall know that I am the LORD.

CHAPTER XXXVI.

1 ¶ But thou, son of man, prophesy unto the mountains of Israel, and say, O mountains of Israel, hear ye the word of the LORD.

2 Thus hath said the Lord Eternal, Because the enemy hath said regarding you, Aha, even the ancient high-places are become ours as a possession:

3 Therefore prophesy and say, Thus hath said the Lord Eternal, Because, even because men have made you desolate, and sought to swallow you up on every side, that ye might become a possession unto the residue of the

[a] Rashi, "you are men, not like cattle, in my eyes." Philippson, "Ye men of Israel are the flocks of my pasture." Zunz, "the sheep of my pasture (among) men are ye."

[b] See above, xxi. 30.

[c] Lit. "Into blood will I make thee."

[d] This is variously rendered by Rashi; one opinion being, "surely thou hast hated thy relations (thy own blood) and therefore," &c.

[e] Lit. "made great."

[f] Zunz, "When the whole land, now desolate, rejoiceth, then will I deal with thee."

nations, and ye are taken up as a talk for tongues, and an evil report of the people:

4 Therefore, O mountains of Israel, hear ye the word of the Lord Eternal, Thus hath said the Lord Eternal to the mountains, and to the hills, to the ravines, and to the valleys, to the desolate ruins, and to the cities that are forsaken, which are become a prey and derision to the residue of the nations that are round about:

5 ¶ Therefore thus hath said the Lord Eternal, Surely in the fire of my jealousy have I spoken against the residue of the nations, and against all Idumea, that have appropriated my land unto themselves as a possession with the joy of all their heart, with derision in their soul, in order to drive it out that it may be for a prey.

6 Therefore prophesy concerning the land of Israel, and say unto the mountains, and to the hills, to the ravines, and to the valleys, Thus hath said the Lord Eternal, Behold, in my zealousness and in my fury have I spoken, because ye have borne the reproach of the nations:

7 ¶ Therefore thus hath said the Lord Eternal, I have indeed lifted[a] up my hand, that the nations who are round about you—these shall bear their shame.

8 But ye, O mountains of Israel, ye shall send forth your boughs, and your fruit shall ye bear for my people Israel; for they are near at hand to come.

9 For, behold, I will be for you, and I will turn unto you, and ye shall be tilled and ye shall be sown;

10 And I will multiply upon you men, all the house of Israel—altogether; and the cities shall be inhabited again, and the ruins shall be rebuilt;

11 And I will multiply upon you man and beast, and they shall increase and be fruitful; and I will cause you to be inhabited after your old estates, and will do more good unto you than at your beginnings: and ye shall know that I am the LORD.

12 Yea, I will cause to walk upon you men, even my people Israel, and they shall possess thee, and thou shalt be unto them as an inheritance, and thou shalt not any more henceforth cast them out.[b]

13 ¶ Thus hath said the Lord Eternal, Because they say unto you, Thou land devourest up men, and hast been one that hath ever cast out thy nations:[c]

14 Therefore shalt thou not devour up men any more, and thy nations shalt thou not cast out any more, saith the Lord Eternal.

15 And I will not let be heard against thee any more the reproach of the nations, and the disgrace of the people shalt thou not bear any more, and thy nations shalt thou not cast out any more, saith the Lord Eternal.

16 ¶ And the word of the LORD came unto me, saying,

17 Son of man, the house of Israel, when they dwelt in their own land, defiled it through their way and through their doings: like the uncleanness of a woman in her separation was their way before me.

18 And I poured out my fury over them because of the blood that they had shed in the land, and because through their idols they had polluted it;

19 And I scattered them among the nations, and they were dispersed through the countries: according to their way and according to their doings did I judge them.

20 And when they were come unto the nations, whither they were gone, they profaned my holy name; because they said of them,[d] These are the people of the LORD, and out of his land are they gone forth.

21 But I had pity for my holy name, which the house of Israel had profaned among the nations, whither they were gone.

22 ¶ Therefore say unto the house of Israel, Thus hath said the Lord Eternal, Not for your sake do I this, O house of Israel, but for the sake of my holy name, which ye have

[a] Meaning, "I have sworn."

[b] Rashi, and after him, Zunz; but Philippson takes the word לשכלם in its original, but here figurative sense, "make them no more childless."

[c] *i. e.* First the Canaanites, next the Emorites and other tribes, and then the Israelites, none of whom could remain permanently in Palestine.

[d] Rashi, "they have lowered my glory; and what is the profanation? when the enemies said of them, These are the people of the LORD, and they are gone forth out of his land, while he had not the power to deliver his people and his land." But when the redemption takes place, it will be acknowledged that for their sins against God were they punished by Him.

profaned among the nations, whither ye are gone.

23 And I will sanctify my great name, which was profaned among the nations, which ye have profaned in the midst of them: and the nations shall know that I am the LORD, saith the Lord Eternal, when I will be sanctified through you before your eyes.

24 And I will take you from among the nations, and I will gather you out of all the countries, and I will bring you unto your own land.

25 And I will sprinkle upon you clean water,[a] and ye shall be clean: from all your impurities, and from all your idols, will I cleanse you.

26 And I will give you a new heart,[b] and a new spirit will I put within you; and I will remove the heart of stone out of your body,[c] and I will give you a heart of flesh.

27 And my spirit I will put within you, and I will cause that you shall walk in my statutes, and that my ordinances ye shall keep, and do them.

28 And ye shall dwell in the land which I gave to your fathers; and ye shall be unto me for a people, and I truly will be unto you as a God.

29 And I will save you from all kinds of your impurities; and I will call unto the corn, and increase it, and I will not lay famine upon you.

30 And I will multiply the fruit of the trees, and the products of the field: in order that ye may receive no more reproach[d] on account of famine among the nations.

31 Then shall ye remember your ways that they were evil, and your doings that were not good; and ye shall loathe yourselves on account of your iniquities and on account of your abominations.

32 Not for your sake do I this, saith the Lord Eternal, be it known unto you: be ashamed and confounded because of your ways, O house of Israel.

33 Thus hath said the Lord Eternal, On the day of my cleansing you from all your iniquities, when I cause the cities to be inhabited, and when the ruins are built up,

34 And when the desolate land is tilled, instead that it was a waste before the eyes of every passer by:

35 Then shall they say, This land, that was desolate, is become like the garden of 'Eden; and the cities that were ruined, and desolate, and broken down, are become fortified, and inhabited.

36 And the nations that are left round about you shall know that I the LORD have built up the broken-down (places), have planted the desolate (land): I the LORD have spoken this, and have done it.

37 ¶ Thus hath said the Lord Eternal, Also in this will I yet suffer myself to be entreated[e] of by the house of Israel, to do it for them, I will increase them with men like flocks (in multitude).

38 As the flocks of the holy things, as the flocks of Jerusalem on her appointed feasts, so shall the ruined cities be full of flocks of men: and they shall know that I am the LORD.

CHAPTER XXXVII.

1 ¶ There came over me the inspiration of the LORD, and he carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones;

2 And he caused me to pass by them all round about; and, behold, there were very many of them on the surface of the valley; and, lo, they were very dry.

3 And he said unto me, Son of man, can[f] these bones live? And I said, O Lord Eternal, thou alone knowest this.

4 And he said unto me, Prophesy over these bones, and say unto them, O ye dry bones, hear ye the word of the LORD.

5 ¶ Thus hath said the Lord Eternal unto these bones, Behold, I will bring a spirit[g] into you, and ye shall live;

6 And I will lay sinews upon you, and bring up flesh upon you, and draw over you a skin, and put a spirit in you, and ye shall

---

[a] Rashi, "I will forgive you, and remove your impurities with the sprinkling of the waters of purification which remove the defilement of the dead."

[b] Rashi, "an inclination made new for doing good." Jonathan, "a heart that feareth and a spirit that feareth," —and so "the heart of stone,"—"a wicked heart which is hard as stone;" "a heart of flesh,"—"a heart fearing me to do my will."

[c] Lit. "flesh."

[d] Lit. "reproach of famine." [e] Rashi, lit. "inquired."

[f] Rashi, "Doth it appear in thy eyes that they will be able to live?" [g] Eng. ver. "breath."

live: and ye shall experience that I am the LORD.

7 And so I prophesied as I had been commanded: and there was a sound, as I prophesied, and behold there was a rustling noise, and the bones came together, bone to its bone.[a]

8 And I looked, and behold, there were sinews upon them, and the flesh came up, and the skin was drawn over them above; but no spirit was in them.

9 Then said he unto me, Prophesy unto the spirit; prophesy, son of man, and say to the spirit, Thus hath said the Lord Eternal, From the four winds come, O spirit, and breathe into these slain ones, that they may live.

10 And I prophesied as he had commanded me, and there came into them the spirit, and they lived, and stood up upon their feet, an exceedingly great army.

11 Then said he unto me, Son of man, these bones are the whole house of Israel: behold, they say, Dried are our bones, and lost is our hope; we are quite cut off.

12 Therefore prophesy and say unto them, Thus hath said the Lord Eternal, Behold, I will open your graves, and I will cause you to come up out of your graves, O my people, and I will bring you into the land of Israel.

13 And ye shall know that I am the LORD, when I open your graves, and when I cause you to come up out of your graves, O my people.

14 And I will put my spirit in you, and ye shall live, and I will place you in your own land: and ye shall acknowledge that I the LORD have spoken it, and done it, saith the LORD.

15 ¶ And the word of the LORD came unto me, saying,

16 But thou, son of man, take unto thyself one stick[b] of wood, and write upon it, "For Judah, and for the children of Israel his companions;" then take another stick, and write upon it, "For Joseph,—the stick of Ephraim,—and for all the house of Israel his companions:"

17 And join them one to the other unto thee as one stick; and they shall[c] become one in thy hand.

18 And if the children of thy people should say unto thee, saying, Wilt thou not tell us what thou meanest by these?

19 (Then) speak unto them, Thus hath said the Lord Eternal, Behold, I will take the stick of Joseph,—which is in the hand of Ephraim,—and the tribes of Israel his companions, and will lay them upon him, even the stick of Judah, and make them into one stick, and they shall be one in my hand.

20 And the sticks whereon thou shalt have written shall be in thy hand before their eyes.

21 And speak unto them, Thus hath said the Lord Eternal, Behold, I will take the children of Israel from among the nations, whither they are gone, and I will gather them from every side, and bring them unto their own land;

22 And I will make them into one nation in the land, on the mountains of Israel; and one king shall be to them all for king; and they shall not be any more two nations, nor shall they at any time be divided into two kingdoms any more:

23 Neither shall they defile themselves any more with their idols, and with their detestable things, and with all their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and I will cleanse them, and they shall be unto me for a people, and I will be to them for a God.

24 And my servant David shall be king over them; and one shepherd shall be for them all: and in my ordinances shall they walk, and my statutes shall they observe, and do them.

25 And they shall dwell in the land that I have given unto my servant, unto Jacob, wherein your fathers have dwelt; and they shall dwell therein, they, and their children, and their children's children for ever: and David my servant shall be prince unto them for ever.

26 And I will make with them a covenant of peace, an everlasting covenant shall it be with them: and I will preserve them, and I will multiply them, and I will set my sanctuary in the midst of them for evermore.

27 My dwelling also shall be with them,

[a] *i. e.* The bones arranged themselves in the proper order, as when they were in the body.

[b] Jonathan, "table" or "board."

[c] Jonathan. Redak, "as though they were one."

and I will be unto them for a God; and they shall be unto me as a people.

28 And the nations shall know that I am the LORD who sanctify Israel, when my sanctuary will be in the midst of them for evermore.

CHAPTER XXXVIII.

1 ¶ And the word of the LORD came unto me, saying,

2 Son of man, direct thy face against Gog of the land of Magog, the prince of Rosh, Meshech and Thubal, and prophesy against him,

3 And say, Thus hath said the Lord Eternal. Behold, I will be against thee, O Gog, the prince of Rosh, Meshech and Thubal;

4 And I will derange thee, and put hooks into thy jaws, and I will bring thee forth, and all thy army, horses and horsemen, all of them clothed in elegant attire, a great assemblage with bucklers and shields, all of them grasping swords.

5 Persia, Cush, and Put (shall be) with them; all of them with shield and helmet;

6 Gomer and all of its armies; the house of Thogarmah out of the farthest north, and all its armies; many people shall be with thee.

7 Be thou ready, and prepare thyself, thou, and all thy assemblages that are assembled about thee, and be thou a guard[a] unto them.

8 After many days shalt thou be ordered forward;[b] in the end of years shalt thou come into the land that is recovering[c] from the sword, and is gathered together out of many people, against the mountains of Israel, which have been ruined for a very long time: (to a people) that are brought forth out of the nations, and that now dwell in safety, all of them.

9 Thou wilt ascend and come like a tempest,[d] like a cloud to cover the earth wilt thou be, thou, and all thy armies, and the many people with thee.

10 ¶ Thus hath said the Lord Eternal, It will also come to pass, at the same time, that things will come into thy mind, and thou wilt entertain an evil device;

11 And thou wilt say, I will go up over the land of open towns; I will come against those that are careless, that dwell in safety, all of whom dwell without walls, and have neither bars nor gates,

12 To snatch up the spoil, and to take away the prey; to turn thy hand against the ruined places now inhabited, and against the people that are gathered out of the nations, that have gotten[e] cattle and goods, that dwell in the highest[f] part of the land.

13 Sheba, and Dedan, and the traders of Tharshish, with all her young lions,[g] will say unto thee, Art thou come to plunder the spoil? hast thou gathered thy company to carry off the prey? to bear away silver and gold, to take away cattle and goods, to plunder a great spoil?

14 Therefore, prophesy, son of man, and say unto Gog, Thus hath said the Lord Eternal, Behold, on the day when my people of Israel dwelleth in safety, shalt thou know (my power).[h]

15 And thou wilt come from thy place out of the farthest ends of the north, thou, and many people with thee, all of them riding upon horses, a great assemblage, and a mighty army;

16 And thou wilt come up against my people of Israel, like a cloud to cover the land;[i] in the latter days will this be, and I will bring thee over my land, in order that the nations may know me, when I am sanctified on thee, before their eyes, O Gog.

17 ¶ Thus hath said the Lord Eternal, Art thou (not) he of whom I have spoken in ancient days through means of my servants

[a] Rashi, "It is the custom of kings to take care of their armies, how they shall go forth, and to set watchers, that no destroyer come over his army by night" Zunz, "Be thou a mark to them." Philippson, "a leader."

[b] After Jonathan; but Rashi, "shall thy sins be called to mind."

[c] "Whose inhabitants are returned from exile, whither they have been driven by the sword of the enemy." RASHI. Philippson, "won from the sword."

[d] Rashi, "dark cloud." Others, "storm," or "storm-cloud."

[e] Philippson, "taking care of," &c.

[f] Rashi. Zunz, "the middle."

[g] Rashi, "Active merchants, who are in the habit of going out and roaming all countries like young lions, and know where riches can be obtained." Jonathan and Redak, "kings."

[h] Jonathan, "the punishment of my strength." Rashi adds, "meaning, thou shalt know and understand who was their refuge and protection." Redak, Zunz, and others, "know it."

[i] Philippson, "covering the earth."

the prophets[a] of Israel, who prophesied in those days (many) years, that I would bring thee against them?

18 And it shall come to pass at the same time, on the day of Gog's coming over the land of Israel, saith the Lord Eternal, that my fury shall be kindled in my nose.[b]

19 And in my zealousness, in the fire of my wrath, have I spoken, Surely on that day there shall be a great earthquake in the country of Israel;

20 And there shall quake at my presence the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and every creeping thing that creepeth upon the earth, and all the men that are upon the face of the earth, and the mountains shall be thrown down, and the cliffs[c] shall fall, and every wall shall fall to the ground.

21 And I will call against him throughout all my mountains for the sword, saith the Lord Eternal: every man's sword shall be against his brother.

22 And I will hold judgment over him with pestilence and with blood (-shedding); and an overflowing rain, and great hailstones, fire, and sulphur will I let rain over him and his armies, and over the many people that are with him.

23 Thus will I magnify myself, and sanctify myself, and make myself known before the eyes of many nations: and they shall know that I am the LORD.

CHAPTER XXXIX.

1 ¶ But thou, O son of man, prophesy against Gog, and say, Thus hath said the Lord Eternal, Behold, I will be against thee, O Gog, the prince of Rosh, Meshech and Thubal;

2 And I will derange thee, and lead thee astray,[d] and will cause thee to come up from the farthest ends of the north; and I will bring thee upon the mountains of Israel;

3 And I will strike thy bow out of thy left hand, and thy arrows will I cause to fall out of thy right hand.

4 Upon the mountains of Israel shalt thou fall, thou, and all thy armies, and the people that are with thee: unto the ravenous birds, to every thing that hath wings, and to the beasts of the field, do I give thee for food.

5 Upon the open field shalt thou fall; for I have spoken it, saith the Lord Eternal.

6 And I will send a fire against Magog, and against those that dwell in the isles in safety: and they shall know that I am the LORD.

7 And my holy name will I make known in the midst of my people Israel; and I will not permit my holy name to be profaned[e] any more: and the nations shall know that I am the LORD, Holy in Israel.[f]

8 Behold, it cometh, and it taketh place, saith the Lord Eternal: this is the day whereof I have spoken.

9 And the inhabitants of the cities of Israel shall go forth, and shall burn and make fire for heating of the weapons, and shields and bucklers, of bows and of arrows, and of hand-staves,[g] and of spears; and they shall feed with them the fire for seven years;[h]

10 And they shall take no wood out of the field, nor cut down any out of the forests; for with weapons shall they feed the fire: and they shall spoil those that spoiled them, and plunder those that plundered them, saith the Lord Eternal.

11 ¶ And it shall come to pass on that day, that I will give unto Gog a place there for a grave in Israel, the valley where people pass over to the east of the sea;[i] and it shall

---

[a] Rashi, "such as Ezekiel and Zechariah."

[b] Figurative for excessive anger, when the nostrils are distended, and a smoke, as it were, arises out of them.

[c] Rashi, after one opinion which he cites, preferring, however, Jonathan's view, "towers, round which mounds of earth are heaped up and formed in terraces or steps;" taking המדרגות in the sense of "steps" or "degrees."

[d] Jonathan, after whom Rashi, Zunz, and others.

[e] Rashi, "the debasement of Israel is a profanation of God's name, as nations say, They are the LORD's people, and he cannot deliver them." (See above, xxxvi. 20.)

[f] Jonathan, "whose glory dwelleth in Israel."

[g] Zunz, "clubs;" but Philippson, "the staff which the princes or leaders carry;" the marshal's baton.

[h] When the immense number and destruction of the invaders are considered, and also the little fuel comparatively which is necessary in warm climates, we may easily conceive of this being literally fulfilled. Mariana, in his History of Spain, (lib. xi. chap. 24,) says, that after the Spaniards had given that signal overthrow to the Saracens, in the year 1212, they found such a vast quantity of lances, javelins, and such-like, as served them for *four years* for fuel.

[i] Jonathan, "the sea of Genossar," *i. e.* Kinnereth, or Gennesareth.

stop the passengers (from passing): and they shall bury there Gog and all his multitude, and they shall call it The valley of the multitude of Gog.[a]

12 And the house of Israel shall be burying them, in order to cleanse[b] the land, during seven months.

13 Yea, all the people of the land shall bury them; and it shall be to them as a renown on the day that I glorify myself, saith the Lord Eternal.

14 And men constantly devoted to this[c] shall they set apart to pass through the land, to bury with those that pass through those that remain upon the face of the earth, to cleanse it: at the end of seven months shall they make a search.

15 And those that thus travel will pass through the land; and when any one seeth a human bone, then will he set up a sign by it, till the buriers have buried it in the valley of the multitude of Gog.

16 And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

17 ¶ And thou, O son of man, thus hath said the Lord Eternal, Say unto the birds, to every thing that hath wings, and to every beast of the field, Assemble yourselves, and come; gather yourselves from every side to my sacrifice that I do slaughter for you, as a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 The flesh of the mighty shall ye eat, and the blood of the princes of the earth shall ye drink,—wethers,[d] lambs, and he-goats, bullocks, fatlings of Bashan are they all of them.

19 And ye shall eat fat till ye be sated, and ye shall drink blood till ye be drunken, from my sacrifice which I have slaughtered for you.

20 And ye shall be sated at my table on horses and chariot-teams, on mighty men, and on all men of war, saith the Lord Eternal.

21 And I will display my glory among the nations: and all the nations shall see my punishment that I execute, and my hand that I lay on them.

22 And the house of Israel shall acknowledge that I am the LORD their God from that day and forward.

23 And the nations shall know that for their iniquity did the house of Israel go into exile; because they had trespassed against me, and I had hidden my face from them; and I gave them up therefore into the hand of their oppressors, and they all fell by the sword.

24 According to their uncleanness, and according to their transgressions did I deal with them, and hid my face from them.

25 ¶ Therefore thus hath said the Lord Eternal, Now will I bring back again the captivity of Jacob, and I will have mercy upon the whole house of Israel, and will be zealous for my holy name;

26 And they shall feel their disgrace, and all their trespass whereby they had trespassed against me, when they dwelt in their land in safety, with none to make them afraid:

27 When I bring them back again from the people, and gather them out of the land of their enemies, and sanctify myself on them before the eyes of the many nations.

28 And they shall know that I am the LORD their God; because I had exiled them among the nations, but gather them now unto their own land, and leave none of them any more there.

29 And I will not hide my face any more from them; for I will have poured out my spirit over the house of Israel, saith the Lord Eternal.

CHAPTER XL.

1 ¶ In the five and twentieth year of our exile, in the beginning of the year, on the tenth day of the month, in the fourteenth year after the city had been smitten, on the selfsame day came the inspiration of the LORD upon me, and brought me thither.[e]

2 In the visions of God brought he me unto the land of Israel, and set me down

[a] In Hebrew, "*Gay hamone Gog*.

[b] See Num. xix. 16.

[c] Rashi. Philippson comments that it means, the people are to appoint two classes of men who are to pass through the land at the end of the first seven months, the one to mark the place where any one had fallen, and the other to remove the remains to the valley at first described.

[d] Jonathan, "kings, rulers, chiefs, mighty ones, the rich."

[e] Jerusalem, the smitten city.

upon a very high mount, on which there was built something like a city on the south.

3 And when he had brought me thither, behold, there was a man, whose appearance was like the appearance of copper, with a line of flax in his hand, and a measuring-rod: and he was standing in the gate.

4 And the man spoke unto me, Son of man, behold with thy eyes, and hear with thy ears, and direct thy heart unto all that I am about to show thee; for in order to show it unto thee art thou brought hither: tell all that thou seest to the house of Israel.

5 And behold there was a wall on the outside of the house all round about, and in the man's hand was a measuring-rod of six cubits long by the cubit which was a hand's breadth longer than usual; and he measured the breadth[a] of the building, one rod, and the height, one rod.

6 Then came he unto the gate which looked in the direction toward the east, and went up its steps, and measured the threshold of the gate, one rod in breadth, and the other threshold one rod in breadth.

7 And every cell was one rod long, and one rod broad; and between the cells were five cubits: and the threshold of the gate near by the porch of the gate within was one rod.

8 He measured also the porch of the gate within, one rod.

9 Then measured he the porch of the gate, eight cubits, and its door-posts,[b] two cubits: and the porch of the gate was inward.

10 And the cells of the gate in the eastern direction were three on this side, and three on that side, one measure was for all the three; and there was one measure for the door-posts on this side and on that side.

11 And he measured the breadth of the entrance of the gate, ten cubits, (and) the length of the gate, thirteen cubits.

12 And there was a space before the cells of one cubit on this side, and one cubit space was there on that side: and every cell was of six cubits on this side, and of six cubits on that side.

13 And he measured the gate from the roof of (one) cell to the roof of (another), in breadth five and twenty cubits, one door being against (the other) door.[c]

14 And he made door-posts of sixty cubits, and around the door-posts the court and the gate all round about.[d]

15 And the height[e] of the gate of the entrance as also the height of the porch of the inner gate was fifty cubits.

16 And there were narrow windows in the cells, and by their door-posts within the gate all round about, and likewise in the porches:[f] and windows were all round about inward; and on each door post were palm-shaped (capitals).[g]

17 Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court all round about: thirty chambers were upon the pavement.

18 And the pavement by the side of the gates was all along the whole length of the gates: this was the lower pavement.

19 Then measured he the breadth from the front of the lower gate unto the front of the inner court, without, one hundred cubits, eastward and northward.[h]

20 And the gate of the outer court that looked in a northern direction, he measured after its length, and its breadth.

21 And its cells were three on this side and three on that side; and its door-posts and its porches were after the measure of the first gate: fifty cubits was its length,[i] and its breadth five and twenty cubits.

22 And its windows, and its porches,[k] and their palm-shaped capitals, were after the measure of the gate that looked in an eastern

---

[a] *i. e.* The thickness of the wall.

[b] Rashi, "all the *Elim* (posts) mentioned in this description are tree-shaped, round, made of hewn stone, and stand at the doors, one on the right, and the other on the left, in place of the sills or door-posts."

[c] *i. e.* The doors of the cells at each side of the gateway faced each other.

[d] Zunz; but Rashi, "and so was it on all the door-posts of the court, which were on the porches of its gates round about."

[e] Rashi, who takes על פני—literally, (what is) "before the face,"—as meaning "the height," *i. e.* of the structure on the gate.

[f] Jonathan. Zunz, "arched passages." Philippson, "cornices." Rashi, "the tree-like pillars of every gate."

[g] Rashi. Zunz, "palm-like ornaments."

[h] Philippson, "the inner court was surrounded on three sides by the outer one, so that each gate of the last was opposite to one of the first, with an intervening space of one hundred cubits. There was no western gate."

[i] Rashi, "its height," as above, verse 15.

[k] Philippson, "cornices."

direction: and by seven steps did they go up unto it, and to its porches which[a] were before them.

23 And the gates of the inner court were opposite the gates on the north, and on the east: and he measured from gate to gate one hundred cubits.

24 After that he led me forth to the south side, and behold there was a gate on the south side: and he measured its door-posts and its porches after these measures.

25 And there were windows in it and in its porches all round about, like the other windows: it was fifty cubits in length, and in breadth five and twenty cubits.

26 And by seven steps was the ascent to it, and to its porches which were before them; and it had palm-shaped capitals, one on this side, and another on that side, upon its door-posts.

27 And there was a gate in the inner court on the south side: and he measured from gate to gate on the south side one hundred cubits.

28 And he brought me to the inner court by the south gate; and he measured the south gate after these measures;

29 And its cells, and its door-posts, and its porches were after these measures; and there were windows in it and in its porches all round about: it was fifty cubits in length, and in breadth five and twenty cubits.

30 And arched passages[b] were all round about, five and twenty cubits long, and five cubits broad.

31 And its porches were toward the outer court; and palm-shaped capitals were upon its door-posts: and its ascent was by eight steps.

32 And he brought me into the inner court on the east side; and he measured the gate after these measures;

33 And its cells and its door-posts, and its porches, were according to these measures; and there were windows in it and in its porches all round about: its length was fifty cubits, and its breadth five and twenty cubits.

34 And its porches were toward the outward court; and palm-shaped capitals were upon its door-posts, on this side, and on that side: and by eight steps was the ascent to it.

35 And he brought me to the north gate, and he measured it after these measures;

36 Its cells, its door-posts, and its porches; and the windows in it were all round about: its length was fifty cubits, and its breadth five and twenty cubits.

37 And its door-posts were toward the outer court; and palm-shaped capitals were upon its door-posts, on this side, and on that side: and by eight steps was the ascent to it.

38 And there was a chamber with its door by the door-posts of the gates,[c] where they washed off the burnt-offerings.

39 And in the porch of the gate were two tables on this side, and two tables on that side, to slaughter thereon the burnt-offerings and the sin-offerings and the trespass-offerings.

40 And at the side without (the porch), as one went up to the entrance of the north gate, were two tables; and on the other side[d] of the porch of the gate were two tables;

41 Four tables being on this side, and four tables on that side, by the side of the gate,—eight tables, whereupon they slaughtered (the sacrifices).

42 And there were four tables of hewn stone for the burnt-offerings, of a cubit and a half long, and a cubit and a half broad, and one cubit high: whereupon they laid the instruments wherewith they slaughtered the burnt-offerings and the sacrifices.

43 And hooks, a hand long, were fastened within[e] all round about: and on the tables was placed the flesh of the offerings.

44 And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their front[f] was toward the south side: one

[a] Rashi, who comments, "and the porch of the gates before the steps, before entering in the main porch, was ascended by steps."

[b] Rashi.

[c] Philippson, "of the gate," *i. e.* the northern one, near which the burnt-offering had to be killed.

[d] Lit. "which belonged to the porch."

[e] Jonathan; and means, that iron hooks, a hand long, were fixed in the chamber where the sacrifices were slaughtered, to hang them up by. But שפתים is explained by some to mean gutters, perhaps to draw off the blood. Others, "lasts;" and Philippson translates, "and lasts, a hand broad, were fastened toward the inside, all around, as also on the table, for the flesh of the offerings." Redak takes it to mean a sort of frame-work on which the pots, in which the offerings were boiled, were placed.

[f] Philippson, after the Septuagint, "And without the inner gate were *two* rows of chambers in the inner court;

was at the side of the east gate having the front toward the north side.

45 And he spoke unto me, This chamber, the front of which is toward the south, is for the priests who have the charge of the house.

46 And the chamber, the front of which is toward the north, is for the priests who have the charge of the altar: these are the sons of Zadok, who come near, from among the sons of Levi, to the LORD to minister unto him.

47 So he measured the court, in length one hundred cubits, and in breadth one hundred cubits, foursquare: and the altar (stood) before the house.

48 And he brought me to the porch of the house, and measured each door-post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.

49 The length of the porch was twenty cubits, and the breadth eleven cubits, together with[a] the steps whereby they went up to it: and there were pillars by the door-posts, one on this side, and another on that side.

CHAPTER XLI.

1 And he brought me to the temple: and he measured the door-posts, six cubits broad on the one side, and six cubits broad on the other side, (as also)[b] the breadth of the tabernacle.

2 And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured its length, forty cubits, and the breadth, twenty cubits.

3 Then went he inward, and measured the posts of the door, two cubits; and the door was six cubits high;[c] and the breadth of the door, was seven cubits.

4 And he measured its length, twenty cubits; and the breadth, twenty cubits, fronting on the temple: and he said unto me, This is the most holy place.

5 After this he measured the wall of the house, six cubits; and the breadth of every side-chamber was four cubits, all round about the house on every side.

6 And the side-chambers were one over another, three and thirty times;[d] and they entered into the wall which was on the house for the side-chambers all round about, that they might be fastened on, but they were not fastened on the wall of the house.

7 And as one wound upward it became continually wider for the side-chambers; for the row of chambers about the house went more and more upward round about the house; therefore was the breadth of the house greater upward: and so they ascended from the lowest chambers to the highest through the middle ones.

8 And I saw the height of the house all round about: the foundations of the side-chambers were a full rod of six cubits under ground.[e]

9 The thickness of the wall, which was for the side-chambers without, was five cubits, as also the space which was left open by the row of the side-chambers that were on the house.[f]

10 And between the chambers there was a width of twenty cubits round about the house on every side.

11 And the doors of the side-chambers were on the open space, one door was in a northern direction, and another door on the south: and the breadth of the place that was left open was five cubits all round about.

12 Now the building that was before the main wing[g] on the west side was seventy cubits broad; and the wall of the building was

---

the *one* at the side of the north gate, with its front toward the south, and the other at the *south* gate, with its front to the north." The variations are marked in italics.

[a] Philippson, after the Septuagint, supplies *ten;* thus, "and by *ten* steps they ascended to it."

[b] Zunz, meaning, after measuring the space between the side-posts, he measured the whole front. Rashi, "the breadth of the porch, which was as the length of the temple;" taking האהל "the tent" for האלם "the porch." The phrase is very obscure.

[c] Rashi.

[d] Others, "three rows of thirty each," or ninety.

[e] Rashi. Zunz, "to the wrist;" meaning, a cubit of an arm's length to the wrist.

[f] Rashi, "the chambers did not occupy the whole space of the north and south side, but at the east and west corners there was an open space for the doors of the chambers which communicated afterward one with the other, not having any doors opening outside."

[g] גזרה is here given after Zunz, and is, according to Rashi, synonymous with the temple or main building itself. Others, "upper rooms." Philippson, "off-cut," from גזר,

five cubits thick round about, and its length, ninety cubits.

13 So he measured the house, in length one hundred cubits; and the main wing, and the building, with its walls, in length one hundred cubits;

14 Also the breadth in the front of the house, and of the main wing on the east, was one hundred cubits.

15 And he measured the length of the building on the front side of the main wing which was behind it, and its corner-pillars on the one side and on the other side, one hundred cubits; and this included the inner temple, and the porches of the court;

16 The thresholds, and the narrow windows, and the corner-pillars were round about on their three sides: opposite the threshold there was a wainscoting of wood all round about, and so from the ground up to the windows; and the windows were covered.[a]

17 On the part above the door, and as far as the inner house, and the outer (house), was (a wainscoting), and on all the wall round about within and without, by (the same) measure;

18 And it was ornamented with cherubim and palm-trees, a palm-tree being between two cherubim; and every cherub had two faces;

19 So that a human face was toward the palm-tree on the one side, and a young lion's face toward the palm-tree on the other side: it was so made on all the house round about.

20 From the ground to the part above the door were the cherubim and the palm-trees made, and so on the wall of the temple.

21 The temple had four-cornered door-posts, and the front of the holy of holies had the (same) appearance as the appearance (of the other).

22 The altar was of wood,[b] three cubits high, and its length was two cubits; and its corners, and its top-piece, and its walls, were of wood: and he spoke unto me, This is the table that is before the LORD.

23 And the temple and the holy of holies had two doors.

24 And the doors had two leaves (apiece), two turning leaves, two (leaves) for the one door, and two leaves for the other.

25 And there were made on them, on the doors of the temple, cherubim and palm-trees, as they were made upon the walls; and (a covering[c] of) thick wooden planks was upon the front of the porch without.

26 And there were narrow windows and palm-trees on the one side and on the other side, on the sides of the porch, and on the side-chambers of the house, and the (covering of) thick planks.

CHAPTER XLII.

1 And he led me forth into the outer court, on the way to the north side; and he brought me into the (row of) chambers that was opposite the main wing, and which was opposite the building toward the north;

2 On the front side the length (of which) was a hundred cubits, (up to) the north door, while the breadth was fifty cubits.

3 Opposite the twenty cubits which were for the inner court, and opposite the pavement which was for the outer court, was corner-pillar before corner-pillar in the three stories.

4 And before the chambers was a walk of ten cubits in breadth toward the inner house, a way of one cubit (in width); and their doors were toward the north.

5 Now the upper chambers were shorter (for the corner-pillar took away part of the space from them) than the lowest and than the middle chambers of the building.

6 For they were in three stories, but had not pillars like the pillars of the courts: therefore was something taken off the lowest and the middle ones (as one ascended) from the ground.

7 And the wall that was without alongside the chambers, toward the outer court in

---

"to cut," and supposes it to be a vacant space, and also that *seventy* should be *thirty*, as the whole temple-house was one hundred cubits square, leaving therefore only the last measure for this building back of the holy of holies.

[a] Redak, "were covered from above." Philippson, "were so covered by the wainscoting that they could not be seen from below."

[b] Some suppose this to be the altar of incense; but Rashi thinks it was a table, and takes "the corners" to mean the feet, &c.

[c] Zunz. Rashi, however, takes this to be heavy props of wood passing from the porch to the temple wall, to prevent this from bulging outward. Philippson, "a wooden staircase was on the porch without."

front of the chambers, was in its length fifty cubits.

8 For the length of the chambers that were in the outer court was fifty cubits; and lo, (the whole space) in front of the temple was one hundred cubits.

9 And beneath these chambers was the entrance from the east side, as one goeth into them from the outer court.

10 On the breadth of the wall of the court in an eastern direction, before the main wing, and before the building, were chambers.

11 And the way before them was of like appearance as that for the chambers which were on the north side, of the same length and the same breadth: and all their means of egress, and their arrangement, and their doors were of the like manner.

12 And so also were the doors of the chambers that were on the south side, a door being on the head of the way, of the way directly[a] before the wall on the east side, as one entereth into them.

13 And he said unto me, The north chambers and the south chambers which are in front of the main wing,—these are the holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, namely, the meat-offering, and the sin-offering, and the trespass-offering; for the place is holy.

14 When the priests enter therein, then shall they not go out of the sanctuary into the outer court; but there shall they lay down their garments wherein they may have ministered; for they are holy: and they shall put on other garments, and shall then approach[b] to (the court) which is for the people.

15 Now when he had finished the measurings of the inner house, he led me forth by the way of the gate which looked in an eastern direction, and measured it all round about.

16 He measured the east side with the measuring-rod, five hundred rods, with the measuring-rod round about.

17 He measured the north side, five hundred rods, with the measuring-rod round about.

18 The south side he measured, five hundred rods, with the measuring-rod.

19 He turned about to the west side, and measured five hundred rods with the measuring-rod.

20 On the four sides did he measure it by the wall that was all round about, five hundred rods in length, and in breadth five hundred, to make a separation between the holy place and the profane.

CHAPTER XLIII.

1 Then did he lead me to the gate, even the gate that was turned in an eastern direction.

2 And, behold, the glory of the God of Israel came from the way of the east; and his voice was like a noise of many waters; and the earth gave light from his glory.

3 And it was like the appearance of the vision which I had seen, yea, like the vision that I had seen when I came to destroy the city;[c] and the visions were like the vision that I had seen by the river Kebar: and I fell upon my face.

4 And the glory of the LORD came into the house by the way of the gate which was turned in an eastern direction.

5 Then did the Spirit take me up, and bring me into the inner court: and, behold, the glory of the LORD filled the house.

6 And I heard him speaking unto me out of the house; and a man was standing alongside of me.

7 And he said unto me, Son of man, (this) is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever: and the house of Israel shall not defile any more my holy name, neither they, nor their kings, by their lewdness, nor by the carcasses[d] of their kings on their high-places.

8 Inasmuch as they placed their threshold by my threshold, and their door-posts close by my door-posts, and the wall being only be-

[a] Jonathan, "the way to the stand for the Levites," *i. e.* where they stood when they sang the psalms.

[b] Jonathan, "and shall then mingle with the people." Rashi, "shall touch the people's garments."

[c] *i. e.* When he prophesied concerning the destruction. (See above, ix 4, &c.)

[d] Some explain this that the kings had themselves buried near the temple. Zunz, "the carcasses (of the sacrifices) of their kings." Philippson, "the idol-abominations of their kings;" taking פגרי as expressive of the "inanimate," "soulless idols;" and it is well known that even near the temple they worshipped falsehood.

tween me and them, and they defiled my holy name by their abominations which they committed; so that I made an end of them in my anger.

9 Now will they have to put away their lewdness, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.

10 ¶ Thou, son of man, tell the house of Israel of the house, that they may be confounded because of their iniquities: and let them measure the outlines.

11 And if they be confounded because of all that they have done: then let them know the form of the house, and its arrangements, and its means of egress, and its entrances, and all its forms, and all its statutes, and all its forms, and all its laws, and write them down before their eyes; that they may observe the whole of its form, and all its statutes, and carry them out.

12 This is the law for the house, Upon the top of the mount shall its whole limit all round about be most holy: behold, this is the law for the house.

13 And these are the measures of the altar in cubits, The cubit is a cubit and a hand-breadth;[a] and the bottom shall[b] be a cubit high, and a cubit broad, and its border on its edge round about shall be a span: and this shall be the outside[c] of the altar.

14 And from the bottom upon the ground up to the lower projection shall be two cubits, and the breadth one cubit; and from the lesser projection up to the greater projection shall be four cubits, and the breadth one cubit.

15 And the upper portion of the altar shall be four cubits; and from the upper surface[d] of the altar and upward shall be the four horns.

16 And the upper surface of the altar shall be twelve cubits long, by twelve broad, square on its four sides.

17 And the projection shall be fourteen cubits in length, by fourteen in breadth on its four sides; and the border round about it shall be half a cubit; and its bottom shall be a cubit round about; and its steps shall look toward the east.

18 And he said unto me, Son of man, thus hath said the Lord Eternal, These are the statutes of the altar on the day when it shall be finished, to offer thereon burnt-offerings, and to sprinkle thereon blood.

19 And thou shalt give to the priests the Levites that are of the seed of Zadok, who approach unto me, saith the Lord Eternal, to minister unto me, a young bullock for a sin-offering.

20 And thou shalt take of his blood, and put it on its four horns, and on the four corners of the projection, and upon the border round about; and thou shalt cleanse it and make an atonement for it.

21 And thou shalt take the bullock of the sin-offering, and some one shall burn him at an appointed place of the house, without the sanctuary.

22 And on the second day shalt thou offer a he-goat without blemish for a sin-offering: and they shall cleanse the altar, as they did cleanse it with the bullock.

23 When thou hast made an end of cleansing it, shalt thou offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt bring them near before the Lord, and the priests shall throw salt upon them, and they shall offer them up as a burnt-offering unto the Lord.

25 Seven days shalt thou prepare a goat for a sin-offering every day; and a young bullock, and a ram out of the flock, without blemish shall they prepare.

26 Seven days shall they atone for the altar and purify it; and they shall consecrate the same.[e]

27 And when these days are expired, it shall be, that on the eighth day, and thenceforward, the priests shall prepare upon the altar your burnt-offerings, and your peace-offerings: and I will accept you in favour, saith the Lord Eternal.

---

[a] *i. e.* Each cubit here mentioned is a hand longer than the usual measure.

[b] Zunz, "was;" and so in all this passage, using the past where here the past is found.

[c] Lit. "back," *i. e* that which stands out the farthest.

[d] "The place of offering."—Arnheim. It properly means, "lion of God." The upper division, the whole consisting of four, the bottom two projections and top, is to be four cubits in height, and be a square of twelve by twelve.

[e] Redak, "the priest shall consecrate himself."

CHAPTER XLIV.

1 ¶ And he brought me back by the way of the outer gate of the sanctuary which looked toward the east: and it was locked.

2 Then said the LORD unto me, This gate shall remain locked, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered[a] in by it, therefore shall it remain locked.

3 As for the prince, being the prince, he shall sit in it to eat bread before the LORD: by the way of the porch of that gate shall he enter, and by the way of the same shall he go out.

4 Then brought he me by the way of the north gate before the house; and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

5 And the LORD said unto me, Son of man, direct thy mind, and see with thy eyes, and hear with thy ears all that I am speaking with thee concerning all the ordinances of the house of the LORD, and of all its laws; and direct thy mind to the entrance of the house, with every place of egress of the sanctuary.

6 And thou shalt say to the rebellious, to the house of Israel, Thus hath said the Lord Eternal, Ye have done enough with all your abominations, O house of Israel!

7 In your having brought the sons of the stranger, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, while you were offering my food, the fat and the blood: so that they broke my covenant because of all your abominations.

8 And (because) ye have not kept the charge of my holy things; but ye have set (those unworthy ones) as keepers of my charge in my sanctuary at your own pleasure.[b]

9 ¶ Thus hath said the Lord Eternal, No son of the stranger, uncircumcised in heart, or uncircumcised in flesh, shall enter into my sanctuary, of all the sons of the stranger that are in the midst of the children of Israel.

10 But as respecteth the Levites that were gone away far from me, when Israel went astray, who went astray away from me, after their idols, they shall surely bear their iniquity;

11 And they shall be in my sanctuary servants, appointed to watch at the gates of the house, and to be servants for the house: these are they that shall slay the burnt-offerings and the sacrifices for the people, and they shall stand before them to do the service for them.

12 Because that they used to serve them before their idols, and have been unto the house of Israel as a stumbling-block of iniquity; therefore have I lifted up my hand against them, saith the Lord Eternal, and they shall bear their iniquity;

13 And they shall not come near unto me, to officiate as priests unto me, nor to come near to any of my holy things, to the most holy things; but they shall bear their shame, yea, for their abominations which they have committed.

14 And I will appoint them to be keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.[c]

15 ¶ But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me,—these are they that shall come near unto me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord Eternal:

16 These are they that shall enter into my sanctuary, and these shall come near to my table, to minister unto me; and they shall keep my charge.

17 And it shall come to pass, that, when they enter in at the gates of the inner court, they shall clothe themselves with linen garments; and there shall no wool come upon them, when they minister in the gates of the inner court, and within the house.

18 Linen bonnets shall be upon their heads, and linen breeches shall be upon their loins: they shall not gird[d] themselves with any thing that causeth sweat.

19 And when they go forth into the outer court, into the outer court to the people: then

---

[a] Zunz, "entereth."

[b] Rashi, taking לכם literally "for you," as לרצתכם "according to your thought, will, option, or pleasure."

[c] The prophet indicates in the passage from verse 9 to 14 that the priests who had joined in the idolatry of the people, and "had become the sons of the stranger," through their misdeeds should be degraded from the priesthood, and do only Levitical, but not priestly service.

[d] Rashi, "the law hath forbidden the priests woollen garments, because that causeth the body to sweat."

shall they put off their garments wherein they have ministered, and they shall lay them down in the holy chambers; and they shall put on other garments, and they shall not mingle[a] among the people with their garments.

20 And their heads shall they not shave close, nor suffer their hair to grow long: they shall only crop (the hair of) their heads.

21 And wine shall none of the priests drink, when they enter into the inner court.

22 And a widow, or one that is divorced from her husband shall they not take to themselves as wives; but only virgins of the seed of the house of Israel; but whatever widow it may be, the (common) priests[b] may take.

23 And my people shall they teach the difference between the holy and profane, and that between the unclean and the clean shall they make known unto them.

24 And in a controversy shall they stand up to judge, according to my ordinances shall they decide it: and my laws and my statutes at all my festivals shall they observe, and my sabbaths shall they sanctify.

25 And to a dead person shall they not come to defile themselves; but on father, or on mother, or on son, or on daughter, on brother, or on sister that hath had no husband, may they defile themselves.

26 And after he is become[c] clean,—they shall reckon unto him seven days,—

27 Then shall he on the day that he cometh into the sanctuary, into the inner court, to minister in the sanctuary, offer his sin-offering, saith the Lord Eternal.

28 And it shall be unto them as an inheritance, I am their inheritance: and any possession shall you not give them in Israel, I am their possession.

29 The meat-offering, and the sin-offering, and the trespass-offering—these shall they eat; and every devoted thing in Israel shall belong to them.

30 And the first of all kinds of first-fruits of all, and every kind of heave-offering of every thing of all your heave-offerings, shall belong to the priests; and the first of your dough shall you give to the priest, to cause a blessing to rest on thy house.

31 Any thing that hath died of itself, or that is torn, whether it be fowl or beast, shall the priests not eat.

CHAPTER XLV.

1 ¶ And when ye divide the land by lot for an inheritance, shall ye offer an oblation unto the LORD, as a holy portion of the land, five and twenty thousand rods in length, and in breadth ten thousand. This shall be holy in all its extent round about.

2 Of this there shall be for the sanctuary five hundred (rods) by five hundred, square round about; and fifty cubits as an open space for it round about.

3 And of this measure shalt thou measure, in length five and twenty thousand, and in breadth ten thousand (rods): and in it shall be the sanctuary (and) the holy of holies.

4 The holy portion of the land shall it be, for the priests the ministers of the sanctuary shall it be, who come near to minister unto the LORD; and it shall be unto them a place for houses, and a holy place for the sanctuary.

5 And five and twenty thousand (rods) in length, and ten thousand in breadth, shall also belong unto the Levites, the servants of the house, for themselves, as a possession, with twenty chambers.[d]

6 And as the possession of the city shall ye assign five thousand rods broad, and five and twenty thousand long, alongside the holy oblation: unto the whole house of Israel shall it belong.

7 And the prince shall have that on the one side and on the other side of the holy oblation, and of the possession of the city, in front of the holy oblation, and in front of the possession of the city, on the west side westward, and on the east side eastward; and in length alongside one of the portions, both on the west border and on the east border.

8 As landed property shall it be his pos-

[a] Jonathan. Rashi comments, "Because profane garments are not pure in comparison with the holy garments." Lit. "and they shall not sanctify the people."

[b] Zunz, "And the widow who is a widow of a priest may they take."

[c] After Zunz, who regards this a parenthesis; but Rashi translates after the Talmud, "And after his separation from the dead shall they reckon for him seven days." (See Num. xix. 11.) "And on the day that he first entereth into the sanctuary," &c.

[d] Rashi, "twenty chambers shall belong to the Levites by the sanctuary to watch the house and for lodging, and the remainder of the district shall they employ for their requirements." Zunz.

session in Israel: and my princes shall no more wrong my people; but the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus hath said the Lord Eternal, Ye have done enough wrong, O princes of Israel: remove violence and robbery, and execute justice and righteousness; take away your exactions[a] from my people, saith the Lord Eternal.

10 Just balances, and a just ephah, and a just bath shall ye have.

11 The ephah and the bath shall contain the same quantity, that the bath may contain the tenth part of a chomer, and the ephah the tenth part of a chomer: after the chomer shall the measure of contents be.

12 And the shekel shall be twenty gerahs: (in pieces of) twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.[b]

13 ¶ This is the heave-offering that ye shall offer: The sixth part of an ephah of a chomer of wheat; and ye shall give the sixth part of an ephah of a chomer of barley;

14 And the fixed portion of oil shall be after the bath of oil, the tenth part of a bath out of the cor, ten baths reckoned to the chomer; for ten baths are a chomer;

15 And one lamb out of the flock, out of two hundred, out of the fat pastures[c] of Israel, for meat-offerings, and for burnt-offerings, and for peace-offerings, to make an atonement for them, saith the Lord Eternal.

16 ¶ All the people of the land shall be held bound for this heave-offering for the prince in Israel.

17 And upon the prince shall be the duty to furnish the burnt-offerings, the meat-offerings, and the drink-offerings, on the feasts, and on the new-moon days, and on the sabbaths, on all the festive seasons of the house of Israel: he himself shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings, to make an atonement in behalf of the house of Israel.

18 ¶ Thus hath said the Lord Eternal, In the first month, on the first of the month, shalt thou take a young bullock without blemish, and make an expiation for the sanctuary.

19 And the priest shall take some of the blood of the sin-offering, and put it upon the door-post of the house, and upon the four corners of the projection of the altar, and upon the door-post of the gate of the inner court.

20 And so shalt thou do on the seventh day[d] of the month for every one that erreth, and for him that hath sinned unawares:[e] so shall ye atone for the house.

21 In the first month, on the fourteenth[f] day of the month, shall ye have the passover: a feast of seven days; unleavened bread shall be eaten.

22 And the prince shall prepare on that day in behalf of himself and in behalf of all the people of the land a bullock for a sin-offering.

23 And on the seven days of the feast shall he prepare a burnt-offering to the Lord, seven bullocks and seven rams without blemish on every day of the seven days; and for a sin-offering a he-goat on every day.

24 And as a meat-offering an ephah for a bullock, and an ephah for a ram shall he prepare, and a hin of oil for each ephah.

25 In the seventh month, on the fifteenth day of the month, on the feast, shall he prepare the like during the seven days, both the sin-offering, as also the burnt-offering, and the meat-offering, and the oil.

CHAPTER XLVI.

1 ¶ Thus hath said the Lord Eternal, The gate of the inner court that looketh toward the east shall remain locked the six working days; but on the sabbath day shall it be opened, and on the new-moon day shall it be opened.

2 And the prince shall enter by the way

---

[a] Lit. "expulsions," *i. e.* the unjust dispossession of the people from their landed property.

[b] The maneh was thus fixed at sixty shekels divided into fourths, five twelfths, and thirds of a maneh.

[c] Jonathan and Redak, "the fatted." Rashi, "what is permitted to Israel."

[d] Rashi takes the festival here mentioned as being merely that of the consecration, to endure seven days; but others suppose that the prophet here institutes a new annual celebration of the first and the seventh days of the first month, which are now only ordinary days.

[e] Philippson, "through enticement." Zunz, "seduction."

[f] This either means that on this day the Passover sacrifice shall be slain, or that at its termination the festival is to begin at evening.

of the porch of the gate, from without, and shall stand by the door-post of the gate, and the priests shall prepare his burnt-offering and his peace-offerings, and he shall bow himself down at the threshold of the gate, and he shall then go forth; but the gate shall not be locked until the evening.

3 And the people of the land shall bow themselves down at the door of this same gate on the sabbaths and on the new-moons before the LORD.

4 And the burnt-offering which the prince is to offer unto the LORD, shall be on the sabbath-day six sheep without blemish, and a ram without blemish;

5 And as a meat-offering an ephah for the ram, and for the sheep a meat-offering as his hand[a] may be able to give, and a hin of oil for every ephah.

6 And on the day of the new moon, a young bullock without blemish, and six sheep and a ram; without blemish shall they be.

7 And an ephah for the bullock, and an ephah for the ram, shall he prepare as a meat-offering, and for the sheep according as his means may reach, and a hin of oil for every ephah.

8 And when the prince doth enter, he shall go in by the way of the porch of the gate, and by the same way shall he go forth.

9 But when the people of the land come before the LORD on the appointed feasts, he that entereth in by the way of the north gate to bow himself down shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go out by the way of the north gate: he shall not return by the way of the gate whereby he came in; but by that opposite[b] to him shall he go out.

10 And as for the prince—in the midst of them, when they go in, shall he go in; and when they go out, shall they go out (together).

11 And on the feasts and on the appointed festivals shall the meat-offering be an ephah for each bullock, and an ephah for each ram, and for the sheep as his hand may be able to give, and a hin of oil for every ephah.

12 And when the prince doth prepare as a voluntary gift a burnt-offering, or a peace-offering, as a voluntary gift unto the LORD: then shall be opened for him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offering, as he usually doth on the sabbath-day; and he shall go out, and the gate shall be locked after his going out.

13 And a sheep of the first year without blemish shalt thou prepare as a burnt-offering every day unto the LORD: morning by morning shalt thou prepare it.

14 And as a meat-offering shalt thou prepare with it, morning by morning, the sixth part of an ephah, and the third of a hin of oil, to mingle[c] with the fine flour—a meat-offering unto the LORD, as ordinances for ever continually.

15 Thus shall they prepare the sheep, and the meat-offering, and the oil, morning by morning, as a continual burnt-offering.

16 ¶ Thus hath said the Lord Eternal, If the prince make a gift unto any one of his sons, it is his inheritance, it shall belong to his sons: it shall be their possession as their inheritance.

17 But if he make a gift of his inheritance to one of his servants: then shall it remain his to the year of freedom, when it shall return to the prince; but his inheritance shall only remain for his sons.[d]

18 But the prince shall not take any thing from the inheritance of the people, to wrong[e] them out of their possession: out of his own possession can he give an inheritance to his sons; in order that not one of my people be deprived[f] of his possession.

19 ¶ And then he brought me through the entry, which was at the side of the gate, into the holy chambers for the priests, which looked toward the north: and, behold, there was a place by the back wall on the west side.

20 And he said unto me, This is the place

[a] Lit. "a meat-offering the gift of his hand."
[b] Philippson, "straight forward shall he go out."
[c] Others, "to moisten;" but we have followed one opinion quoted by Rashi.
[d] Zunz, "but his property (given to) his sons shall remain theirs."
[e] Philippson, "to drive them off."
[f] Lit. "scattered."

where the priests shall boil the trespass-offering and the sin-offering, where (also) they shall bake the meat-offering; so as not to carry the same out into the outer court, to mingle with the people.

21 Then did he lead me forth into the outer court, and caused me to pass along the four corners of the court; and, behold, in every corner of the court there was a court.[a]

22 In the four corners of the court there were uncovered[b] courts of forty cubits in length and thirty in breadth: there was one measure for all these four in the corners.

23 And there was a shelf of masonry round about in them, round about all these four, and it was furnished with hearths for boiling under the shelves round about.

24 Then said he unto me, These are the places of those that boil, where the servants of the house shall boil the sacrifice of the people.

CHAPTER XLVII.

1 And he brought me back again unto the door of the house: and, behold, water was issuing out from under the threshold of the house eastward; for the front of the house stood toward the east; and the water came down from under (the threshold), from the right side of the house, to the south of the altar.

2 Then did he bring me out by the way of the gate northward, and led me about the way without unto the outer gate by the way that looked eastward: and, behold, the water was running on the right side.

3 When the man went forth eastward, having the measuring-line in his hand, he measured a thousand cubits, and he led me through the water, the water reaching to the ankles.

4 Again he measured a thousand (cubits), and led me through the water, the water reaching to the knees. Again he measured a thousand (cubits), and led me through, the water reaching to the loins.

5 And he measured again a thousand (cubits), it being a stream that I could not wade through; for the water was increased, being water fit to swim in, a stream that could not be waded through.

6 And he said unto me, Son of man, hast thou seen this? Then did he lead me, and caused me to return to the bank of the stream.

7 Now when I returned, behold, there were at the banks of the stream very many trees, on the one side and on the other.

8 Then said he unto me, These waters issue out toward the eastern district, and go down into the plain, and fall into the sea, (the waters) being[c] carried forth into the sea, so that the waters shall be healed.

9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the double-stream[d] shall come, shall live: and the fish shall be (therein) in great abundance; for when this water shall have come thither, (the waters of the sea) shall be healed, and every thing shall live whither the stream cometh.

10 And it shall come to pass, that the fishers shall stand by it; from 'En-gedi even unto 'En-'eglayim, there shall be places for the spreading out of nets: after their various kinds shall the fish thereof be, like the fish of the great sea, exceedingly many.

11 But its swamps and its lagoons shall not be healed, for (the production of) salt are they destined.

12 And by the stream upon its banks, on this side and on that side, shall grow up all kinds of trees for food, the leaves of which shall not fade, and the fruit of which shall not come to an end, every month shall they bring forth new ripe fruit; because its water is that which issueth out of the sanctuary;

---

[a] Heb. "a court in a corner of a court; and a court in a corner of a court."

[b] After Mishnah Middoth, ii. § 5; these small courts in the corners of the outer main court were spaced off with walls, and had no roofs; a row of hearths went all around them, on which the sacrifices of a less degree of sanctity were boiled.

[c] Philippson; but Zunz, "into the sea of the destroyed (those taken out of life); *i. e.* the men of Sodom and vicinity. Rashi, "into the ocean which is separated from the habitable land."

[d] Zunz, after Rashi, who supposes that the stream will divide itself into many branches, one falling in the lake of Tiberias, one in the Dead Sea, and another in the Mediterranean. Philippson, simply, "the strong stream." The healing of the water spoken of refers to the Dead Sea, where no animal can now live, as even fish carried down by the Jordan immediately perish.

and their fruit shall serve for food, and their leaves for remedies.

13 ¶ Thus hath said the Lord Eternal, This shall be the boundary, whereby ye shall divide out the land unto the twelve tribes of Israel: Joseph shall have two portions.

14 And ye shall inherit it, every one like the other, (the land) concerning which I lifted up my hand to give it unto your fathers: and this land shall fall unto you for an inheritance.

15 And this shall be the boundary of the land: On the north side, from the great sea, the road to Chethlon, as far as to Zedad;

16 Chamath, Berothah, Sibrayim, which is between the boundary of Damascus and the boundary of Chamath; Chazar-hattichon, which is by the boundary of Chavran.[a]

17 And the boundary shall be from the sea to Chazar-'enon, the boundary of Damascus, and the northern part[b] on the north, and the boundary of Chamath. And this is the north side.

18 And the east side shall ye measure between Chavran and Damascus (on the one side), and between Gil'ad and the land of Israel (on the other side) by the Jordan, from the (north) boundary unto the east sea. And this is the east side.

19 And the south side, on the south, from Thamar even to the waters of contention at Kadesh, toward the brook (flowing) into the Great Sea. And this is the south side on the south.

20 And the west side shall be the great sea from the (southern) boundary, as far as straight up to Chamath. This is the west side.

21 And ye shall divide this land among yourselves according to the tribes of Israel.

22 And it shall come to pass, that ye shall divide it by lot for an inheritance among yourselves, and to the strangers that sojourn in the midst of you, who shall have begotten children in the midst of you; and they shall be unto you as the native born among the children of Israel: with you shall they obtain an inheritance in the midst of the tribes of Israel.

23 And it shall come to pass, that in whatever tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord Eternal.

CHAPTER XLVIII.

1 ¶ Now these are the names of the tribes: At the edge, on the north side, along the road on the way to Chethlon, as far as Chamath, Chazar-'enan, the boundary of Damascus northward, alongside of Chamath, there shall be from the east side to the west for Dan one portion.

2 And by the boundary of Dan, from the east side unto the west side, for Asher one portion.

3 And by the boundary of Asher, from the east side even unto the west side, for Naphtali one portion.

4 And by the boundary of Naphtali, from the east side unto the west side, for Menasseh one portion.

5 And by the boundary of Menasseh, from the east side unto the west side, for Ephraim one portion.

6 And by the boundary of Ephraim, from the east side even unto the west side, for Reüben one portion.

7 And by the boundary of Reüben, from the east side unto the west side, for Judah one portion.

8 And by the boundary of Judah, from the east side unto the west side, shall be the oblation which ye shall set aside of five and twenty thousand rods in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall set aside unto the Lord shall be in length five and twenty thousand (rods), and in breadth ten thousand.

10 And to these shall belong the holy oblation,—namely to the priests, toward the north, five and twenty thousand rods (in length), and on the west ten thousand in breadth, and on the east ten thousand in breadth, and on the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst of it.

[a] *i. e. Hauran*, a district in the north-east of Palestine, afterward Auranitis.

[b] Zunz renders צפון "Zaphon," as though it were the name of a place; but it may also, as rendered here, simply denote the well-defined north boundary-line spoken of by Moses.

11 Unto the priests, that are sanctified,[a] of the sons of Zadok, who have kept my charge, who went not astray when the children of Israel went astray, as the Levites went astray.

12 To them shall thus belong the portion set aside of the oblation of the land as a most holy thing by the boundary of the Levites.

13 And the Levites shall have alongside the boundary of the priests five and twenty thousand rods in length, and in breadth ten thousand; the whole in length five and twenty thousand, and in breadth ten thousand.

14 But they shall not sell aught thereof, or exchange, or alienate this first portion of the land; for it is holy unto the LORD.

15 And the five thousand rods, that are left in the breadth, with a length[b] of five and twenty thousand, shall be an unconsecrated land for the city, for dwelling, and for an open space: and the city shall be in the midst thereof.[c]

16 And these shall be its measures: The north side four thousand and five hundred (rods), and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the open space of the city shall be toward the north two hundred and fifty (rods), and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the produce of the residue in length alongside the holy oblation ten thousand rods eastward, and ten thousand westward, that which is alongside the holy oblation, shall be for food unto the labourers[d] of the city.

19 And the labourers of the city, men taken out of all the tribes of Israel, shall till[e] it.

20 All the oblation, five and twenty thousand (rods) by five and twenty thousand square, shall ye set apart as the holy oblation, with the possession[f] of the city.

21 And the residue shall belong to the prince, on the one side and on the other of the holy oblation, and of the possession of the city, alongside of the five and twenty thousand of the oblation toward the eastern boundary, and westward alongside the five and twenty thousand toward the western boundary, alongside the portions (of the tribes); for the prince (shall it be): and so shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.

22 And both the possession of the Levites, and the possession of the city, shall be in the midst of that which belongeth to the prince: between the boundary of Judah and the boundary of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side, shall be for Benjamin one portion.

24 And by the boundary of Benjamin, from the east side unto the west side, for Simeon one portion.

25 And by the boundary of Simeon, from the east side unto the west side, for Issachar one portion.

26 And by the boundary of Issachar, from the east side unto the west side, for Zebulun one portion.

27 And by the boundary of Zebulun, from the east side unto the west side, for Gad one portion.

---

[a] Jonathan; but Rashi supplies before המקדש the word חלק "the sanctified portion shall belong to the priests of the sons of Zadok."

[b] Rashi. Lit. "in front."

[c] The holy oblation of 25,000 square rods, or nearly fifty square miles, was divided into three parts from north to south; a portion on the north of 10,000 rods in width, and 25,000 in length, for the priests, in the midst of which was the sanctuary or temple, surrounded by a wall 500 rods square; next to this another portion of the same dimensions for the Levites, (v. 13, 14.); and on the south another portion of the same length, but only 5000 rods in breadth, for the city, (v. 15). The city was situated in the midst of this portion, being 4500 rods, or about nine miles square, having an open space of 250 rods, or about half a mile, on each side, (v. 17,) leaving 10,000 rods, or nearly 10 miles on the east side, and the same on the west side, for the profit of those who serve the city out of all the tribes, (v. 18, 19.) On the east and west sides of this square of 25,000 rods, is the portion of the prince; each of which, estimating the breadth of the land at 150 miles, would form a square of 50 miles.

[d] Who these labourers or servants are is not very apparent. Rashi thinks they are a sort of Gib'onites, hewers of wood and drawers of water; Redak, those who are in Jerusalem, as representatives of all the tribes; but Philippson, soldiers, watchmen, and others connected with the public functions of government.

[e] Zunz, "And as labourers in the city shall people taken out of all the tribes of Israel perform service."

[f] Rashi, "circumference."

28 And by the boundary of Gad, on the southern side toward the south, shall be the boundary from Thamar unto the waters of contention of Kadesh, unto the brook by the Great Sea.

29 This is the land which ye shall divide by lot for an inheritance to the tribes of Israel, and these are their allotted divisions, saith the Lord Eternal.

30 ¶ And these are the outlines[a] of the city: On the north side, four hundred and four thousand rods, by the measure.

31 And of the gates of the city, being after the names of the tribes of Israel, shall be three gates on the north: the gate of Reüben one, the gate of Judah one, the gate of Levi one.

32 And on the east side, five hundred and four thousand rods, with three gates: namely, the gate of Joseph one, the gate of Benjamin one, the gate of Dan one.

33 And the south side, five hundred and four thousand rods, by the measure, with three gates: the gate of Simeon one, the gate of Issachar one, the gate of Zebulun one.

34 The west side, five hundred and four thousand rods, with their three gates: the gate of Gad one, the gate of Asher one, the gate of Naphtali one.

35 All around it shall be eighteen thousand rods: and the name of the city shall be from that day "The LORD is there."[b]

[a] Rashi, "gates," or the means of egress; literally, "the goings out."

[b] An appellation signifying the constant presence of God's glory in the renewed sanctuary in the never to be destroyed city; so do Isaiah (lx. 14) and Jeremiah (xxxiii. 16) apply new names to Jerusalem.

THE

TWELVE MINOR PROPHETS,

תרי עשר.

THE PROPHECY OF HOSEA,

נבואת הושע.

CHAPTER I.

1 ¶ The word of the LORD that came unto Hosea[a] the son of Beëri, in the days of 'Uzziyah, Jotham, Achaz, (and) Hezekiah, the kings of Judah, and in the days of Jerobo'am the son of Joäsh the king of Israel.

2 The beginning of the word of the LORD by Hosea was, that the LORD said to Hosea, Go, take unto thee a wife of prostitution[b] and children of prostitution; for the (inhabitants of the) land go far astray, departing from the LORD.

3 So he went and took Gomer the daughter of Diblayim, and she conceived and bore him a son.

4 And the LORD said unto him, Call his name Yizre'el;[c] for but yet a little while, when I will visit the blood of Yizre'el[d] upon the house of Jehu, and I will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass on that day, that I will break the bow of Israel in the valley of Yizre'el.

6 And she conceived again, and bore a daughter: and he said unto him, Call her name Lo-ruchamah [Not finding mercy]; for I will not farther have any more mercy upon the house of Israel; but I will give them their full recompense.[e]

7 But upon the house of Judah will I have mercy, and I will save them through the LORD their God, and I will not save them by the bow, or by the sword, or by battle, by horses, or by horsemen.

8 Now when she had weaned Lo-ruchamah, she conceived, and bore a son.

9 Then said he, Call his name Lo-'ammi [Not my people]; for ye are not my people, and I will indeed not be unto you (a God).

CHAPTER II.[f]

1 ¶ Yet shall the number of the children of Israel (once) be like the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that instead that people say of them, Ye are not my people

[a] Correctly, *Hoshea*.

[b] Jonathan explains this allegorically, "prophesy against the inhabitants of the city which worshippeth idols who yet add to their sin." Aben Ezra and Rambam regard the whole as a vision. Others, however, take it literally. "The children of prostitution," however, only indicates those born of a woman of bad reputation, although at the time they saw the light she was a lawful wife, and they were born in wedlock. But whether a vision or actual occurrence, the prophet was to prefigurate thereby first the rejection, and then the reëspousal of Israel to God.

[c] After the city of the name where some of the kings of Israel resided and committed their crimes. Jonathan renders the name, "driving out," taking it literally, "God will scatter."

[d] Jonathan, "the blood of the house of Achab, whom Jehu slew at Yizre'el, because they had served Ba'al, where he afterward went and worshipped the calves in Beth-el, wherefore I regard it as innocent blood against the house of Jehu."

[e] Rashi. Jonathan, "but if they repent, I will forgive them." Aben Ezra, "I will carry them away." Redak, "I will bring unto them the enemy."

[f] In the English version, chapter ii. commences at verse 3.

[Lo-'ammi], shall they call them, The sons of the living God.

2 Then shall the children of Judah and the children of Israel be gathered together, and they will appoint for themselves one head, and they shall go up out of the land; for great shall be the day of Yizre'el.[a]

3 Call ye your brothers, 'Ammi [my people]; and your sisters, Ruchamah [That hath obtained mercy].

4 Contend with your mother, contend; for she is not my wife, and I am not her husband; but let her put away her prostitution from her face, and her adulteries from between her breasts:

5 Lest I strip her naked, and set her, as on the day that she was born, and make her as a wilderness, and render her like a dry land, and let her die with thirst.

6 And upon her children will I not have mercy; for they are children of prostitution;

7 For their mother hath played the harlot; she that conceived them hath done shamefully; for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, my oil and my drink.

8 Therefore, behold, I will hedge up thy way with thorns, and I will close it up with a fence, that she shall not find her paths.

9 And she will make pursuit after her lovers, but she shall not overtake them; and she will seek them, but shall not find them: then will she say, I will go and return to my first husband; for it was better with me then than now.

10 But she indeed did not acknowledge, that it was I that had given her the corn, and the wine, and the oil, and multiplied for her silver and gold, which they devoted for Ba'al.

11 Therefore will I turn back,[b] and take away my corn in its time, and my wine in its season, and I will snatch away my wool and my flax, (given) to cover her nakedness.

12 And now will I lay open her disgrace before the eyes of her lovers, and no man shall deliver her out of my hand.

13 And I will cause to cease all her mirth, her festival, her new-moon, and her sabbath, and all her appointed feasts.

14 And I will make desolate her vine and her fig-tree, whereof she hath said, These are my reward which my lovers have given me: and I will change them into a forest, and the beasts of the field shall devour them.

15 And I will visit upon her the days of the Be'alim, to which she used to burn incense, when she decked herself with her earrings and her jewels, and went after her lovers, and me she forgot, saith the LORD.

16 Therefore, behold, will I allure her, and lead her forth into the wilderness, and I will speak comfortingly unto her heart.

17 And I will give her (again) her vineyards from there, and the valley of 'Achor [sorrow][c] as an entrance for hope: and she shall sing there, as in the days of her youth, and as on the day of her coming up out of the land of Egypt.

18 ¶ And it shall happen at that day, saith the LORD, that thou shalt call me Ishi[d] [my husband], and shalt not call me any more Ba'ali [my lord].

19 For I will remove the names of the Be'alim out of her mouth, and they shall no more be mentioned by their name.

20 And I will make for them a covenant on that day with the beasts of the field, and with the fowls of the heaven, and with the creeping things of the ground: and bow, and sword, and war I will break away out of the land, and I will cause them to lie down in safety.

21 And I will betroth thee unto me for ever: yea, I will betroth thee unto me in righteousness, and in justice, and in loving-kindness, and in mercy.

22 And I will betroth thee unto me in faithfulness; and thou shalt know the LORD.

23 ¶ And it shall come to pass on that day, that I will answer prayer, saith the LORD, I will answer the heavens, and they shall answer[e] the earth;

---

[a] Johlson, "when God soweth."

[b] Johlson, "will I resume my corn," &c.

[c] Rashi, "the depth of the exile, where they are now grieved, will I give her as a door for hope, the beginning of hope; because out of the midst of these troubles will she take to heart to return unto me."

[d] אישׁ *ish*. "husband," בעל *ba'al*, "master," also alluding to the names of the various idols of the West Asiatics, which shall never be worshipped any more.

[e] *i. e.* As though the heavens were to ask of God that they might give rain, in answer to the petition of the earth, &c. Rashi here explains Yizre'el "the children of the exile, who were scattered but are now returned."

24 And the earth shall answer the corn, and the wine, and the oil; and they shall answer Yizre'el.

25 And I will sow her for me in the land; and I will have mercy upon "Her that had not obtained mercy" [Lo-ruchamah]; and I will say to those who were "Not my people" [Lo-'ammi], Thou art my people: and they shall say, Thou art my God.

CHAPTER III.

1 ¶ Then said the LORD unto me, Go once more, love a woman beloved of her husband, yet committing adultery; like the love of the LORD toward the children of Israel, who turn themselves after other gods, and love flagons of wine.[a]

2 So I bought me such a one for fifteen pieces of silver, and for a chomer of barley, and half a chomer[b] of barley.

3 And I said unto her, Many days shalt thou abide (true) for me: thou shalt not play the harlot, and thou shalt not belong to any man, and so will I also be toward thee.[c]

4 For many days shall the children of Israel abide without a king, and without a prince, and without a sacrifice, and without a standing image, and without an ephod and teraphim.[d]

5 After that will the children of Israel return, and seek for the LORD their God and David their king; and fearing will they hasten to the LORD and to his goodness in the latter days.

CHAPTER IV.

1 ¶ Hear the word of the LORD, ye children of Israel; for the LORD hath a controversy with the inhabitants of the land; because there is no truth, nor kindness, nor knowledge of God in the land.

2 There is false swearing, and lying, and murdering, and stealing, and committing adultery: they break the bounds, and blood toucheth on blood.[e]

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of the heaven: yea, also the fishes of the sea shall perish.

4 Yet let no man strive, let no man reprove another: and thy people are contentious equally with the priest.[f]

5 Therefore shalt thou stumble in the daytime, and the prophet also shall stumble with[g] thee in the night; and I will destroy thy mother.[h]

6 My people are destroyed for lack of knowledge; because thou hast rejected knowledge, so will I also reject thee, that thou shalt not be a priest to me; and as thou hast forgotten the law of thy God, so will I myself also forget thy children.

7 The more they increased, the more did they sin against me: therefore will I change their glory into shame.

8 The sin-offering of my people do they eat, and for their iniquity doth the soul of each one of them long.[i]

9 Therefore shall the same befall both people and priest: and I will punish every one of them for his ways, and recompense every one for his doings.

10 And they will eat, and shall not be satisfied; they will commit lewdness, and they shall not increase; because the LORD have they forsaken (not) keeping (his law).

11 Lewdness and wine and new wine take away the heart.[k]

---

[a] Philippson, after the Septuagint, "cakes of raisins," which are said to have been frequently used at idolatrous ceremonies.

[b] Heb. "lethech."

[c] After Aben Ezra and Redak, taking אַף as belonging also to the last part of the sentence; but Jonathan, "And I also will in future have mercy upon you."

[d] The prophet describes here exactly our present state, as it has also been for many centuries—neither altar of God nor idolatry, no consulting by the true priests nor by idols: while we still adhere to the LORD notwithstanding our sins.

[e] *i. e.* The blood of one murdered person touches that of another. Others, however, "they heap one blood-guiltiness on the other."

[f] Philippson, "both thy people and the priests are opponents (of God)." Zunz, "for both thy people and the priest are deserving blame." Rashi, and after him Johlson, "thy people contend with the priests." Jonathan, "with their teacher." Redak, "and now thy people can reprove the priest, who is as bad as they are." Others, "like Korah, who contended about the priesthood."

[g] Jonathan, "the prophets that are with thee."

[h] *i. e.* The entire people, as they shall be scattered.

[i] *i. e.* They care nothing how much wrong be done, so that they only get sacrifices brought to the temple as their perquisites.

[k] Meaning, idolatry and drunkenness, with the indulgence of the passions, deprive Israel of their reason; true wisdom being only found in obedience to God.

EZEKIEL BY THE RIVER KEBAR

12 My people ask counsel of their stick of wood, and their staff shall tell them (the future); for the spirit of lewdness hath caused them to err, and they are gone astray unfaithful to their God.

13 Upon the tops of the mountains do they sacrifice, and upon the hills burn they incense, under oaks and poplars and terebinths, because their shadow is good: therefore will your daughters play the harlot, and your daughters-in-law will commit adultery.

14 I cannot inflict punishment on your daughters when they play the harlot, nor on your daughters-in-law when they commit adultery; for they themselves associate with lewd women, and with harlots do they sacrifice: and so doth the people that doth not understand stumble.[a]

15 Yet though thou play the harlot, O Israel, let not Judah offend: and come not ye unto Gilgal,[b] nor go ye up to Beth-aven, nor swear, As the LORD liveth.

16 For like an untamable cow is Israel disobedient: now would the LORD have fed them as a sheep in a wide pasture.[c]

17 Ephraim is bound to idols: let him alone.

18 Their drinking bout will come to an end: while they are so often guilty of lewdness, their rulers love, prepare themselves but shame.

19 The wind seizeth fast on them with its wings, and they shall be ashamed because of their sacrifices.

CHAPTER V.

1 ¶ Hear this, O ye priests; and listen well, O ye house of Israel; and give ye ear, O house of the king; for the punishment threateneth[d] you; because ye have been a snare on Mizpah, and a net spread out upon Thabor.

2 And for murdering they who had rebelled (against God) concealed themselves[e] in deep places; but I will inflict correction on them all.

3 I well know Ephraim, and Israel is not hidden from me; for now, O Ephraim, hast thou played the harlot, (and) Israel is defiled.

4 Their doings will not permit them to return unto their God; for the spirit of lewdness is in their bosom, and the LORD they have not known.

5 Therefore shall the pride of Israel be humbled before his face: and Israel and Ephraim shall stumble in their iniquity; Judah also shall stumble with them.

6 With their flocks[f] and with their herds will they go to seek the LORD; but they shall not find him: he hath withdrawn himself from them.

7 Against the LORD have they dealt treacherously; for strange children have they begotten: now shall one month devour them together with their possessions.

8 ¶ Blow ye the cornet in Gib'ah, the trumpet in Ramah: blow the alarm at Beth-aven, (The enemy is) after thee, O Benjamin.

9 Ephraim shall be made desolate on the day of chastisement: among the tribes of Israel had I made known that which is true.

10 The princes of Judah were like those that remove the landmark: my wrath, therefore, will I pour out upon them like water.

11 Oppressed is Ephraim, broken through punishment; because he willingly walked after the commandment (of false prophets).[g]

12 But like the moth became I unto Ephraim, and like rottenness to the house of Judah.[h]

13 Then saw Ephraim his sickness, and Judah his wound, and Ephraim went to Asshur, and (the other) sent to the king that should contend [Jareb]; but he will never be able to heal you, nor remove from you your wound.

14 For I am as a lion unto Ephraim, and

---

[a] Redak. Rashi, "shall falter and meet its punishment." Septuagint and Aben Ezra, "lose its reason."

[b] *i. e.* The people of Judah are warned not to go to the places where the golden calves are worshipped. *Beth-aven,* "the house of wickedness," instead of *Beth-el,* "the house of God." And even to swear by the LORD with the idolaters is prohibited, because they swore falsely. (Jer. v. 2.)

[c] After Redak, meaning, had they been obedient, God would have shown them much goodness. Rashi, however, "Now will the LORD feed them sparingly, like a sheep that hath to pick up its food in a large pasture where little groweth."

[d] Rashi. Jonathan, "for yours it was to know the law, but," &c.

[e] Aben Ezra supplies, "their nets," instead of "themselves."

[f] Rashi explains, "with their sacrifices."

[g] Rashi.

[h] "The worm that eateth the tree and grindeth it up." —RASHI.

as a young lion to the house of Judah: I, even I myself will tear in pieces and go away; I will bear away, and none shall deliver.

15 I will go (from here, and) return to my place, till they acknowledge their guilt, and seek my presence: in their affliction will they seek[a] for me.

CHAPTER VI.

1 "Come, and let us return unto the LORD; for he hath torn, and he will heal us: he hath smitten, and he will bind up our wounds.

2 He will revive us after two days: on the third day he will raise us up, and we shall live in his presence.

3 And let us feel it, that we may strive to know the LORD; bright as the morning-dawn is his rising; and he will come as the rain unto us, as the latter rain that maketh fruitful the earth."

4 What shall I do unto thee, O Ephraim? what shall I do unto thee, O Judah? for your piety is as a morning cloud, and as the early dew that passeth away.

5 Therefore did I hew (them) down by means of the prophets; I slew them by the words of my mouth: and thy punishments[b] go forth like the light.

6 For piety I desired, and not sacrifice; and the knowledge of God, more than burnt-offerings.

7 But they, like an ordinary man, have transgressed the covenant: there[c] have they dealt treacherously against me.

8 Gil'ad is become a city of workers of wickedness, is full of traces[d] of blood.

9 And as troops that lie in wait for a man, so is the band of priests, they murder on the way in unison;[e] for they commit scandalous deeds.

10 On the house of Israel have I seen a horrible thing: there is lewdness in Ephraim, Israel is become defiled.

11 Also for thee, O Judah, will a harvest be prepared,[f] when I bring back the captivity of my people.

CHAPTER VII.

1 ¶ Should I desire to heal Israel, then would the iniquity of Ephraim and the wickedness of Samaria be laid open; for they commit falsehood; and the thief entereth (secretly), and the troop of robbers is spread abroad without.

2 And they never think in their own heart that I remember all their wickedness: though now their own doings are all round about them; before my face are they present.

3 With their wickedness they make the king glad, and with their lies the princes.

4 They are all adulterers, as an oven well heated by the baker: (when) he that stirreth (the fire) resteth awhile from kneading the dough, until it be leavened.

5 On the day of our king's (entering on his rule) the princes are made sick with the fumes of wine: (the king)[g] joineth his hand with scorners.

6 For they make ready their heart for their tricky deeds, like the oven, the baker whereof sleepeth all the night, while in the morning it gloweth as a flaming fire.[h]

7 They are all hot as an oven, and they devour their judges; all their kings are fallen: there is none among them that calleth unto me.

8 Ephraim mixeth himself indeed among the nations: Ephraim is a cake not turned.[i]

9 Strangers devour his strength, and he knoweth it not: yea, gray hairs are sprinkled about on his (head), yet he knoweth not.

10 And humbled was the pride of Israel

[a] Jonathan, "will they desire my fear."

[b] Jonathan, "my decree (*i. e.* over thee) goeth forth like the light." Rashi, however, "how could I favour you against the punishment?"

[c] *i. e.* In their good land given them by God.

[d] As though it were marked with the heels besmeared with the fresh blood through which they walked. Rashi, freely, "full of those who lie in wait to murder."

[e] Others, "on the road to Shechem (a city of refuge) do they commit murder."

[f] Philippson. Rashi, "will a time of punishment be prepared, because I desired to bring them back by admonishing them from their backsliding"

[g] Rashi, "he withdraweth his hand from the good to join the scorners." Philippson makes "wine" the nominative to the verb, and translates, "which through its power draweth forth the scorners;" *i. e.* when drunk with wine they will give utterance to their hitherto secret scornfulness.

[h] The fuel is placed in the oven, and when the time comes, it is ready for baking, though the baker have slept in the mean while; so is it with the people, during the night they reflect in secret on the crimes they are to commit during the day, and then they are ready to follow their evil inclinations.

[i] Redak, "burnt on one, and not done on the other side." Jonathan, "eaten up before it was turned."

before his own face; but they did not return to the LORD their God, and sought him not, notwithstanding all this.

11 And Ephraim is become like a silly dove without understanding: Egypt did they call hither, to Assyria did they go.

12 As they go, so will I spread out my net over them; as the fowls of the heaven will I bring them down: I will chastise them, as it hath been announced to their congregation.

13 Wo unto them! for they have fled from me; destruction shall come unto them, because they have transgressed against me: though I desired to redeem them, they yet spoke lies against me.

14 And they cried not unto me with their heart, when they howled upon their beds: for corn and new wine they assemble[a] themselves, and they rebel against me.

15 And I desired to instruct and to strengthen their arms; yet would they devise evil against me.

16 They never return upward;[b] they are like a deceitful bow; by the sword shall their princes fall because of the rage of their tongue: this shall be their derision in the land of Egypt.

CHAPTER VIII.

1 Set the cornet to thy mouth. (Let[c] the enemy come) like the eagle against the house of the LORD; because they have transgressed my covenant, and against my law have they trespassed.

2 To me will they then cry, My God, we, Israel, know thee.

3 (But) Israel did reject the good:[d] so let the enemy pursue him.

4 They set up kings, but not by my advice; they chose princes, and I knew it not: of their silver and their gold have they made themselves idols, so that they[e] will be cut off.

5 Thy calf, O Samaria, hath caused thy rejection;[f] my anger is kindled against them: how long will it be that they cannot cleanse themselves?

6 For from Israel did also that (idol) spring;[g] an artisan made it, and no God is it: so then shall it become broken in splinters—that calf of Samaria.

7 For the wind do they sow, and the whirlwind shall they reap: (their seed) bringeth no standing corn; the plant yieldeth no meal; but should it yield it, strangers would swallow it up.

8 Swallowed up is Israel: now are they among the nations as a vessel without any value.

9 For they are needs gone up to Assyria, they who like a wild ass should dwell alone:[h] Ephraim spendeth lovers' gifts.

10 But even though they should spend gifts among the nations, now will I gather them: and they shall be humbled[i] a little through the burden of the king of princes.

11 Because Ephraim hath multiplied altars to sin, the altars have been unto him the means of sinning.

12 I ever wrote down for him the great things of my law; but as a strange thing are they accounted.

13 My sacrificial offerings they slay as common flesh that they may eat it;[k] the LORD accepteth them not in favour: now will he remember their iniquity, and visit their sins; they shall indeed return to Egypt.

14 For Israel forgot his Maker, and built palaces; and Judah multiplied fortified cities; but I will send a fire among his cities, and it shall devour their fine edifices.

---

[a] Philippson, "they rave about corn and new wine."

[b] Rashi, "they returned to Egypt without any benefit." Redak, "to the Most High."

[c] Rashi; but Redak, "Let the cornet be blown, because the enemy cometh."

[d] *i. e.* God who is good; so Aben Ezra. Others, "Israel cast off his happiness."

[e] Redak; but Rashi, "that their wealth may be wasted."

[f] Rashi.

[g] *i. e.* The calves of Jerobo'am were Israel's handiwork, made by an artisan, consequently not able to help themselves nor their worshippers.

[h] Philippson; meaning, Israel was destined to dwell alone and not mingle with the nations; and now they sent to Assyria for aid. But Rashi, "they are made like the wild ass that goeth alone, snuffing the wind, roaming from place to place."

[i] Rashi, from חלל, "to profane," hence, "to lower;" but Aben Ezra, "they shall commence (to complain) because of the burden of king and princes."

[k] Rashi, "the sacrifices of my burnt-offerings which they burn before me on the fire which is on my altar, what do I require this for? let them slay them for themselves as flesh, that they may eat them; for I have no pleasure in them." The translation here adopted means, that they bring indeed sacrifices, but not from a pure motive, only to have a merry-making and to eat the flesh.

CHAPTER IX.

1 ¶ Rejoice not, O Israel, for gladness, as other people; for thou art gone astray, unfaithful to thy God: thou hast loved the wages of sin upon every corn-filled threshing-floor.

2 The threshing-floor and the wine-press shall not feed them, and the new wine shall deceive them.[a]

3 They shall not dwell in the land of the LORD; but Ephraim shall return to Egypt, and in Assyria will they eat unclean things.

4 They shall not pour out wine to the LORD, and (their offerings) shall not be pleasing unto him; their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted; for this their food can only be for themselves,[b] it shall not come into the house of the LORD.

5 What will ye do on the day of the appointed festival, and on the day of the feast of the LORD?

6 For, lo, they are gone forth because of the desolation; Egypt will gather them up, Moph will bury them: the pleasant chambers for their silver,—these shall nettles take possession of; thorns shall (grow) in their tents.

7 Come are the days of the visitation, come are the days of thy recompense; this shall Israel experience: a fool was the prophet, mad the inspired man, because of the greatness of thy iniquity, and the great hatefulness.

8 The watchman of Ephraim with my God,[c] the prophet, was a snare of the fowler on all his ways, a hateful thing in the house of his god.

9 They are deeply corrupt, as in the days of Gib'ah: he will remember their iniquity, he will visit their sins.

10 ¶ Like grapes in the wilderness had I found Israel; as the first ripe fruit on the fig-tree in the first of the season had I seen your fathers; but they too went to Ba'al-pe'or, and devoted themselves unto that shameful idol, and became[d] abominations as those they loved.

11 As for Ephraim, their glory shall fly away like a bird: there is no more birth, and no pregnancy, and no conception.

12 But though they were to bring up their children, yet would I bereave them, that there should be no man: yea, wo also to themselves, when I depart from them!

13 Ephraim, as I have seen him like Tyre, planted in a pleasant meadow,—yet this Ephraim shall lead forth to the murderer his children.

14 Give them, O LORD, what thou wilt give! give them a miscarrying womb and dried-up breasts.

15 All their wickedness is in Gilgal; for there I (learnt to) hate them; for the wickedness of their doings will I drive them out of my house: I will love them no farther; all their princes are rebels.

16 Smitten is Ephraim, their root is dried up, they shall bear no fruit; yea, though they should bring forth, yet would I slay the beloved fruit of their body.

17 My God will reject them, because they did not hearken unto him: and they shall be wanderers among the nations.

CHAPTER X.

1 ¶ An emptied vine is Israel; how should[e] he bring forth fruit for himself? the more numerous was his fruit the more he increased the altars; the more prosperous was his land, the more they made goodly statues.

2 Their heart is divided; now shall they bear their guilt: this will break down their altars, will devastate their statues.

3 For now will they say, We have[f] no king; because we fear not the LORD: and the king—what can he do for us?

4 They have spoken (vain) words, swearing falsely in making a covenant: therefore springeth up the punishment as poison in the furrows of the field.

---

[a] *i. e.* Not yield what is expected.

[b] Zunz, "for their bread should be for their hunger."

[c] Zunz; but Rashi, "Ephraim set themselves up their own prophets, who draw them to their idols, and for the true prophets they lay a snare." Johlson, "Ephraim looketh after oracle, near my God: the prophet is to him a fowler's snare on all his ways, an offence in the house of his god."

[d] Rashi, "when they loved the daughters of Moäb."

[e] Redak. Others, "his fruit is deception like himself." Philippson, after the Septuagint, "A rank vine is Israel; it beareth fruit," &c. Rashi, "Israel is like the vine that droppeth all its good fruit."

[f] Philippson, "We will have no king;" but Rashi, "We have no king; for him whom we have appointed over us to fight our battles, &c., availeth us nothing."

5 For the calves of Beth-aven are terrified
the inhabitants of Samaria: yea, the people
thereof mourn over them, and also its false
priests that (before) rejoiced over them, for its
glory, because it is departed from it.

6 Also this[a] shall be carried unto Assyria
for a present to the contentious[b] king:
Ephraim shall receive shame, and Israel
shall be ashamed because of his own counsel.

7 As for Samaria, her king shall vanish
like the foam upon the surface of the water.

8 And destroyed shall be the high-places
of Aven, (the cause of) the sin of Israel;
the thorn and the thistle shall grow upon
their altars: and they shall say to the
mountains, Cover us; and to the hills, Fall
upon us.

9 ¶ More[c] than in the days of Gib'ah hast
thou sinned, O Israel! there they stood; and
the battle in Gib'ah against the children of
wickedness did not overtake them.

10 (But now) after my desire will I chas-
tise them: and the people shall be gathered
against them, when they harness them (for
labour) in their two furrows.

11 And Ephraim is as a well-taught[d]
heifer that loveth to tread out the corn; and
I passed over[e] her fair neck: now will I make
Ephraim draw the wagon, Judah shall plough,
and Jacob shall harrow the field for the
enemy.

12 Sow then for yourselves after righteous-
ness, that you may reap (the fruit) of kind-
ness; cultivate your fallow field; for it is
time to seek the LORD, till he come and rain
righteousness down for you.

13 (But) ye have ploughed wickedness,
iniquity have ye reaped, ye have eaten the
fruit of lies; because thou didst trust in thy
own way, in the multitude of thy mighty
men:

14 Therefore shall a tumult arise among
thy people, and all thy fortresses shall be
wasted, as Shalman devastated Beth-arbel on
the day of battle, (when) the mother was
dashed in pieces upon her children.

15 The like of this doth Beth-el procure
unto you because of your great wickedness:
in the early morning shall utterly pass away
the king of Israel.

CHAPTER XI.

1 When Israel was yet young, then I loved
him, and out of Egypt did I call my son.

2 The (prophets) called them; but the
more they went from them: unto the Be'alim
would they sacrifice, and to the graven images
would they burn incense.

3 Yet I myself appointed a leader for
Ephraim, who took them up in his arms; but
they would not acknowledge that I healed
them.

4 With human[f] cords I ever drew them
forward, with leading-strings of love: and I
was to them as those that lift[g] off the yoke
from their jaws, and I held out unto them
food.

5 He should not return unto the land of
Egypt: yet (now) is the Assyrian his king;
because they refused to repent.

6 And the sword shall fall on his cities,
and shall make an end of his boughs,[h] and
consume them, because of their (evil) coun-
sels.

7 For my people are only bent on back-
sliding[i] from me; and though upward[k] they
call them, they altogether will not elevate
themselves.

---

[a] The golden calf.

[b] Rashi, "this is Sennacherib." Others, "king Jareb."

[c] Aben Ezra; but Rashi, "From the time of Gib'ah," &c.—"the same course they always pursued, therefore they succeeded not in their battle at Gib'ah," &c. Zunz, "then they stood forward against the wicked whom the war in Gib'ah could not overtake."

[d] Rashi, "Broken in by blows of the goad;" meaning, that notwithstanding much punishment the people still love to indulge their pleasure, like a cow that is willing to thresh out the corn that she may eat her fill at the same time.

[e] Redak, "to put on a light yoke." Others, "now I come with force over her fair neck."

[f] Rashi, "I was always drawing them with soft cords (leading-strings) as those by which a man draweth his son."

[g] Aben Ezra, "like those men who make high the yoke of the heifer to lift it off from her jaws time after time." Rashi adds, "so was I with them in all troubles to make them lighter for them."

[h] Zunz, "bolts," *i. e.* of the cities. Jonathan, "his mighty ones;" but Aben Ezra, "the boughs," *i. e.* the young people.

[i] Rashi, "My people hesitate about returning to me."

[k] Rashi, (as above, vii. 16,) "and to the good thing to which the prophets call them they altogether will not elevate themselves, and will not do it:" and so Philippson; but Redak, "though to the Most High they call them back, there is no one that will extol him;" *i. e.* they refuse to follow the prophets to acknowledge God's power.

8 How shall I give thee up, Ephraim? how shall I surrender thee, Israel? how shall I make thee as Admah? how shall I change thee as Zeboyim? turned is my heart within me, all my compassion is enkindled together.

9 I will not execute the fierceness of my anger, I will not again[a] destroy Ephraim; for God am I, and not man, the Holy One in the midst of thee, and I will not come with an enemy's hatred.

10 They shall follow after the LORD, when he will roar like a lion; for he will roar, and the children shall hasten together from the west;

11 They shall hasten together as birds out of Egypt, and as doves out of the land of Assyria: and I will cause them to dwell in their houses, saith the LORD.

CHAPTER XII.[b]

1 ¶ With lies hath Ephraim encompassed me about, and with deceit, the house of Israel; but Judah yet ruleth[c] with God, and is faithful to the Holy One.

2 Ephraim feedeth on wind, and pursueth the east wind; the whole day he increaseth deceit and corruption; and a covenant do they make with Assyria, and oil is carried into Egypt.

3 But with Judah also hath the LORD (to hold) a controversy; and to punish Jacob according to his ways, according to his doings will he recompense him.

4 In the womb he took his brother by the heel, and in his strength he strove with an angel.

5 Yea, he strove with an angel, and prevailed; he wept, and made supplication unto him: in Beth-el[d] he should find him, and there he will speak with us.

6 And the LORD God of hosts, the Eternal ONE is his memorial.[e]

7 Therefore do thou return to thy God; keep goodness and justice, and wait on thy God continually.

8 But like a merchant, who hath the balances of deceit in his hand, loving to overreach,

9 Did Ephraim say, I am certainly become rich, I have acquired substance unto myself; it is all through my labours; they will find no iniquity in me, that could be sin.

10 And I am the LORD thy God from the land of Egypt: I will yet make thee dwell in tents, as in the days of antiquity.[f]

11 And I have spoken through the prophets, and I myself have multiplied visions, and by the means of the prophets have I spoken in similitudes.

12 If in Gil'ad there was misfortune, (it is because) there was naught but idolatry;[g] in Gilgal they sacrificed bullocks (to idols): their altars also are as stone-heaps on the furrows of the fields.

13 And Jacob fled into the fields of Syria, and Israel served for a wife, and for a wife he kept (the flocks).

14 And by a prophet did the LORD bring Israel out of Egypt, and by a prophet was he guarded.

15 (Yet) Ephraim provoked (him) to anger most bitterly: therefore will his Lord cast his blood-guiltiness upon him, and his reproach will he recompense unto him.

CHAPTER XIII.

1 ¶ When once Ephraim spoke, (all) trembled, so high was he exalted in Israel; but he offended through Ba'al, and he died.

2 And now they yet continue to sin, and have made themselves molten images of their silver, idols according to their own imagining, every one of them the work of the artisan: they say to[h] them, They that sacrifice men may kiss the calves.

3 Therefore shall they be as the morning

---

[a] Zunz; but Rashi, "I will not withdraw from my word to," &c.

[b] In the English version, chap. xii. commences at ver. 2.

[c] Others, "Judah also rangeth about near God (*i. e.* worshippeth God and idols) and near the faithful Holy One."

[d] No doubt alluding to the blessing Jacob obtained from the angel, (Gen. xxxii. 27,) which was afterward confirmed by God himself in the revelation at Beth-el. (*Ibid.* xxxv. 9.)

[e] Rashi comments here that this means, as though God himself said, "as I was always, so am I now, and if you would walk with me in uprightness as Jacob your father, I would act toward you as I did to him"

[f] Jonathan. Rashi comments, that God would restore those who study the law as in Jacob's days, who was said to dwell in tents. Redak, "God would cause us to dwell in tents as in the wilderness, when we are redeemed from the nations to show us his power." Philippson, "as in the days of the feast" (of tabernacles) in joy and gladness.

[g] Rashi; but Zunz, "If vanity and false gods were in Gil'ad, then they sacrificed steers in Gilgal."

[h] Rashi; *i. e.* to those who come to sacrifice

cloud, and as the dew that early passeth away, as the chaff that is driven by the whirlwind out of the threshing-floor, and as smoke out of a window.

4 Yet I am the LORD thy God from the land of Egypt: and no god but me shalt thou know, and there is no saviour beside me.

5 I myself did provide for thee in the wilderness, in the land of great drought.

6 When they came to their pasture, they became sated; they were sated, and their heart was lifted up: therefore have they forgotten me.

7 And now will I be unto them as a lion: as a leopard will I lie in wait by the way.

8 I will meet them as a bear bereaved of her whelps, and I will rend their closed-up[a] heart; and I will devour them there like a lioness, the beasts of the field shall rend them.

9 Thou hast destroyed thyself, O Israel; for against me, against thy helper[b] (didst thou rebel.)

10 Where then is now thy king, that he may save thee in all thy cities? and thy judges, since thou saidst, Give me a king, and princes?

11 I give thee a king in my anger, and take him away in my wrath.

12 ¶ Bound up is the iniquity of Ephraim, treasured up is his sin.

13 The pains of a travailing woman shall come upon him; he is an unwise son; for he will not remain steadfast at the time of the breaking forth of the child.

14 From the power of the grave would I ransom them, from death would I redeem them; (but now) where are thy plagues, O death, where is thy pestilence, O grave? compassion shall be hidden from my eyes.

15 Though he grow luxuriantly in green meadows, the east wind shall come, the wind of the LORD, rising up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: the same shall plunder the treasure of all precious vessels.

CHAPTER XIV.[c]

1 Samaria shall meet her punishment; for she hath rebelled against her God: by the sword shall they fall; their infants shall be dashed in pieces, and their pregnant women shall be ripped up.

2 ¶ Return, O Israel, even unto the LORD thy God; for thou hast stumbled through thy iniquity.

3 Take with you words, and return to the LORD: say unto him, "Pardon all (our) iniquity, and accept (our return[d] to) good; and let us repay the steers (of sacrifice) with (the prayer of) our lips.

4 Asshur shall not help us; upon horses will we not ride: and we will no more say, Ye are our gods, to the work of our hands; for in thee alone the fatherless obtaineth mercy."

5 I will heal their backsliding, I will love them freely; for my anger is turned away from them.

6 I will be as the dew unto Israel: he shall bloom as the lily; and he shall strike his roots as (the forests of) Lebanon.

7 His suckers shall spread out, and his beauty shall be as that of the olive-tree, and his smell as that of the Lebanon.

8 They shall return that sat under his shade; they shall revive as corn, and bloom as the vine: the scent[e] of which shall be as that of the wine of Lebanon.

9 Ephraim[f] (shall say), What have I to do any more with idols? I have answered, and will observe him; I will be (to him) like a green fir-tree; through me is thy fruit found.

10 Who is wise, that he may understand these things? intelligent, that he may know them? for righteous are the ways of the LORD; and the just shall walk in them; but the transgressors will stumble through them.

---

[a] Rashi. Eng. ver. "the caul (periœardium) of their heart." Michlol Yophi, "the fat around their heart."

[b] Rashi. Johlson, "for in me alone hadst thou help."

[c] In the English version, chap. xiv. commences at ver. 2.

[d] Johlson, who also renders the first portion, "Pardoner of the iniquity of all." Rashi gives two versions, "Teach us the good way," and "Accept the few good deeds which we have done."

[e] Others, "famous as the wine of Lebanon."

[f] Johlson, "What need hath Ephraim near me of idols?"

THE PROPHECY OF JOEL,

נבואת יואל.

CHAPTER I.

1 ¶ The word of the Lord that came to Joël the son of Pethuël.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Did ever such a thing as this come to pass in your days, or ever in the days of your fathers?

3 Tell ye of it to your children, and let your children tell it to their children, and their children to another generation.

4 What the caterpillar[a] left hath the locust eaten; and what the locust left hath the cankerworm eaten; and that which the cankerworm left hath the cricket eaten.

5 Wake up, ye drunkards, and weep; and wail, all ye drinkers of wine, because of the sweet new wine, that it is taken away[b] from your mouth.

6 For a nation[c] is come up over my land, strong, and without number; its teeth are the teeth of a lion, and it hath the cutting-teeth of the lioness.

7 It hath laid my vine waste, and barked[d] my fig-tree: it hath peeled it clean bare, and cast it down; made white are its light branches.

8 Lament like a virgin girded with sackcloth for the betrothed of her youth.

9 Cut off are the meat-offering and the drink-offering from the house of the Lord: now mourn the priests, the ministers of the Lord.

10 Wasted is the field, the land mourneth; for wasted is the corn: dried up is the new wine, withered is the oil.

11 Be ashamed, O ye husbandmen; wail, O ye vinedressers, for the wheat and for the barley; because lost is the harvest of the field.

12 The vine is made ashamed, and the fig-tree is withered; the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field, are dried up; because joy hath ceased[e] from the children of men.

13 ¶ Gird yourselves (with sackcloth),[f] and lament, ye priests; wail, ye ministers of the altar: come, remain all night in sackcloth, ye ministers of my God; for there are withholden from the house of your God the meat-offering and the drink-offering.

14 Sanctify ye a fast, proclaim a solemn assembly, gather the elders, all the inhabitants of the land, into the house of the Lord your God, and cry aloud unto the Lord.

15 Alas for the day! for the day of the Lord is at hand, and like destruction from the Almighty will it come.

16 Is not before our eyes the food cut off, from the house of our God joy and gladness?

17 The grains of seed[g] are rotten under their clods, laid desolate are the garners, pulled down are the barns;[h] for the corn is dried[i] up.

18 How do the beasts groan! how do the herds of cattle roam about; because there is no pasture for them: yea, the flocks of sheep are made to perish.[k]

---

[a] Rashi and other commentators regard all the names here given as indicative of various species of locusts. We have followed Johlson, except with ילק, which he rendered "beetle." Philippson regards the words as indicating the locust in its various states of formation: thus, גזם the perfect insect, "locust;" ארבה "the young brood;" ילק "the grub;" and חסיל "the new-winged insect;" in all of which states this plague of the East is very destructive. But the exact meaning of all the words except the second is difficult to determine.

[b] Lit. "cut off," *i. e.* as though the cup had been cut away from the lips after being presented to them.

[c] The locust coming in multitudes is so called.

[d] Rashi and Jonathan, "made it grievous to the soul."

[e] Jonathan. Lit. "dried up."

[f] Aben Ezra.

[g] Jonathan, "the casks rot under their bungholes." The translation in the text is after Aben Ezra. Philippson, "the grains are dried up," &c.

[h] Philippson, "underground corn-chambers."

[i] Jonathan; others, (as also in v. 10,) "made ashamed."

[k] Lit. "brought into guilt," or its consequence, suffering and punishment; since every evil which befalls a land is caused by the guilt of its inhabitants.

19 To thee O LORD, will I cry; for the fire hath devoured the pastures of the wilderness, and the flame hath singed all the trees of the field.

20 Also the beasts of the field cry unto thee panting; for the brooks of waters are dried up, and a fire hath devoured the pastures of the wilderness.

CHAPTER II.

1 ¶ Blow ye the cornet in Zion, and sound an alarm on my holy mount; let all the inhabitants of the land tremble; for the day of the LORD cometh, for it is nigh;

2 It is a day of darkness and of gloom, a day of clouds and of tempestuous obscurity, like the morning-dawn spread out upon the mountains: a people numerous and strong, the like of which hath never been and after it there will be none any more, even to the years of all coming generations.[a]

3 Before it devoureth a fire; and behind it singeth a flame: like the garden of 'Eden was the land before it (came), and after it is a desolate wilderness; yea, and nothing escapeth from it.

4 Like the appearance of horses is its appearance; and like horsemen, so do they run.

5 Like the noise of chariots on the tops of mountains do they leap; they are like the noise of a flame of fire consuming the stubble, as a strong people arrayed for a battle.

6 At its presence the people are much pained: all the faces are covered with blackness.[b]

7 Like mighty men do they run; like men of war they climb up a wall; and they march every one on his own ways, and they turn not aside on their paths.

8 And they do not press one another; every one on his beaten track do they go forward: and they pass through between warlike weapons, and change not their purpose.[c]

9 Into the city they hasten[d] forward; on the wall they run; into the houses they climb up; through the windows they make their entrance like a thief.

10 Before them trembleth the earth; the heavens quake: the sun and the moon are obscured, and the stars withdraw their brightness.

11 And the LORD uttereth his voice before his army; for very numerous is his camp; for strong is he that executeth his word; for great is the day of the LORD and very terrible; and who is able to endure it?

12 But even now also, saith the LORD, return ye fully to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and return unto the LORD your God; for gracious and merciful is he, long-suffering, and of great kindness, and he bethinketh himself of the evil.

14 He that is conscious[e] (of guilt), let him return and repent: when (the plague) may leave behind it a blessing; even a meat-offering and a drink-offering unto the LORD your God.

15 ¶ Blow the cornet in Zion, sanctify a fast, proclaim a solemn assembly;

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth out of his chamber, and the bride out of her closet.

17 Between the porch and the altar let the priests weep, the ministers of the LORD, and let them say, Spare, O LORD, thy people, and give not up thy heritage to reproach, for nations to make a by-word of them: wherefore should they say among the people, Where is their God?

18 And the LORD was zealous for his land, and he had pity for his people.

19 And the LORD answered and said unto his people, "Behold, I will send you the corn, and the young wine, and the oil, and ye shall be satisfied therewith; and I will not give

[a] Heb. "generation and generation."

[b] Lit. "gather blackness;" so Rashi and others, taking פארור as meaning "pot;" but Aben Ezra and Menachem render it "brightness," "glory," from פאר; hence, Philippson, "all faces lose their redness." Zunz, "become shrunk up." Jobison combines both, "every face draweth itself into dark folds," or "wrinkles."

[c] Chiefly after Rashi, who takes יפלו not as "they fall," but as "encamp,"—"the locusts are lying in camp opposite the weapons of those who would hinder them." יבצעו from בצע "gain," *i. e.* they cannot be bribed to change their mind. Philippson, "and are not misled."

[d] Rashi, "they make a noise."

[e] This verse is given after Rashi. Others, "Who knoweth? but he may again bethink himself, and leave a blessing after him," &c.

you up any more to be a reproach among the nations:

20 And the host of the north[a] will I remove far away from you, and I will drive it off into a land barren and desolate, with its advance toward the eastern sea, and its rereward toward the western sea; and its stench shall ascend, and its ill savour shall come up, because it hath done great things."

21 Fear not, O land; be glad and rejoice; for the LORD hath done great things.

22 Be not afraid, ye beasts of the field; for the pastures of the wilderness have become green; for the tree beareth its fruit, the fig-tree and the vine yield their strength.[b]

23 And ye children of Zion, be glad, and rejoice in the LORD your God; for he hath given you the first rain in beneficence, and he hath caused to come down for you the rain, the first rain, and the latter rain in the first (month).[c]

24 And the threshing-floors are full of corn, and the vats overflow with young wine and oil.

25 And I will repay to you the years (in) which the locust hath eaten (all), with the cankerworm, and the cricket, and the caterpillar, my great army, which I had sent against you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, who hath dealt wondrously with you: and my people shall not be made ashamed unto eternity.

27 And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else; and my people shall not be made ashamed unto eternity.

CHAPTER III.[d]

1 ¶ And it shall come to pass after this, that I will pour out my spirit over all flesh: and your sons and your daughters shall prophesy; your old men shall dream dreams: your young men shall see visions:

2 And also over the men-servants and over the maid-servants in those days will I pour out my spirit.

3 And I will display wonderful tokens in the heavens and on the earth, blood, and fire, and pillars of smoke.

4 The sun shall be changed into darkness, and the moon into blood, before the coming of the day of the LORD, the great and the terrible.

5 And it shall come to pass, that whosoever shall call on the name of the LORD shall escape; for on mount Zion and in Jerusalem there shall be deliverance, as the LORD hath said, and among the remnant whom the LORD calleth.

CHAPTER IV.

1 For, behold, in those days, and in that time, when I will cause to return the captivity of Judah and Jerusalem,

2 Then will I assemble all the nations, and I will bring them down into the valley of Jehoshaphat,[f] and I will hold judgment with them there because of my people and my heritage Israel, whom they have scattered among the nations, and for my land (which) they have divided out.

3 And for my people did they cast lots; and gave a boy for a harlot, and sold a girl for wine, and drank it.

4 And also ye, what have ye to do with me, O Tyre, and Zidon, and all ye districts of Philistia? is this the recompense which ye repay me? or do ye only commence to render me evil?[g]—swiftly and speedily will I bring back your recompense upon your own head;

[a] *i. e.* The troop of locusts, which had probably come from the north, in the time of Joël. The Arabian desert, the Dead Sea, and the Mediterranean are the points mentioned where the locusts were to perish.

[b] Philippson, "their wealth;" but it is the same as "strength," *i. e.* fruit.

[c] Others, "in one month." The prophet speaks of the unexpected return of plenty; as at first every thing had been dried up for want of rain, which now came down copiously to compensate for its past absence. In Palestine the first rain usually falls in November, and the latter rain in April.

[d] In the English version, this chapter is a part of chap. ii.

[e] The time is indefinite; the prophet sees the event near, (Num. xxiv. 17,) though in reality it is centuries before it occurs.

[f] Rashi, allegorically, "I will descend with them into the depths of justice;" יהושפט "the LORD's judgment;" the actual valley of this name is quite too small.

[g] After Redak, who takes the word גמל as the first step in an act toward another, be it good or bad, here bad; שלם גמול "to recompense," to do something out of a feeling of reciprocity, good or bad; but השב גמול means to return the evil back upon the evil-doer. God takes the part of Israel, and he reproves the nations mentioned for their unprovoked assault on the Israelites. The rest explains itself.

5 Because my silver and my gold have ye taken, and the handsomest of my precious things have ye carried into your temples;

6 And the children of Judah and the children of Jerusalem have ye sold unto the sons of the Jevanim,[a] in order to remove them far from their borders.

7 Behold, I will awaken them out of the place whither ye have sold them, and I will bring back your recompense upon your own head;

8 And I will deliver[b] your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeäns, to a nation far off; for the LORD hath spoken it.

9 ¶ Proclaim ye this among the nations, Prepare war, wake up the mighty men; let them draw near; let them come up—all the men of war.

10 Beat your plough-shares into swords, and your pruning-knives into spears: let the weak say, I am a hero.

11 Assemble hastily together, and come, all ye nations from every side, and gather yourselves together: there doth the LORD strike down thy mighty ones.

12 Let the nations awake, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations from every side.

13 Put forth the sickle; for the harvest is ripe: come, tread down (the grapes); for the press is full; the vats overflow; for great is their wickedness.

14 Multitudes, multitudes are in the valley of decision;[c] for near is the day of the LORD in the valley of decision.

15 Sun and moon are obscured, and stars withdraw their brightness.

16 And the LORD will cry aloud out of Zion, and from Jerusalem will he send forth his voice; and the heavens and the earth shall quake; but the LORD will be a refuge for his people, and a stronghold for the children of Israel.

17 So shall ye know that I am the LORD your God, dwelling on Zion, my holy mount: and Jerusalem shall be holy, and strangers shall not pass through her any more.

18 ¶ And it shall come to pass on that day, that the mountains shall drop down sweet new wine, and the hills shall flow with milk, and all the ravines of Judah shall flow with water, and a spring shall come forth out of the house of the LORD, and shall water the valley of Shittim.[d]

19 Egypt shall become a desolate land, and Edom shall become a desolate wilderness; because of the violence against the children of Judah, in whose land they have shed innocent blood.

20 But Judah shall be inhabited for ever, and Jerusalem from generation to generation.

21 And I will avenge[e] their blood that I have not yet avenged; for the LORD dwelleth in Zion.

---

[a] This is translated "Grecians" in the English version.

[b] After Redak.

[c] Johlson, "crushing," the word חרוץ meaning both "decision," "judgment," "verdict," and also "a threshing-machine;" hence, in this connection, "the crushing," the punishment consequent on the decision of the Great Judge

[d] As Ezekiel also (xlvii. 1, &c.) speaks of a river that is to issue out of the temple and flow into the Dead Sea, Philippson supposes that *Shittim* is meant to signify *Siddim*, or the plain near Sodom. (Gen. xiv. 8.)

[e] Zunz. Lit. "to render guiltless," *i. e.* through punishment, or avenge. Rashi, "and though I might acquit them of their other sins, and of the evil deeds they have done against me, of the blood of the children of Judah will I not absolve them."

THE PROPHECY OF AMOS,

נבואה עמוס.

CHAPTER I.

1 ¶ The words of 'Amos, who was among the herdmen of Tekoä', which he foresaw concerning Israel in the days of 'Uzziyah the king of Judah, and in the days of Jerobo'am the son of Joäsh the king of Israel, two years before the earthquake.

2 And he said, The Lord will cry aloud out of Zion, and from Jerusalem will he send forth his voice; and then shall mourn the pastures of the shepherds, and then shall dry up the top of Carmel.

3 ¶ Thus hath said the Lord, For three transgressions[a] of Damascus, and for four, will I not turn away their punishment; because they have threshed (the inhabitants of) Gil'ad with threshing instruments of iron;

4 And I will send a fire into the house of Chazael, which shall devour the palaces of Ben-hadad.

5 And I will break the bars of Damascus, and cut off the inhabitants from the valley of Aven, and him that holdeth the sceptre from the house of 'Eden: and the people of Syria shall be exiled unto Kir,[b] saith the Lord.

6 ¶ Thus hath said the Lord, For three transgressions of Gazzah, and for four, will I not turn away their punishment; because they carried away exiles in full numbers, to deliver them up to Edom;

7 And I will send a fire against the wall of Gazzah, which shall devour her palaces;

8 And I will cut off the inhabitants from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn my hand against 'Ekron: and the remnant of the Philistines shall perish, saith the Lord Eternal.

9 ¶ Thus hath said the Lord, For three transgressions of Tyre, and for four, will I not turn away their punishment; because they delivered up the exiles in full numbers to Edom, and remembered not the brotherly covenant;

10 And I will send a fire against the walls of Tyre, which shall devour her palaces.

11 ¶ Thus hath said the Lord, For three transgressions of Edom, and for four, will I not turn away their punishment; because he pursued with the sword his brother, and disregarded his mercy,[c] and his anger tore in pieces continually, and he kept his wrath for ever;

12 And I will send out a fire against Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus hath said the Lord, For three transgressions of the children of 'Ammon, and for four, will I not turn away their punishment; because they have ripped up the pregnant women[d] of Gil'ad, in order to enlarge their own territory;

14 And I will kindle a fire within the walls of Rabbah, which shall devour her palaces, with shouting on the day of battle, with a storm on the day of the tempest;

15 And their king[e] shall go into exile, he and his princes together, saith the Lord.

CHAPTER II.

1 ¶ Thus hath said the Lord, For three transgressions of Moäb, and for four, will I not turn away their punishment; because he burnt the bones of the king of Edom into lime;

2 And I will send a fire against Moäb, which shall devour the palaces of Keriyoth:

---

[a] Rashi, "three transgressions have I forgiven them, but for the fourth will I not withhold the retribution." So also Aben Ezra, after Sa'adyah.

[b] See 2 Kings xvi. 9; Tiglath Pilesser actually carried the Syrians thither.

[c] Jonathan, "violated his mercy." Philippson takes the word mercy to mean "love for relatives," and next to stand for relatives; hence he translates, "and destroyed his kinsmen."

[d] Some take הרות as a feminine form for הרים "mountains," and render, "they broke through the mountains of Gil'ad."

[e] Perhaps, *Malcom*, the idol of the 'Ammonites; as in Jeremiah xlix 3.

and Moäb shall die in the tumult, in the shouting, amidst the sound of the cornet;

3 And I will cut off the judges from her midst, and all her princes will I slay, with him, saith the LORD.

4 ¶ Thus hath said the LORD, For three transgressions of Judah, and for four, will I not turn away their punishment; because they have despised the law of the LORD, and did not keep his statutes, and their lying idols caused them to err, after which their fathers had walked;

5 And I will send out a fire against Judah, which shall devour the palaces of Jerusalem.

6 ¶ Thus hath said the LORD, For three transgressions of Israel, and for four, will I not turn away their punishment; because they sold for silver the righteous,[a] and the needy for a pair of shoes;

7 That are eager after the dust of the earth on the head of the poor,[b] and turn aside the way of the meek:[c] and a man and his father will go in unto the same young woman, in order to profane my holy name.

8 And upon pledged garments[d] they stretch themselves out by every altar, and the wine of the condemned[e] do they drink in the house of their gods.

9 Yet have I destroyed the Emorite from before them, whose height was like the height of cedars, and who was strong as the oaks; but I destroyed his fruit from above, and his roots from beneath.

10 And it was I who have brought you up from the land of Egypt, and led you forty years through the wilderness, to take possession of the land of the Emorite.

11 And I have raised up of your sons for prophets, and of your young men for nazarites: is it not even thus, O ye children of Israel? saith the LORD.

12 But ye have given the nazarites wine to drink; and concerning the prophets have ye commanded, saying, Ye shall not prophesy.

13 Behold, I press down (the ground)[f] under you, as the wagon presseth (it) down that is full of sheaves.

14 And refuge shall vanish from the swift, and the strong shall not make use of his force, neither shall the mighty man escape with his life.

15 And he that handleth the bow shall not be able to stand; and he that is swift of foot shall not escape: neither shall he that rideth the horse escape with his life.

16 And he that is most courageous hearted among the mighty shall flee away naked[g] on that day, saith the LORD.

CHAPTER III.

1 ¶ Hear this word which the LORD hath spoken concerning you, O children of Israel, concerning the whole family which I have brought up from the land of Egypt, saying,

2 Only you have I loved out of all the families of the earth: therefore will I visit upon you all your iniquities.

3 Will two walk together, except they had agreed (to do so)?[h]

4 Will a lion roar in the forest, when he hath no prey? will a young lion send forth his voice out of his den, unless he have caught something?

5 Can a bird fall in a snare upon the earth, when there is no gin for him? is ever a snare taken up from the ground, when it hath caught nothing at all?

6 Shall a cornet be blown in a city, and the people not become afraid? shall there be evil in a city, and the LORD have not done it?

7 For the Lord Eternal will do nothing, unless he have revealed his secret unto his servants the prophets.

8 The lion hath roared, who will not fear?

---

[a] This means one who is right in the cause.

[b] Philippson explains this to mean, the judges are eager that the poor might be so oppressed as to cast dust on his head, as a sign of sorrow.

[c] Rashi, "they cause the feeble to turn aside from the right path, out of fear for them."

[d] Against the precept in Deut. xxiv. 12, 13 that the pledge of the poor should not be kept over night.

[e] "They punish them with the payment of fines, and purchase wine therewith"—RASHI; when no judge has, according to law, the right to take any thing for his own use. Lit. "of those punished."

[f] Philippson. Johlson, after Rabbi 'Azariyah de Rossi, "Behold, I will make the ground creak under you as the wagon creaketh which is full of sheaves."

[g] Jonathan, "his weapons cast away."

[h] Rashi, "unless they had fixed a time to go together to a certain place."

the Lord Eternal hath spoken, who will not prophesy?[a]

9 Publish at the palaces in Ashdod, and at the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great confusions in her midst, and the oppressions (that are) within her.

10 For they know not how to act rightly, saith the LORD, who treasure up violence and robbery in their palaces.

11 ¶ Therefore thus hath said the Lord Eternal, The adversary (is there) and surroundeth the land; and he shall bring down from thee thy strength, and thy palaces shall be plundered.

12 Thus hath said the LORD, As the shepherd snatcheth[b] out of the mouth of the lion (at most) two leg-bones, or a tip of the ear: so shall be delivered the children of Israel that sit in Samaria on the corner of a bed, and on Damascus couches.

13 Hear ye, and give warning in the house of Jacob, saith the Lord Eternal, the God of hosts.

14 For on the day when I visit the transgressions of Israel upon him, will I also inflict punishment on the altars of Beth-el: and then shall be hewn off the horns of the altar, and they shall fall to the ground.

15 And I will smite the winter-house together with the summer-house: and the houses of ivory shall disappear, and the great houses shall be no more, saith the LORD.

CHAPTER IV.

1 ¶ Hear this word, O ye cows[c] of Bashan, that are on the mount of Samaria, who oppress the poor, who crush the needy, who say to their lords, Bring, and let us drink.

2 Sworn hath the Lord Eternal by his holiness, that, lo, days are coming over you, when men will carry you away with hooks, and your posterity with fishhooks.[d]

3 And through breaches in the wall shall ye go out, every one through that before her: and ye shall cast off your proud greatness,[e] saith the LORD.

4 Go then to Beth-el, and transgress; to Gilgal, (and) multiply transgression; and bring in the morning your sacrifices, after three days your tithes:

5 And burn of leaven[f] a sacrifice of thanksgiving, and proclaim and publish freewill-offerings; for so do you love (to do), O ye children of Israel, saith the Lord Eternal.

6 But, I also had indeed given you cleanness[g] of teeth in all your cities, and want of bread in all your places: and yet have ye not returned unto me, saith the LORD.

7 And I also had indeed withholden from you the rain, when it was yet three months to the harvest; and I caused it to rain upon one city, and upon another city I caused it not to rain; one piece of land was rained upon, and another piece whereupon it rained not became dried up;

8 And two or three cities wandered unto one city, to drink water; but they were not satisfied: and yet have ye not returned unto me, saith the LORD.

9 I had smitten you with blasting and mildew; the multitude of your gardens and your vineyards and your fig-trees and your olive-trees did the caterpillar devour: and yet have ye not returned unto me, saith the LORD.

10 I had sent out against you the pestilence after the manner of Egypt; I slew your young men with the sword, together with your captive horses; and I had caused the stench of your camps to ascend even into your nostrils: and yet have ye not returned unto me, saith the LORD.

11 I had produced an overthrow among you, like the overthrow by God of Sodom

---

[a] *i. e.* The prophet cannot avoid delivering his message when God has spoken, as little as man can help fearing when he hears the lion's roar. (See Jer. xx. 7, &c.)

[b] The one intrusted with the charge of cattle had to make restitution if it was torn, unless he could bring of it a part, (see Exod. xxii. 13;) hence the effort of the shepherd to save some token. But so also shall the Israelites escape destruction, only few in number, although now living in luxury.

[c] *i. e.* The wives of the chiefs. As 'Amos was a herdman, he naturally took his images from his employment.

[d] Rashi and Jonathan, "on shields, and your children in fishing boats."

[e] Rashi; but the word ההרכינה is variously explained; but the version chosen here seems the simplest, although it is not found elsewhere in the Bible.

[f] Rashi takes both these verses to contain an invitation of the false priests to the people to violate the laws of God, to eat the meat which is left on the morning instead of burning it; to sacrifice leaven on the altar, saying such a one is an acceptable gift when it is not.

[g] From want of food, occasioned by severe famine.

and Gomorrah, and ye became like a firebrand snatched out of the burning: and yet have ye not returned unto me, saith the LORD.

12 ¶ Therefore thus will I do unto thee, O Israel: because then I will do this unto thee, prepare[a] to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning-dawn (and) darkness, and treadeth upon the high places of the earth,—The LORD, the God of hosts, is his name.

CHAPTER V.

1 ¶ Hear ye this word which I take up against you, as a lamentation, O house of Israel.

2 She is fallen, she will not rise again—the virgin of Israel: she is thrown down upon her land; there is none to raise her up.

3 ¶ For thus hath said the Lord Eternal, The city that goeth forth with a thousand shall retain but a hundred, and she that goeth forth with a hundred shall retain but ten, (left) to the house of Israel.

4 ¶ For thus hath said the LORD unto the house of Israel, Seek ye for me, and ye shall live;

5 But seek not for Beth-el, and into Gilgal enter not, and to Beër-sheba' do not pass over; for Gilgal shall surely go into exile, and Beth-el shall become naught.

6 Seek for the LORD, and ye shall live: so that he come not suddenly like fire over the house of Joseph, and it devour, and there be none to quench it in Beth-el;

7 Ye who change justice into wormwood, and cast down righteousness to the earth!

8 (But) he maketh the seven stars and Orion, and changeth into morning the shadow of death, and maketh the day dark into night; he it is that calleth for the waters of the sea, and poureth them out over the face of the earth: The LORD is his name;

9 That causeth wasting[b] to prevail against the strong, so that wasting shall come against the fortress.

10 They hate him that rebuketh in the gate, and him that speaketh uprightly they abhor.

11 Therefore forasmuch as you tread down upon the poor, and ye take from him onerous contributions of corn: if ye have built houses of hewn stone, ye shall not dwell in them; if ye have planted pleasant vineyards, ye shall not drink their wine.

12 For I know your manifold transgressions and your numerous sins: ye are those that are the adversaries of the just, that take a ransom, and that wrest (the cause of) the needy in the gate.[c]

13 ¶ Therefore will the intelligent keep silence in that time; for it is an evil time.

14 Seek for the good, and not the evil, in order that ye may live: and so will the LORD, the God of hosts, be with you, as ye have said.

15 Hate the evil, and love the good, and establish justice firmly in the gate: perhaps the LORD the God of hosts will be gracious unto the remnant of Joseph.

16 ¶ Therefore thus hath said the Eternal, the God of hosts, the Lord, On all public places there is lamentation, and in all the streets they cry, Wo! wo! and they call the husbandman to mourning, and to lamentation those skilled in wailing.

17 And in all vineyards there is lamentation; for I will pass through thy midst, saith the LORD.

18 ¶ Wo unto you that long for the day of the LORD! for what do you wish the day of the LORD? it is (one of) darkness, and not of light.

19 As if a man were to flee from a lion, and a bear should meet him; and he enter into the house, and lean his hand against the wall, and a serpent should bite him.

20 Behold the day of the LORD is (one of) darkness, and not of light; yea, it is obscure, and hath no brightness.

21 I hate, I despise your feast-days, and I will not smell (the sacrifices) on your festive assemblies.

22 For though ye should offer me burnt-

[a] Rashi and Redak, "to repent;" but Aben Ezra regards this a challenge: "Come, contend with God if you can;" wherefore the next verse contains a description of the Almighty's power; though it will be equally suitable to prove that to rely upon him will be the best means of escaping the punishment; since he who is so powerful can protect his servants even in general distress.

[b] Rashi, "he maketh the plundered stronger than the mighty."

[c] The usual place where the judges met.

offerings and your meat-offerings, I will not accept them in favour: and the peace-offerings of your fatted cattle will I not look at.

23 Remove thou from around me the noise of thy songs: and the playing of thy psalteries I will not hear.

24 But let justice roll along like water, and righteousness like a mighty stream.

25 Have[a] ye offered unto me sacrifices and meat-offerings in the wilderness (during) forty years, O house of Israel?

26 Bear[b] then the canopy of your chief idol, and the figure of your images, the star of your god, which ye have made for yourselves.

27 And I will cause you to go into exile far beyond Damascus, saith the LORD, The God of hosts is his name.

CHAPTER VI.

1 ¶ Wo to those that are free from care in Zion, and that are in safety on the mount of Samaria, who are named[c] the chief of the nations, to whom the house of Israel come!

2 Pass ye over unto Calneh, and see; and go from there to Chamath-rabbah;[d] then go down to Gath of the Philistines: whether they be better than these kingdoms? or whether their territory be greater than your territory?

3 (Ye) that deem far away the evil day, and cause the seat of violence to come near;

4 That lie upon beds of ivory, and are stretched out upon their couches, and eat lambs out of the flock, and calves out of the midst of the stall;

5 That chant[e] to the sound of the psaltery, and like David's do they imagine[f] their instrument of music to be;

6 That drink out of wine-bowls, and anoint themselves with the costliest of ointments; but who feel no pain for the wound of Joseph.

7 Therefore now shall they go into exile at the head of exiles, and the noisy banquet[g] of those that were stretched out shall pass away.

8 ¶ The Lord Eternal hath sworn by his own existence, saith the LORD the God of hosts, I abhor the pride of Jacob, and his palaces do I hate: therefore will I surrender up (to the enemy) the city with all that filleth it.

9 And it shall come to pass, that if there remain ten men in one house, they shall die.

10 And should a man's uncle or relative carry him forth, to bring out the bones out of the house, and say unto him that is in the recesses of the house, Is there yet any one with thee? he will say, There is no one left. Then will he say, Be silent; for we may not make mention of the name of the LORD.[h]

11 ¶ For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Do horses ever run upon the rock? or will one plough there with oxen? that ye have turned justice into poison, and the fruit of righteousness into wormwood;

13 Ye who rejoice for a thing of naught, who say, Have we not through our own strength procured ourselves horns?[i]

14 For, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts, and they shall oppress you from the entrance of Chamath unto the brook of the wilderness.

---

[a] Rashi comments, that God had not demanded free-will sacrifices. But Philippson takes the question as one to be answered affirmatively; God commanded and the people obeyed in this respect: still they every now and then worshipped idols. Hence he translates the next verse, "Still you carried," &c. Might it not be given, "Are these the sacrifices—which you have," &c.

[b] Rashi, "Ye shall therefore have to bear your idols which your enemies will place on your shoulders." We have followed generally Zunz in the rendering of this verse. Rashi, however, takes *Sikkuth* and *Kiyun* and *Cochab* as the names of the idols.

[c] Johlson renders נקבי "those who have a name," or "the nobles."

[d] English version, "Chamath the great."

[e] Rashi. Zunz, "that jingle with the psaltery."

[f] Rashi, with the comment, "They fancy their playing, which is for their own pleasure, to be equal to David's, which was for God's sake." Jonathan and others, "Like David, they invent for themselves instruments of music."

[g] Rashi, "drinking-feasts." Others, "song," or "shout." In the text both ideas are combined.

[h] Jonathan, "Cast them forth; for this hath happened to them because they have not mentioned the name of the LORD." Philippson, "it is not now the time to entreat the name of the LORD;" *i. e.* the evil is too great to expect relief by prayer. מכרך is explained by Redak to mean "a mother's brother." Rashi comments, "His relative and friend who saveth his bones out of the fire, by which the enemies had destroyed the house, will say to his associate who hath entered the house to search, Is there yet one alive out of those who had hidden themselves?" &c.

[i] Horns are a symbol of strength, (Deut. xxxiii. 17.)

CHAPTER VII.

1 ¶ Thus did the Lord Eternal show unto me: and, behold, he was forming locusts[a] in the beginning of the sprouting up of the latter growth; and, lo, it was the latter growth after the king's mowings (was over).

2 And it came to pass, when they had made an end of eating up the herbs of the earth, that I said, O Lord Eternal, forgive, I beseech thee: how should Jacob be able to endure, since he is so small?

3 The Lord bethought himself of this: It shall not be, said the Lord.

4 ¶ Thus did the Lord Eternal show unto me: and, behold, the Lord Eternal called forth the punishment[b] by fire, and it devoured the great deep, and consumed the ploughed field.

5 Then said I, O Lord Eternal, forbear, I beseech thee: how should Jacob be able to endure, since he is so small?

6 The Lord bethought himself of this: Also this shall not be, said the Lord Eternal.

7 ¶ Thus he showed unto me: and, behold, the Lord was standing upon a wall (made) by a plumbline, and in his hand was a plumbline.

8 And the Lord said unto me, What dost thou see, 'Amos? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel; I will not farther indulge them any more.[c]

9 And the high places of Isaac shall be made desolate, and the sanctuaries of Israel shall be laid in ruins: and I will rise up against the house of Jerobo'am with the sword.

10 ¶ Then sent Amazyah, the priest of Beth-el, to Jerobo'am the king of Israel, saying, 'Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus hath 'Amos said, By the sword shall Jerobo'am die, and Israel shall surely be led away into exile out of their own land.

12 ¶ And Amazyah said unto 'Amos, Seër, go, flee thee away into the land of Judah, and eat there (thy) bread, and there prophesy;

13 But at Beth-el prophesy not farther any more; for it is the king's sanctuary, and it is a royal residence.

14 Then answered 'Amos, and said to Amazyah, I am[d] no prophet, nor am I a prophet's son; but I am a herdman, and a gatherer[e] of wild figs;

15 But the Lord hath taken me away from behind the flocks, and the Lord said unto me, Go, prophesy unto my people Israel.

16 And now hear thou the word of the Lord, Thou sayest, Prophecy not against Israel, and preach not against the house of Isaac.

17 Therefore thus hath said the Lord, Thy wife will play the harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided out by the line; and thou shalt die in an unclean land; and Israel shall surely be led forth into exile out of their land.

CHAPTER VIII.

1 ¶ Thus did the Lord Eternal show unto me: and, behold, there was a basket of summer fruit.[f]

2 And he said, What dost thou see, 'Amos? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come for my people Israel: I will not farther indulge them any more.

3 And the songs of the temple shall become a wailing on that day, saith the Lord Eternal: many shall be the dead bodies; in every place shall men throw them down, (saying,) Be silent.[g]

---

[a] Probably in their caterpillar state, in which they are most destructive.

[b] Johlson. Rashi, "he called (his council, *i. e.* his angels or messengers) to contend with you by the punishment of burning fire."

[c] Meaning, as the builder erects his wall straight by the plummet, so shall Israel be dealt with after the strict line of justice, with no longer indulgence for their crimes. עבור "passing by," *i. e.* sin; hence, "indulging," or "pardoning."

[d] *i. e.* Not a prophet by profession, in reply to Amazyah's advice to go to Judah and there live by his prophesying, as the false soothsayers did who were supported by the royal bounty. (1 Kings xviii. 19.)

[e] בולס is variously rendered "gathering," "cultivating," "mixing," *i. e.* with other provisions for the cattle, or "pinching," "scraping," to make the fruit come to maturity. Others use "sycamore" for "wild figs." Rashi and others conceive 'Amos's reply to mean that he was a rich herdman; Philippson, that he was very poor, and lived of the simplest food.

[f] Rashi, "late figs, which are not good." Philippson, "ripe figs." Zunz, "dried fruit."

[g] Jonathan, (as above, vi. 10,) "in every place they

4 ¶ Hear this, O ye that are greedy to swallow the needy, and to ruin the poor of the land,

5 Saying, When will the new moon be gone, that we may sell provision? and the sabbath, that we may open the corn-warehouses, making the ephah small, and increasing the shekel, and cheating[a] with deceitful balances?

6 That we may buy the poor for silver, and the needy for a pair of shoes; and even sell the refuse of the corn?

7 Sworn hath the LORD by the excellency of Jacob. Surely I will not forget to eternity all their works.

8 Shall because of this the land not tremble, and mourn every one that dwelleth therein? and shall it not rise up like a stream wholly, and roll onward and sink again like the stream of Egypt?[b]

9 ¶ And it shall come to pass on that day, saith the Lord Eternal, that I will cause the sun to set at noon, and I will bring darkness over the earth on a bright day;

10 And I will change your feasts into mourning, and all your songs into lamentations; and I will bring upon all loins sackcloth, and upon every head baldness; and I will cause (the land)[c] to mourn as one doth for an only son, and its end to be as a day of bitter (complaint).

11 ¶ Behold, days are coming, saith the Lord Eternal, when I will send a famine in the land, not a famine for bread, nor a thirst for water, but to hear the words of the LORD:

12 And they will wander about from sea to sea, and from the north even to the east, they will roam about to seek the word of the LORD; but they shall not find it.[d]

13 On that day shall the fair virgins and the young men faint for thirst;

14 Those that swear by the guilt of Samaria, and say, As thy god liveth, O Dan; and, As liveth the worshipped[e] idol of Beër-sheba',—yea, they shall fall, and never rise up again.

CHAPTER IX.

1 ¶ I saw the Lord standing upon the altar; and he said, Smite the capital,[f] that the sills may quake; and break them in pieces over the head of all of them; and their posterity will I slay with the sword: there shall not flee away from them one that fleeth, and there shall not escape from them one that is saved.

2 Though they were to creep down into the nether world, thence would my hand fetch them; and though they were to climb up to the heavens, thence would I bring them down;

3 And though they were to hide themselves on the top of Carmel, thence would I search and take them out; and though they were to conceal themselves from before my eyes in the bottom of the sea, thence would I command the serpent, that he should bite them;

4 And though they were to go into captivity before their enemies, thence would I command the sword, that it should slay them: and I will set my eye upon them for evil, and not for good.

5 And the Lord Eternal of hosts it is that toucheth the earth, and she melteth away, and all that dwell thereon shall mourn; and she riseth up like a stream wholly; and she sinketh like the stream of Egypt;

6 That buildeth in the heavens his steps, and hath founded his vault[g] over the earth; that calleth for the waters of the sea, and poureth them out over the face of the earth: The LORD is his name.

7 ¶ Are ye not like the children of the

---

will say, Cast out, remove them from here." But Aben Ezra and Redak, as in the text; *i. e.* they throw down the dead without burial, saying to each other, "Be silent."

[a] Jonathan.

[b] Descriptive of an earthquake, where the surface of the earth rises and falls, and frequently landslides take place, as though a river were rolling along, swelling and again receding from an accumulation of the water of the melted snow and copious rains. The prophet names the Nile, because it is preëminently subject to periodical swelling.

[c] Aben Ezra and Redak. Lit. "I will render it as a mourning for," &c.

[d] Meaning, in their distress they will seek for prophets, but they shall have ceased to be. Is not this Israel's present state? since for so many centuries there has been no spirit of prophecy dispensed.

[e] Lit. "way," "custom," hence that to whom customarily homage is paid, or the idol of Beër-sheba'.

[f] Rashi, "the buttons on the top of the roof." Redak, "the lintel," so called from being ornamented with buttons and flowers.

[g] Rashi, "the assemblage of the righteous is the cause of the foundation of the earth for the vault of heaven; because for their sake all endureth."

Ethiopians' unto me, O children of Israel? saith the LORD: have I not brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?

8 Behold, the eyes of the LORD Eternal are upon the sinful kingdom, and I will destroy it from off the face of the earth; save only that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will give the command, and I will shake about among all the nations the house of Israel, as one shaketh things in a sieve, while not the least piece falleth down upon the earth.

10 By the sword shall die all the sinners of my people, who say, The evil will not come near (us), nor hasten along for our sake.

11 On that day will I raise up the tabernacle of David which is fallen; and I will close up its breaches; and its ruins will I raise up, and I will rebuild it as in days of old:

12 In order that they may take possession of the remnant of Edom, and of all the nations, which are called by my name, saith the LORD that doth this.

13 ¶ Behold, days are coming, saith the LORD, when the ploughman shall come close up to the harvester, and the treader of the grapes to the one that scattereth[b] the seed: and the mountains shall drop with sweet new wine, and all the hills shall melt away.[c]

14 And I will bring back the captivity of my people Israel, and they shall build the wasted cities, and dwell therein; and they shall plant vineyards, and drink their wine; and they shall lay out gardens, and eat their fruit.

15 And I will plant them upon their own soil, and they shall not be pulled up any more out of their land which I have given unto them, saith the LORD thy God.

THE PROPHECY OF OBADIAH,

נבואת עבדיה.

1 ¶ THE vision of 'Obadiah: Thus hath said the Lord Eternal concerning Edom, A rumour have we heard from the LORD, and an ambassador is sent among the nations. Arise ye, and let us rise up against her to war.

2 Behold, I make thee small among the nations: thou shalt be greatly despised.

3 The presumption of thy heart hath beguiled thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

4 Though thou wert to rise as high as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 How? are thieves come to thee? or night-prowling robbers? how destroyed[d] art thou! would they not have stolen till they had enough? if grape-gatherers had come to thee, would they not have left some gleanings?

6 How are (the treasures) of Esau searched out! how are his hidden things laid open!

7 Up to the border have accompanied thee all the men of thy confederacy; beguiled, overcome thee have the men that were at peace with thee: (they that eat) thy bread

[a] *i. e.* God is just to all, whether Israel or others.

[b] Lit. "draweth forth."

[c] Meaning, overflowing with the abundance of all the products of the earth.

[d] Redak, "cut off." Zunz, according to the sense, "emptied out." Jonathan, "how didst thou sleep till they had stolen enough?" taking נרכיתה equal to נרדמת, or as being silent through drowsiness

have struck thee secretly a wound.[a] There is no understanding in him.[b]

8 Shall I not on that same day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

9 And thy mighty men, O Theman, shall be dismayed, in order that every one from the mount of Esau may be cut off by slaughter.

10 Because of thy violence against thy brother Jacob shall shame cover thee, and thou shalt be cut off for ever.

11 On the day that thou stoodest on the other side, on the day that strangers carried away captive his army, and foreigners entered into his gates, and cast lots over Jerusalem, also thou wast as any one of them.

12 But thou shouldst not have[c] looked on (pleased) at the day of thy brother, on the day that he was delivered up to strangers; neither shouldst thou have rejoiced over the children of Judah on the day of their destruction; nor shouldst thou have spoken proudly on the day of distress.

13 Thou shouldst not have entered into the gate of my people on the day of their calamity; yea, thou too shouldst not have looked (pleased) on their affliction on the day of their calamity; nor have laid hands on their army on the day of their calamity;

14 Neither shouldst thou have stood in the crossway, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain on the day of distress.

15 For near is the day of the LORD over all the nations: as thou hast done, shall it be done unto thee; thy deeds[d] shall return upon thy own head.

16 For as ye[e] have drunk upon my holy mount, so shall all the nations drink continually; yea, they shall drink, and they shall reel[f] about, and they shall be as though they had not been.

17 But upon mount Zion shall be deliverance, and it shall be holy: and the house of Jacob shall again possess their inheritances.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau become stubble, and they shall set them on fire, and devour them; and there shall not be any one remaining of the house of Esau; for the LORD hath spoken it.

19 And they of the south shall possess the mount of Esau; and they of the lowlands, the Philistines; and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin (shall possess) Gil'ad.

20 And the exiles of this host of the children of Israel that[g] are (with) the Canaanites, as far as Zarephath, and the exiles of Jerusalem, who are in Sepharad, shall possess the cities of the south.

21 And deliverers shall go up on mount Zion to judge the mount of Esau: and the kingdom shall be the LORD's.

---

[a] Zunz, "lay a snare under thee."

[b] *i. e.* Esau.

[c] Rashi, referring all this passage to the past. Zunz, "thou shalt not again," &c.; and so up to end of ver. 14.

[d] For the meaning of נְמוּל see note to Joël iv. 4. Others give it here with "recompense."

[e] The prophet now addressed Israel; but Jonathan refers this to 'Edom: "As ye have rejoiced over the downfall of my holy mount."

[f] Rashi. Others, "swallow."

[g] Philippson, "shall (possess) what the Canaanites (inhabit) as far as Zarephath."

THE PROPHECY OF JONAH,

נבואת יונה.

CHAPTER I.

1 ¶ The word of the Lord also came unto Jonah the son of Amitthai, saying,

2 Arise, go unto Nineveh, the great city, and proclaim against her; for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tharshish from the presence of the Lord; and he went down to Joppa, and found a ship going to Tharshish, and paid the fare thereof, and went down into it, to go with them unto Tharshish, from the presence of the Lord.

4 But the Lord excited a great wind upon the sea, and there was a mighty tempest on the sea; and it was thought[a] that the ship would be broken in pieces.

5 And the mariners were afraid, and called every man unto his god; and they cast forth the articles which were in the ship into the sea, to be lightened of them. But Jonah was gone down into the hold of the ship, and lay down, and was fast asleep.

6 So the ship-master came near unto him, and said unto him, Why dost thou sleep?[b] arise, call upon thy God: perhaps it be that God will think of us, that we may not be lost.

7 And they said one to the other, Come, and let us cast lots; that we may know for whose cause this evil hath happened unto us. And they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, thou for whose cause this evil hath happened unto us, What is thy business? and whence comest thou? what is thy country? and of what people art thou?

9 And he said unto them, I am a Hebrew; and I fear the Lord, the God of heaven, who hath made the sea and the dry land.

10 Then were the men exceedingly afraid and they said unto him, What is this thou hast done? for the men knew that he was flying from the presence of the Lord; because he had told them.

11 And they said unto him, What shall we do unto thee, that the sea may become calm[c] around us? for the sea grew more and more tempestuous.

12 And he said unto them, Take me up, and cast me forth into the sea: so shall the sea be calm around you; for I know well that because of me is this great tempest upon you.

13 Nevertheless the men rowed hard to bring (the ship) back to the land; but they could not; for the sea grew more and more tempestuous around them.

14 And they called unto the Lord, and said, We beseech thee, O Lord, let us not be lost, we pray thee, for the life of this man, and lay not upon us (the guilt of) innocent blood; for thou art the Lord, as it pleaseth thee so dost thou do.

15 And they took up Jonah, and cast him forth into the sea: and the sea ceased from its raging.

16 And the men feared the Lord very greatly; and they offered a sacrifice unto the Lord, and made vows.

CHAPTER II.[d]

1 And the Lord made ready a large fish to swallow up Jonah: and Jonah was in the belly[e] of the fish three days and three nights.

2 Then prayed Jonah unto the Lord his God out of the belly of the fish,

3 And he said, I called from the midst of my distress unto the Lord, and he hath answered me: out of the depth[f] of the grave have I cried, and thou hast heard my voice.

[a] Lit. "the ship thought to be broken."

[b] Rashi. Eng. ver. "What meanest thou, O sleeper?" Heb. "silent from us."

[c] In the English version, chap. ii. commences at ver. 2.

[e] Heb. "bowels."

[f] Rashi, "the belly of the fish, which is like the grave unto me." Philippson, "the bosom of the nether world." Zunz, "of hell."

4 For thou hast cast me into the deep, in the heart of the seas; and the stream compasseth me about: all thy billows and thy waves have passed over me.

5 And I thought indeed, I am driven out from before thy eyes: yet I again shall look toward thy holy temple.

6 The waters surrounded me, to the peril[a] of my life; the deep compassed me about: sea-weeds were bound about my head.

7 To the bottoms of the mountains did I go down; the earth (closed) her bars about me for ever: when thou broughtest up my life from the pit,[b] O LORD my God!

8 When my soul fainted within me I remembered the LORD: and my prayer came unto thee, unto thy holy temple.

9 They that guard false vanities forsake (the source of) their kindness.[c]

10 But I will sacrifice unto thee with the voice of thanksgiving; that which I have vowed will I pay; (for) help is with the LORD.

11 And the LORD commanded[d] the fish, and it vomited out Jonah upon the dry land.

CHAPTER III.

1 ¶ And the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, the great city, and proclaim unto it the proclamation which I shall speak unto thee.

3 And Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was a great city before God,[e] a three days' journey.

4 And Jonah began to go through[f] the city one day's journey, and he called out, and said, Yet forty days more, and Nineveh shall be overthrown.

5 And the men of Nineveh believed in God; and they proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them.

6 For when the matter was come unto the king of Nineveh, he arose from his throne, and put off his mantle from him, and covered himself with sackcloth, and sat down on ashes.

7 And he caused to be proclaimed and he published[g] through Nineveh, By the decree of the king and his chief men, it is said, Neither man nor beast, neither herds nor flocks, shall taste any thing; they shall not feed, nor drink water;

8 But let man and beast be covered with sackcloth, and let (men) call unto God with might; and let them turn every one from his evil way, and from the violence which is in their hands.

9 Who knoweth,[h] but God may turn and bethink himself, and turn away from the fierceness of his anger, that we perish not?

10 And God saw their works, that they had turned from their evil way: and God bethought himself of the evil, which he had spoken that he would do unto them, and he did it not.

CHAPTER IV.

1 But it displeased Jonah exceedingly; and he was wroth.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my word, while I was yet in my own country? Therefore made I haste[i] to fly unto Tharshish; for I knew that thou art a gracious God, and merciful, long-suffering, and abundant in kindness, and repentant of the evil.

3 And now, O LORD, take, I pray thee, my soul from me; because it is better for me to die, than to live.

4 And the LORD said, Art thou very wroth?[k]

5 Now Jonah was gone out of the city, and dwelt on the east side of the city; and he had made himself there a booth, and sat under it in the shade, till he should see what would become of the city.

6 And the LORD God made ready a gourd, and it grew up over Jonah, to be a shade over his head, to relieve him from his affliction. And Jonah rejoiced because of the gourd exceedingly.

7 But God made ready a worm when the

[a] Heb. "even unto the soul."
[b] Eng. ver. "corruption."
[c] Rashi; *i. e.* God, from whom all the kindness men enjoy flows. Philippson, "their happiness."
[d] Lit. "said unto," &c.
[e] Lit. "great unto God."
[f] Lit. "to enter into."
[g] Heb. "said."
[h] Rashi, "Whoever is conscious of guilt let him return; then God may repent, and," &c.
[i] Johlson. Philippson, "I fled before."
[k] Aben Ezra; but Philippson, "Is it right that it displeaseth thee?"

morning dawned on the morrow, and it smote the gourd that it withered.

8 And it came to pass, when the sun arose, that God made ready a hot east wind; and the sun beat upon the head of Jonah, that he became faint; and he wished for himself to die, and said, It is better for me to die than to live.

9 And God said unto Jonah, Art thou very wroth for the gourd? And he said, I am very wroth, even unto death.

10 And the LORD said, Thou wouldst have spared the gourd, for which thou hadst not laboured, neither hadst thou made it grow; which came up in one night, and perished in one night:

11 And shall I not spare Nineveh, that great city, wherein are more than twelve times ten thousand persons, who know not how to discern between their right hand and their left hand, and also much cattle?

THE PROPHECY OF MICAH,

נבואת מיכה.

CHAPTER 1.

1 ¶ THE word of the LORD that came to Micah[a] the Morashthite in the days of Jotham, Achaz, (and) Hezekiah, the kings of Judah, which he foresaw concerning Samaria and Jerusalem.

2 Hear, ye people, altogether; listen, O earth, with all that filleth it: and let the Lord Eternal be witness against you, the Lord from his holy temple.

3 For, behold, the LORD cometh forth out of his residence;[b] and he will come down, and will step along[c] upon the high places of the earth.

4 And the mountains shall melt beneath him, and the valleys shall cleave in twain, like wax (melteth) before the fire, like water poured out on a declivity.

5 For the transgression of Jacob is all this, and for the sins of the house of Israel. Who[d] caused the transgression of Jacob? is it not Samaria? and who caused the high-places of Judah? is it not Jerusalem?

6 Therefore will I change Samaria into stone-heaps on the field, into vineyard plantations: and I will hurl down into the valley her stones, and her foundations will I lay open.

7 And all her graven images shall be beaten to pieces, and all her wages of sin shall be burnt with the fire, and all her idols will I make desolate; for from harlot's wages she gathered them, and for harlot's wages shall they be used again.

8 For this will I lament and wail; I will go confused[e] and naked: I will make a lament like the crocodiles, and mourning like the ostriches.

9 For her wounds[f] are incurable; for (the evil) is come even unto Judah; (the enemy) hath reached as far as the gate of my people, even up to Jerusalem.

10 Tell it not at Gath, weep ye not loudly (there): in Beth-le'aphrah roll thyself in the dust.

11 Pass ye away, ye inhabitants of Shaphir, having your shame laid bare: the inhabitress of Zaänan cometh not forth (any more); the mourning of Beth-haëzel taketh from you its halting place.[g]

[a] Properly, *Michah*. Morashthite, a man of Moreshah.

[b] Lit. "place." [c] Lit. "tread."

[d] Redak. Jonathan, "Where is the transgression of Jacob, is it not at Samaria?" &c.

[e] Rashi and Aben Ezra. Others, "stripped," or "bare." Zunz, "wild."

[f] Rashi, "she is sick of her wounds."

[g] After Philippson; meaning, Beth-haëzel being captured will prevent its becoming a place for making a stand against the enemy. Rashi takes בית האצל as meaning "bringing fields close together," *i. e.* by robbing; and translates, "the mourning which ye caused those ye plundered by depriving them of their inheritance to join it to

12 For the inhabitress of Maroth is grieved[a] for the (lost) good; because evil came down from the LORD unto the gate of Jerusalem.

13 Bind the chariot to the swift horses, O inhabitress of Lachish: the beginning of sin was she to the daughter of Zion; for in thee were found the transgressions of Israel.

14 Therefore shalt thou have to give presents to Moresheth-gath: the houses of Achzib shall become a deception to the kings of Israel.

15 Yet will I bring an (enemy as) heir[b] unto thee, O inhabitant of Mareshah: as far as 'Adullam shall withdraw[c] the glory of Israel.

16 Make thyself bald, and cut off thy hair for the children of thy delight; enlarge thy baldness like the eagle; because they are gone into exile from thee.

CHAPTER II.

1 ¶ Wo to those that devise wickedness, and resolve on evil upon their couches! by the first light of the morning they execute it, if[d] they have it in the power of their hand.

2 And they covet fields, and rob them; and houses, and take them away: so they defraud the master and his house, and the man and his heritage.

3 ¶ Therefore thus hath said the LORD, Behold, I will devise against this family an evil, from which ye shall not remove your necks; nor shall ye go erect; for it is an evil time.

4 On that day shall one take up a parable against you, and lament with a mournful lamentation, and say, "We are utterly wasted: the portion of my people hath he exchanged; how hath he removed it from me! instead of restoring (them to us)[e] he divideth our fields."

5 Therefore shalt thou have none that shall draw[f] the (measuring) cord in (his) lot in the congregation of the LORD.

6 "Preach not;" (but) they shall preach:[g] they shall not preach (indeed) to these, that reproach may not overtake them.

7 Shall it be said[h] (in) the house of Jacob, Is the spirit of the LORD straightened? are these his doings? Do not my words do good to him that walketh uprightly?

8 But long since is my people risen up as an enemy: from the garment do ye pull off the ornament;[i] of those that pass by securely (ye make) men returned from war.[j]

9 The wives of my people do you drive out of their delightful houses; from their children do ye take away my ornament for ever.

10 Arise ye, and depart; for this is not your resting-place; because it is polluted, it shall destroy (you), even with a grievous destruction.

11 If a man that goeth after wind and lieth with falsehood (should say), "I will preach unto thee of wine and of strong drink:" he would be a preacher for this people.

12 I will (once) surely assemble, O Jacob, all of thee; I will surely gather up the remnant of Israel; I will place them together as flocks in the fold,[k] as droves in the midst of their pen: they shall be crowded[l] with men.

13 The wall-breaker cometh up before

---

yours, will cause your buildings erected thereon to have no permanence;" *i. e.* they shall fall, not stand. Zunz, "the mourning procession of Beth-haëzel taketh (already) its stand by you." It is a difficult verse.

[a] Aben Ezra; but Rashi, "she hoped for good."

[b] Johlson, "conqueror;" and makes him the nominative to the end of the verse.

[c] Rashi; *i. e.* the enemy shall drive the Israelites before him up to 'Adullam, before they shall be able to halt. Philippson, "up to 'Adullam cometh he (the enemy) against the pride of Israel."

[d] Others, "because."

[e] Aben Ezra; *i. e.* the enemy divides the land, which the Israelites hoped should return to them. So Rashi also, "The portion of my people is transferred to the enemy; how will he turn unto me again to restore to us our fields, which now that enemy divideth." Philippson, "depriving us of them they divide the fields." Johlson, "to the enemy are our fields apportioned."

[f] Lit. "cast," *i. e.* on the ground; or draw it out to measure with it.

[g] Philippson; but Rashi, "you prophets, who always preach."

[h] Rashi. Zunz, "thou, called, House of Jacob, is the LORD quick to become wroth?" &c.

[i] Rashi; *i. e.* the ornaments which are fast on the garments they pull off by force, thus defacing them; and make those who walk along securely look as though they had returned in tatters from a battle.

[j] Jonathan and others, *Bozrah*, a city of Edom, which, it is alleged, had many flocks.

[k] Others, "shall make a noise," as in large cities, while the population is about, there is always a peculiar noise perceptible.

them; they break in and pass through the gate, and go[a] out by it: and their king passeth on before them, and the LORD at their head.

CHAPTER III.

1 ¶ And I said, Hear, I pray you, O ye heads of Jacob, and ye princes of the house of Israel! Is it not for you to know what is justice?

2 (But they are those) who hate the good, and love the evil; who tear their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them; and who crush their bones, and chop them in pieces, as that to be put in a pot, and as flesh within a caldron.

4 Then will they cry unto the LORD, but he will not hear them; and he will hide his face from them at that time, as they have committed their evil deeds.

5 ¶ Thus hath said the LORD concerning the prophets that mislead my people, who, when they have something to bite with their teeth, cry, Peace; but who prepare war against him who putteth nothing in their mouth:

6 Therefore shall the night be unto you, without a vision; and it shall be dark unto you, without divining; and the sun shall go down around the prophets, and the day shall be obscured around them.[b]

7 Thus shall the seërs be made ashamed, and the diviners be put to the blush: yea, they shall all wrap themselves up to the upper lip;[c] for there is no answer of God.

8 But truly I am indeed full of strength by the spirit of the LORD, and (of power) of judging, and of might, to tell unto Jacob his transgression, and to Israel his sin.

9 ¶ Hear this, I pray you, ye heads of the house of Jacob, and ye princes of the house of Israel, that abhor justice, and make crooked all that is straight.

10 They build up Zion with blood-guiltiness, and Jerusalem with wrong.

11 Her heads judge for bribes, and her priests teach for reward, and her prophets divine for money: and yet will they lean upon the LORD, and say, Is not the LORD among us? evil cannot come over us.

12 Therefore for your sake shall Zion be ploughed up as a field, and Jerusalem shall become ruinous heaps, and the mount of the house, forest-covered high-places.[d]

CHAPTER IV.

1 ¶ And it shall come to pass in the last days, that the mountain of the LORD'S house shall be firmly established on the top of the mountains, and shall be exalted above the hills; and unto it shall people flow.

2 And many nations shall come, and say, Come ye, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; that he may teach us of his ways, and we may walk in his paths; for out of Zion shall go forth the law, and the word of the LORD out of Jerusalem.

3 And he shall judge between many people, and decide for strong nations even afar off; and they shall beat their swords into plough-shares, and their spears into pruning-knives: nation shall not lift up sword against nation, and they shall not learn any more war.

4 But they shall sit every man under his vine and under his fig-tree, with none to make them afraid; for the mouth of the LORD of hosts hath spoken it.

5 (But) though[e] all the people should walk every one in the name of his god, yet will we walk in the name of the LORD our God for ever and ever.

6 ¶ On that day, saith the LORD, will I assemble her that halteth, and her that is driven out will I gather, and her to whom I have done evil;

7 And I will make of her that halted a remnant, and of her that was cast off far away a strong nation: and the LORD will

[a] Zunz, "through which the others went out." The prophet briefly describes the return of the dispersed of Israel at the restoration, when all difficulties shall vanish; the *prince* leads, but God prepares the way.

[b] The preceding verse says how the prophets would prophesy for wages peace, or declare war if not paid; and now they are told that they shall be deprived of the means of deceiving, as the night shall be too dark to look at the stars and the sun be obscured in the day.

[c] Sign of mourning. (See Lev. xiii. 45; Ezek. xxiv. 17.)

[d] See Jer. xxvi. 18.

[e] Johlson. Others, "For all the people, &c., and we," &c.

reign over them on mount Zion, from this time and unto eternity.

8 ¶ And thou, O tower[a] of flocks, the strong-hold of the daughter of Zion, unto thee shall go,[b] and shall come, the former dominion, the kingdom belonging to the daughter of Jerusalem.

9 Now why dost thou cry aloud? is there no king in thee? is thy counsellor lost? that pangs have seized on thee as on a woman in travail?

10 Be in pain, and labour to bring forth,[c] O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the town, and thou shalt dwell in the field, and thou shalt go as far as Babylon; there shalt thou be delivered; there will the LORD redeem thee from the grasp of thy enemies.

11 And now many nations are gathered against thee, that say, Let her be defiled, and let our eye look with pleasure on Zion.

12 But they know not the thoughts of the LORD, and they understand not his counsel: that he will (once) gather them as the sheaves into the threshing-floor.

13 Arise and thresh, O daughter of Zion; for I will render thy horn iron, and thy hoofs will I render copper, and thou shalt beat in pieces many people: and I will devote unto the LORD their ill-gotten gain, and their substance unto the Lord of the whole earth.

14[d] Now gather thyself in troops, O daughter of troops;[e] they lay siege against us: with the rod they smite upon the cheek the judge of Israel.

CHAPTER V.

1 ¶ But thou, Beth-lechem Ephratah, the least (though) thou be among the thousands of Judah, (yet) out of thee shall he come forth unto me that is to be ruler in Israel, whose origin is from olden times, from most ancient days.

2 Therefore will he give them up, until the time that she[f] who travaileth hath brought forth: then shall the remnant of his brethren return with the children of Israel.

3 And he shall stand forward and feed (Israel) through the strength of the LORD, through the excellency of the name of the LORD his God: and they shall abide (safely); for now shall he be great even unto the ends of the earth.

4 And in this (manner) shall there be peace: If Asshur should come into our land; and if he should tread in our palaces, then will we raise up against him seven shepherds, and eight anointed[g] men.

5 And they shall lay waste the land of Asshur with the sword, and the land of Nimrod in the gates of its (cities): thus will he deliver us from Asshur, if he should come into our land, and if he should tread within our borders.

6 ¶ And the remnant of Jacob shall be in the midst of many people like dew from the LORD, like showers upon the herbs, that wait not for man, nor hope for the sons of man.

7 And the remnant of Jacob shall be among the nations, in the midst of many people, like a lion among the beasts of the forest, like a young lion among flocks of sheep: who, if he break in,[h] both treadeth down, and teareth in pieces, while none can deliver.

8 High shall thy hand be lifted up above thy adversaries, and all thy enemies shall be cut off.

9 ¶ And it shall come to pass on that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots;

10 And I will cut off the cities of thy land, and I will throw down all thy strong-holds;

11 And I will cut off the arts of witch-

[a] Not the tower of this name, Migdal-'eder, mentioned in Gen. xxxv. 21, which is by Beth-lechem, but Mount Zion itself, the watchtower for the flock spoken of in the preceding verses.—After REDAK.

[b] Rashi, after the massoretic pause accent at תאתה, supplies "the remnant" spoken of above: "unto thee shall come all the remnant; and there shall come the former dominion," &c.

[c] Redak renders וגחי with "and groan."

[d] In the English version this is verse 1 of chap. v.

[e] Rashi comments this to mean the Chaldeans, who may now prosper, though Israel will at length survive and prevail over all. Philippson, freely, "troop of oppressors."

[f] God will give them up to their enemy till the time of Judah's regeneration, when their remnant shall join the other tribes and be no more two people.—After RASHI.

[g] Zunz. Others, "principal." "These numbers are indefinite, and mean chiefs and generals with their proper armies."—PHILIPPSON.

[h] *i. e.* Passeth through the enclosure where the cattle are kept.

craft out of thy hand; and soothsayers shalt thou have no more;

12 And I will cut off thy graven images, and thy statues out of the midst of thee; and thou shalt no more prostrate thyself to the work of thy hands;

13 And I will pluck up thy groves out of the midst of thee; and I will destroy thy enemies.[a]

14 And I will in anger and in fury execute vengeance upon the nations, upon those that have not hearkened.

CHAPTER VI.

1 ¶ Do but hear now what the LORD saith, Arise, contend thou before[b] the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the controversy of the LORD, and ye strong foundations of the earth! for the LORD hath a controversy with his people, and with Israel will he plead.

3 O my people, what have I done unto thee? and wherewith have I wearied thee? testify against me.

4 Although[c] I had brought thee up out of the land of Egypt, and redeemed thee out of the house of bond-men; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, do but remember what Balak thy king of Moäb resolved, and what Bil'am the son of Be'or answered him, from Shittim[d] unto Gilgal, in order that ye may know the gracious benefits of the LORD.

6 Wherewith shall I come before the LORD, bow myself before the God on high? shall I come before him with burnt-offerings, with calves of a year old?

7 Will the LORD be pleased with thousands of rams, or with myriads of streams of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

8 He hath told thee, O man, what is good; and what the LORD doth require of thee: (nothing) but to do justice, and to love kindness, and to walk humbly with thy God.

9 ¶ The voice of the LORD calleth unto the city,—and (the man of) wisdom shall see thy name:—hear ye the rod (of punishment), and who hath ordained it.

10 Are there yet in the house of the wicked man the treasures of wickedness, and the scant accursed measure?[e]

11 Can I be pure with wicked balances, and with a bag (full) of deceptive weights?

12 For her rich men are full of violence, and her inhabitants have spoken falsehood, and their tongue is deceit (itself) in their mouth.

13 Therefore have I also smitten thee with sore wounds, making (thee) desolate because of thy sins.

14 Thou wilt indeed eat, but not be satisfied; and what thou hast eaten shall bend thee down;[f] and thou wilt overtake (the enemy),[g] but thou shalt not deliver; and that which thou deliverest will I give up to the sword.

15 Thou wilt indeed sow, but thou shalt not reap; thou wilt indeed tread out olives, but thou shalt not anoint thyself with oil; and the juice of the grapes, but thou shalt not drink wine.

16 For there are observed the statutes of 'Omri, and all the works of the house of Achab, and ye walk in their counsels: in order that I should give thee up unto desolation, and thy inhabitants to derision; and ye shall bear the reproach of my[h] people.

CHAPTER VII.

1 ¶ Wo is me! for I am as in the gathering[i] of the summer-fruits, as in the grape-gleanings of the vintage: there is no cluster to eat, no first-ripe fruit for which my soul longeth.

2 The pious hath disappeared out of the

---

[a] Jonathan and Rashi. Others, "thy cities." Whatever is used for defence or attack, and all means of deception, and outward disturbing causes, shall no longer break in upon the reign of peace here foretold.

[b] Meaning, that mountains and hills shall be the judges.

[c] Rashi. Others, "because."

[d] Rashi, "In Shittim you sinned, yet I withheld not the good nor my help from you, but brought you to Gilgal to inherit the land."

[e] Heb. *Ephah*, as a general term for measures. This is here represented as "scant" not up to the legal standard, hence, "accursed," or calling down the wrath of God.

[f] Rashi, בקרבך "what is in thy bowels," *i. e.* the food after it is eaten,—this shall be undigested, and cause a cramp and contraction. Zunz, "unappeasable hunger shall remain within thee."

[g] Rashi.

[h] Sept. "of the people."

[i] Rashi, "The prophet complains over himself that he was appointed prophet at a time when there were no righteous in the generation."

land; and the upright among men there is none, all of them lie in wait for blood; they hunt every man his brother with a net.

3 For the evil of your hands you expect good? while the prince demandeth (bribes), and the judge acteth for pay; and the great man is only speaking the wilful pleasure of his soul: and so do they make a network (of wrong).[a]

4 The best of them is like a brier; the most upright is (sharper) than a thorn-hedge: the day of thy watchmen,[b] thy punishment, is come; now shall be perplexity among them.

5 Trust ye not in a friend, put ye not confidence in a confidant:[c] from her that lieth in thy bosom guard the doors of thy mouth.

6 For the son disgraceth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house.

7 But I,—I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

8 Rejoice not, O my enemy,[d] over me: though I am fallen, I rise again; though I should sit in darkness, the LORD will be a light unto me.

9 ¶ The indignation of the LORD will I bear, because I have sinned against him; until that he plead my cause, and execute justice for me: (when) he will bring me forth to the light, and I shall behold his righteousness.

10 Then she that is my enemy will see it, and shame shall cover her, who said unto me, Where is the LORD thy God? My eyes shall complacently see her (suffer): now shall she be trodden down as the mire of the streets.

11 The day[e] that thy fences are to be built—that same day, the ordained, is yet far removed.[f]

12 It is a day when men shall come to thee from Assyria, and the cities of Mazor,[g] and from Mazor even to the river, and from sea to sea, and (from) mountain to mountain.

13 While[h] the land (of the nations) shall be made desolate because of its inhabitants, for the fruit of their doings.

14 ¶ Feed thy people with thy rod, the flock of thy heritage, which dwell in solitude in the wood, in the midst of Carmel: let them feed in Bashan and Gil'ad, as in the days of old.

15 As in the days of thy coming out of the land of Egypt will I let them see marvellous things.

16 Nations shall see and be ashamed of all their might: they shall lay their hand upon their mouth, their ears shall be deafened.

17 They shall lick the dust like the serpent; like those that crawl on the earth, shall they come forth trembling out of their close places: unto the LORD our God shall they hasten in dread, and shall be afraid of thee.

18 Who is a god like unto thee, pardoning iniquity, and forgiving[i] transgression to the residue of his heritage? he retaineth not his anger for ever, because he delighteth in kindness.

19 He will again have mercy on us, he will suppress our iniquities: yea, thou wilt cast all their sins into the depths of the sea.

20 Thou wilt show faithfulness unto Jacob, and kindness unto Abraham, which thou hast sworn unto our fathers in the days of old.

---

[a] This verse is rendered after Rashi; but Redak, "to confirm the evil in their hands, the judge," &c. Philippson, "In order to pronounce the evil of the hands good, the judge," &c.—"and the great expresseth the longing of his soul," *i. e.* for gifts.

[b] Rashi, "the day on which thou didst hope for happiness;" the watchmen are the prophets; the day they predicted was the time of punishment.

[c] Others, "chief," or "guide."

[d] Properly, "female enemy," which cannot be given with an English word.

[e] Rashi refers this verse to the enemy, and renders, "The day thou hopest for, to build thy fences—that day will remove afar its fixed time and will be delayed and never come."

[f] After Philippson, who refers the prophecy to Israel, the restoration of whom it is thus said will be after a long while, though certain.

[g] Redak, "Egypt." Others, "fortified cities."

[h] Rashi and Aben Ezra; but Philippson, "Notwithstanding the land (of Israel) was made desolate."

[i] Lit "passing by," *i. e.* not punishing.

THE PROPHECY OF NAHUM,

נבואה נחום.

CHAPTER I.

1 ¶ The doom of Nineveh. The book of the vision of Nahum[a] the Elkoshite.

2 A God watchful and avenging is the Lord; an avenger is the Lord, and full of fury; the Lord taketh vengeance on his adversaries, and keepeth in mind the deeds of his enemies.

3 The Lord is long-suffering, and great in power, but he will by no means clear the guilty: the Lord—in the whirlwind and in the storm is his way, and the clouds are the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and all the rivers he drieth up: Bashan then withereth, with Carmel, and the flowers of Lebanon wither.

5 Mountains quake before him, and the hills melt away; and the earth is lifted up[b] at his presence, yea, the world, and all that dwell therein.

6 Before his indignation who can stand? and who can subsist[c] before the fierceness of his anger? his fury is poured out like fire, and the rocks are broken down by him.

7 The Lord is good, a strong-hold on the day of distress; and he knoweth[d] those that trust in him.

8 But with an overflowing flood will he utterly destroy the place of (Nineveh), and his enemies will he pursue with darkness.

9 What will you devise against the Lord? he is bringing about an utter destruction, the distress shall not rise up twice.

10 For they, like thorns interwoven, and as men made drunken in their drinking bout, shall be entirely consumed as dry stubble.

11 There is gone forth[e] out of thee he that devised evil against the Lord, the counsellor of infamous things.

12 ¶ Thus hath said the Lord, Though they be complete, and ever so many, nevertheless shall they be cut down,[f] and it shall be over (with them): and if even I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and thy bonds will I tear asunder.

14 But[g] against thee hath the Lord decreed, that no heir[h] of thy name shall be any more: out of the house of thy gods will I cut off the graven and the molten image; I will prepare thy grave (there);[i] for thou art made vile.

CHAPTER II.[k]

1 Behold, upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, Celebrate thy feasts, O Judah, fulfil thy vows; for never more shall the wicked[l] pass again through thee, he is utterly cut off.

2 The destroyer is come up against thee[m] to enclose (thee) with works of siege: look out on the way, make thy loins strong, strengthen (thyself) greatly with power.

---

[a] Properly, *Nachum*.

[b] As is often the case in earthquakes, when hills sink and level land is upheaved. Rashi, Aben Ezra, &c. "riseth up in smoke," or "is burnt."

[c] Philippson, literally, "who can rise up."

[d] Basni, "(the wants of) those," &c.

[e] Philippson refers this and verse 12 to Israel, or Zion, meaning, that the wicked should be removed, and they should suffer no more through them. Rashi and others apply this verse to Nineveh, as the destroyer of God's people had come from it.

[f] Jonathan, "though they set across the Tigris and passed over the Euphrates."

[g] Verse 13 evidently refers to Jerusalem or Israel, and this to the king of Assyria.

[h] Lit. "there shall not be sown of thy name any more."

[i] After Rashi, who comments, "like thy father who was slain in the house of Nisrach his god." (See 2 Kings xix. 39.)

[k] In the English version, chap. ii. commences at ver. 2.

[l] Johlson and others, "destroyer."

[m] Rashi conceives the land of Judah to be addressed here: "The destroyer that once came up against thee, is now himself besieged (by the king of Babylon); look out, thou man of Judah," &c. Aben Ezra thinks Nineveh is addressed.

3 For the LORD bringeth back again the excellency of Jacob, as also the excellency of Israel; for the plunderers[a] have plundered them, and have wasted the branches of their vines.

4 The shields of his mighty men are made red, the valiant men are (clothed) in scarlet: with the fire of the steel[b] the chariots (glitter) on the day when he prepareth himself (for battle), and the spears[c] are shaken.

5 In the streets the chariots rush madly along, they rattle through the public places: their appearance is like torches, they run along like the lightnings.

6 He will summon his valiant men, they shall stumble in their walk: they hasten to her walls, and the covering for defence is prepared.

7 The gates of the rivers are opened, and the palace is dissolved.

8 And the queen[d] is carried away into exile stripped of her attire, and her maids moan as with the voice of doves, striking their hand upon their breast.

9 And Nineveh was like a pool of water from the days that she existed: yet now they flee. "Stand, stand," (shall they cry,) but none shall look back.

10 Plunder silver, plunder gold; for without end are the treasures, there is an abundance[e] of all precious vessels.

11 She is void, and emptied out, and wasted; and the heart melteth, and the knees totter, and trembling is in all loins, and the faces of them all are covered with blackness.

12 Where is (now) the dwelling of the lions, and what was the feeding-place of the young lions, where the lion, the lioness, and the lion's whelp walked, and none made them afraid?

13 The lion tore in pieces (prey) enough for his whelps, and strangled for his lionesses, and filled with prey his holes, and his dens with what he had torn.

14 Behold, I will be against thee, saith the LORD of hosts, and I will burn into smoke thy[f] chariots, and thy young lions shall the sword devour: and I will cut off from the earth thy preying, and no more shall be heard the voice of thy messengers.

CHAPTER III.

1 ¶ Wo to the city of blood! it is all full of lies and robbery; never ceaseth the preying;

2 The noise of a whip, and the noise of the rattling of wheels, and of prancing horses, and of the skipping chariots.

3 Horsemen mount, and there are the flaming sword and the glittering spear: and there is a multitude of slain, and heaps of carcasses; and without end are the corpses; they stumble on their corpses;

4 Because of the multitude of the lewd deeds of the harlot, that is rich in gracefulness, the mistress of witchcrafts, that selleth nations through her lewd deeds, and families through her witchcrafts.

5 Behold, I will be against thee, saith the LORD of hosts; and I will lay thy skirts open over thy face, and I will let nations see thy nakedness, and kingdoms thy shame.

6 And I will cast abominable filth upon thee, and defile thee, and will render thee a dirt-heap.[g]

7 And it shall come to pass, that all they that see thee shall flee from thee, and say, Laid waste is Nineveh: who will condole with her? whence shall I seek comforters for thee?

8 Art thou better than No-amon, that was situated on the rivers, that had water round about her, the rampart of which was the sea,[h] and the walls of which rose out of the sea?

---

[a] Lit. "the emptiers have emptied them out."

[b] פלדת is supposed by Zunz and others to mean "steel," hence the weapons made of it, with which the chariots were supplied when they went to battle. Some (Rashi, Aben Ezra, and Redak) suppose it means "flames," or the sparks struck by the iron wheels as they are driven swiftly over the ground.

[c] Lit. "the fir trees," hence, "spears" or "arrows" made of this wood. Redak, "the spears are poisoned." The sentence is of difficult construction, and Jonathan renders it, "and the chiefs of the troops are enveloped in coloured garments.

[d] This verse is given after Rashi; but Redak takes והצב to stand by itself, as meaning, "the palace that stood in prosperity so many years is destroyed;" and Philippson, "And though he (*i. e.* the king) placed himself (in battle), she (Nineveh) is carried away into exile," &c.

[e] Johlson and others. Jonathan, "sweep it of all precious vessels."

[f] Lit. "her;" but the change of persons, as from the second to the third, is very frequent in the Bible.

[g] Philippson, "a spectacle."

[h] Philippson, "river," *i. e.* the Nile; so also Isa. xi 15; xix. 5.

9 Ethiopia the numerous,[a] and Egypt that was without end, Put and Lubim were thy helpers.

10 Yet also she was exiled, was carried away into captivity; also her young children were dashed in pieces at the corners of all streets; and for her honourable men they cast lots, and all her great ones were bound with chains.

11 Thou also shalt be made drunken, thou shalt be hidden from view: thou also shalt seek refuge because of the enemy.

12 All thy strong-holds shall be like fig-trees with the first-ripe figs, which, if they be shaken, will fall into the mouth of the eater.

13 Behold, thy people are become women in the midst of thee: unto thy enemies are the gates of thy land set wide open; the fire hath devoured thy bars.

14 Water for the siege draw for thyself, fortify thy strong-holds: go into the clay, and tread the mortar, make strong the brick-kiln.

15 There shall the fire devour thee; the sword shall cut thee off, it shall devour thee up like the cankerworm: (though) thou make[b] thyself many as the cankerworm; make thyself many as the locusts.

16 (Though) thou hadst multiplied thy merchants more than the stars of heaven: the cankerworm spreadeth itself out, and flieth away.

17 Thy crowned ones are like the locusts, and thy leaders like the swarms of locusts, which camp in the hedges on a cold day, but when the sun ariseth they flee away, and their place is not known where they are.

18 Thy shepherds slumber, O king of Assyria; thy valiant men are at rest: scattered are thy people upon the mountains, and there is none that gathereth them.

19 There is no healing for thy breach: fatal is thy wound: all that hear the report of thee will clap their hands over thee; for over whom did not thy wickedness pass continually?

THE PROPHECY OF HABAKKUK,

נבואה חבקוק.

CHAPTER I.

1 ¶ The prophecy which Habakkuk[c] the prophet foresaw.

2 How long, O Lord, have I entreated (thee), and thou wouldst not hear? (how long) shall I cry out unto thee (because of) violence, and thou wilt not save?

3 Why wilt thou let me see wickedness, and wilt look on trouble, and the robbery and violence (that are) before me: while[d] there is strife, and contention lifteth up (its head)?

4 Therefore is the law powerless, and justice cometh not forth victorious; for the wicked encompasseth about the righteous; therefore doth justice come forth perverted.

5 Look ye about among the nations, and behold and be astonished and astounded; for (God) will fulfil a work in your days, ye would not believe it, if it were only told you.

6 For, lo, I will raise up the Chaldeans, that bitter and impetuous nation, that march to the wide spaces of the earth to conquer dwelling-places that are not theirs.

7 Terrible and dreadful are they: from

[a] Zunz. Rashi, "Cush that was her strength." Noaman is addressed in this verse.

[b] Rashi, "it shall sweep thee off like the cankerworm, it shall sweep thee off like the locusts."

[c] Properly, *Chabakkuk*.

[d] Zunz; but Rashi, "while the wicked who exciteth strife and contention is allowed to exist and prosper;" so also Jonathan: but it is a forced construction.

themselves[a] go forth their judicial laws and their dignity.

8 And swifter than leopards are their horses, and fiercer than the evening wolves; and their horsemen spread themselves abroad: and their horsemen will come from afar; they will fly like the eagle hastening to eat.

9 They all will come for violence: the front[b] of their faces is like the east wind, and they gather captives as the sand.

10 And they will make sport with kings, and princes will be a play unto them: at every strong-hold will they laugh, and they will cast up earth-mounds and capture it.

11 Then[c] doth their spirit become arrogant, and they are surpassingly proud, and offend, (imputing) this their power unto their god.

12 Art thou not from everlasting, O LORD my God, my Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O Protector,[d] thou hast appointed them to correct (nations).

13 Thou, who art too pure of eyes to behold evil, and canst not look on trouble, wherefore wilt thou look upon those that deal treacherously, be silent when the wicked swalloweth up him that is more righteous than he?

14 And (why) makest thou men[e] as the fishes of the sea, as the creeping things, that have no ruler over them?

15 All of them he[f] bringeth up with the angle, he draggeth them up in his net, and gathereth them in his drag: therefore he rejoiceth and is glad.

16 Therefore he sacrificeth unto his net, and burneth[g] incense unto his drag; because through them is his portion fat, and his food marrowy.

17 Shall he therefore (always) empty his net, and continually slay nations without sparing?

CHAPTER II.

1 ¶ Upon my watch will I stand, and place myself upon the tower,[h] and will watch to see what he will speak with me, and what I shall answer to my reproof.[i]

2 And the LORD answered me, and said, Write down the vision, and make it plain upon the tables, that every one may read it fluently.

3 For there is yet a vision for the appointed time, and it speaketh of the end, and it will not deceive: though it tarry, wait for it; because it will surely come, it will not be delayed.

4 Behold, disturbed,[k] not at rest is the soul of (the wicked) in him; but the righteous ever liveth in his (trustful) faith.

5 And though the wine-(drunken) traitor, the proud man,[l] whose house will not stand, who enlargeth his desire as the grave, and is like death, which cannot be satisfied,—though he gather unto him all the nations, and assemble unto him all the people:

6 Will not all these take up a parable against him, and a proverb and a satire concerning him? and they will say, Wo to him that increaseth what is not his! for how long? and to him that loadeth himself with a burden of guilt![m]

7 Behold, suddenly will rise up those that afflict[n] thee, and awake those that plague thee, and thou shalt become a booty unto them.

8 Because thou hast despoiled many na-

---

[a] *i. e.* They act in judicial matters without regard to right, only according to their will. So Jonathan; but Rashi, "they have judges and kings who impose their burden and fear on all."

[b] Jonathan. Rashi, "the snorting of their faces is like that of the east wind." Zunz, "their faces snort eastward." Philippson, "the raging of their faces is turned forward."

[c] This verse is given after Rashi and Redak, taking ויעבר as "passing"—the bounds, here, in pride or assumption. Philippson, however, "They pass (into the conquered city), and it is wasted; and this their power is their god." Zunz, "then move they along as a storm, and it is passed, and thus is (all) wasted, (imputing)," &c.

[d] Heb. "Rock."

[e] Rashi comments, "before this wicked one free as the fishes of the sea, whom every one than pleaseth may catch."

[f] Each one of the wicked. Eng. ver. "they," referring to the Chaldeans as a nation.

[g] Philippson takes this figuratively, as meaning that they deify their own power, not the weapons themselves.

[h] Lit. "fortress."

[i] Aben Ezra, "to him who reproveth me." Redak adds, "for I am not alone perplexed in this matter."

[k] After Rashi. עפלה from עפל, "a hill," the opposite from ישר "level;" hence, figurative, "disturbed—quiet;" the righteous is always inward, as it were, on a level, while the wicked has constant internal difficulties to overcome. Zunz, "Behold, presumptuous is the soul of him who hath no pleasure in God."

[l] Meaning the king of the Chaldeans.

[m] Rashi, deriving it from עב "thick mass," and טיט "clay." Others, from עבט "a pledge for debt."

[n] Lit. "that bite thee." Others, "thy creditors."

tions, therefore will all the remnant of the people despoil thee; because of the blood of men, and the violence against the land, the town, and all that dwell therein.

9 ¶ Wo to him that obtaineth an evil gain for his house, that he may set his nest on high, that he may be delivered from the grasp of the wicked!

10 Thou hast counselled shame to thy house, by cutting off many people, and sinning (against) thy soul.

11 For the stone will cry out of the wall, and the beam out of the wood (-work) will answer it.

12 ¶ Wo to him that buildeth a city with blood-guiltiness, and layeth the foundation of a town by wrong-doing.

13 Behold, is it not from the LORD of hosts that people shall labour for the very fire, and nations shall weary themselves for naught but vanity?

14 For the earth shall be filled with knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Wo unto him that maketh his neighbours drink, (to thee) that pourest out thy poisonous (wine), and makest them also drunken, in order to look on their nakedness!

16 Thou art filled with shame instead of glory; drink thou also, and let thy nakedness be uncovered: there shall be turned around unto thee the cup of the LORD'S right hand, and filthy spittle shall be on thy glory.

17 For the violence against Lebanon shall cover thee, and the destruction of beasts, which he terrified away;[a] because of the blood of men, and the violence against the land, the town, and all that dwell therein.

18 What profiteth the graven image that its maker hath graven it? the molten image, and a teacher of falsehood? that the maker of his image trusteth therein, while making dumb idols?

19 ¶ Wo unto him that saith to the wood, Awake! Rouse up to the dumb stone. Shall this teach? Behold, it is overlaid with gold and silver, and no breath whatever is in its bosom.

20 But the LORD is in his holy temple: be silent before him all the earth.

CHAPTER III.

1 ¶ A prayer of Habakkuk the prophet upon Shigyonoth.

2 O LORD, I have heard thy fame, (and) was afraid: O LORD, thy work—in the midst of the years (of sorrow)[b] revive thou it, in the midst of the years make it known; in wrath remember mercy.

3 (When) God from Theman came, and the Holy One from mount Paran, Selah: his glory covered the heavens, and of his praise[c] the earth was full.

4 And (his) brightness was like the sunlight; rays streamed forth out of his hand unto them: and there[d] was the hiding of his power.

5 Before him went the pestilence, and burning coals went forth in his steps.[e]

6 He stood forward, and made the earth tremble; he looked, and dispersed nations; and there burst asunder the everlasting mountains; there sunk the perpetual hills: the ways[f] of the world are his.

7 In affliction[g] I saw the tents of Cushan: they trembled—the curtains of the land of Midian.

8 ¶ Was the LORD wroth against the rivers? yea, was against the rivers thy anger (kindled)? was against the sea thy wrath that thou rodest upon thy horses, thy chariots of victory?

9 Laid[h] quite bare is thy bow, like se-

[a] Zunz; but Rashi, "the destruction of thy cattle (armies) that wasted my people Israel, this shall break them." Philippson, "and the destruction of its beasts shall disgrace (thee)."

[b] Rashi.

[c] Redak, "brightness."

[d] Jonathan, "there was revealed his glory which had been hidden from the children of men in the height of heaven." Aben Ezra, "the hiding-place," *i. e.* the ark where the tables of the covenant were kept. Heidenheim, "This is the cover of his power."

[e] Jonathan. Lit. "at his feet." Others render, "the fiery plague was in his train."

[f] Rashi. Philippson, "this is his everlasting course." Zunz, "for him are paths from all eternity."

[g] Rashi, "In punishment for the wickedness of Israel have I seen the tents of Cushan; (See Judges iii. 8;) but when they repented, then trembled," &c.

[h] Rashi translates, "Thy strength was fully revealed, because of the oaths thou hadst sworn to the tribes, a word that will stand for ever;" taking שבועת for "oaths," מטות "tribes," and סלה (Selah) as "eternity." Heidenheim and Johlson, boldly, "thy bow scattereth destruction around—(עריה from ערר "to destroy," "to lay bare,") —destruction sevenfold thy spears, by thy mighty com-

vere rods of punishment (goeth forth) thy word, Selah: into rivers thou splittest the earth.

10 The mountains saw thee, they trembled; the flowing waters passed along: the deep issued forth its voice, the height[a] lifted up its hands.

11 The sun and moon stood still in their dwelling: at the light of thy arrows they[b] walked along, at the shining of the flaming glitter of thy spear.

12 In indignation thou marchest through the earth, in anger thou treadest down nations.

13 Thou wentest forth to the assistance of thy people, to the assistance of thy anointed: thou didst wound the head[c] out of the house of the wicked, destroy the foundation with the high-towering walls.[d] Selah.

14 Thou didst strike through with his own spears the chiefs of his villages, who rushed out furiously to scatter me; who rejoiced greatly as though they were to devour the poor in secret.[e]

15 (But) thou didst pass along over the sea with thy horses, over the piled up billows of great waters.

16 I heard it, and my inmost parts trembled; at the report my lips quivered; rottenness entered into my bones, and I trembled in my place, that I should rest till the day of distress, till the withdrawing of the people that will invade us with its troops.[f]

17 For the fig-tree doth not bud, and no fruit is on the vines; the productiveness[g] of the olive deceiveth, and the fields yield no food; from the fold the flocks are cut off, and there are no herds in the stalls.

18 Yet will I rejoice in the LORD, I will exult in the God of my salvation.

19 The Lord Eternal is my strength, and he maketh my feet fleet as those of the hinds, and he will cause me to tread upon my high places. To the chief musician of my songs.[h]

THE PROPHECY OF ZEPHANIAH,

נבואת צפניה

CHAPTER I.

1 ¶ THE word of the LORD which came unto Zephanyah the son of Cushi, the son of Gedalyah, the son of Amaryah, the son of Chizkiyah, in the days of Josiah the son of Amon the king of Judah.

2 I will remove,[i] utterly remove all things from off the face of the earth, saith the LORD.

3 I will remove man and beast; I will remove the fowls of the heaven, and the fishes of the sea, and the stumbling blocks together with the wicked; and I will cut off man from off the face of the earth, saith the LORD.

4 And I will stretch out my hand over Judah, and over all the inhabitants of Jerusalem; and I will cut off the remnant[k] of Ba'al from this place, the name of his ministers with his priests;

5 And those that bow themselves down on

mand." We have followed Philippson as the simplest exposition of this passage.

[a] Rashi, who comments, "the inhabitants of the earth praised him, the hosts of heaven thanked him." Others translate, "and lifted up its hands on high."

[b] Rashi, and refers it to Israel. Heidenheim, to the sun and moon. Philippson, "thy arrows fly instead of light, instead of brightness is the lightning of thy spears."

[c] Zunz, "thou didst crush the gable end from the house of the wicked, laying bare the foundation up to the neck."

[d] Rashi. Lit. "neck," or the highest points, towers, walls of a fortress.

[e] Philippson, "the oppressed in their hiding-place."

[f] After Rashi. Philippson, "till the oppressor goeth up against my people." Heidenheim, "how could I wait quietly for the day of distress, which bringeth prosperity to my enemies?" taking יגודנו as derived from גד "fortune."

[g] Lit. "work."

[h] Heidenheim. Philippson, "on *Neginoth*," which like *Shigayon*, is a name descriptive of psalmody.

[i] Lit. "bring to an end."

[k] Rashi, "the memory."

the roofs of houses to the host of heaven; and those that bow themselves down that are sworn (to be true)[a] to the LORD and still swear by Malkom;

6 And those that are turned away from following the LORD; and those that have not sought for the LORD, and have not inquired of him.

7 Be silent in the presence of the Lord Eternal; for nigh is the day of the LORD; for the LORD hath prepared a slaughter, he hath bidden[b] his invited guests.

8 ¶ And it shall come to pass on the day of the LORD'S slaughter, that I will inflict punishment on the princes, and on the king's sons, and on all such as are clothed in garments of a foreign land.[c]

9 And I will inflict punishment on all those that leap over the threshold on that day,[d] who fill the house of their master with violence and deceit.

10 ¶ And it shall come to pass on that day, saith the LORD, that there shall be a loud cry of lamentation from the fish-gate, and a wailing from the second,[e] and (that of) a great breach from the hills.

11 Wail, ye inhabitants of the mortar-street,[f] for destroyed are all the trading people; cut off are all that were laden with silver.[g]

12 ¶ And it shall come to pass at that time, that I will search Jerusalem through with lights; and I will inflict punishment on the men that are at rest[h] on their lees, that say in their heart, The LORD will not do good, nor will he do evil.

13 And their wealth shall become a booty, and their houses shall be made desolate; and they will build houses, but they shall not inhabit them; and they will plant vineyards, but they shall not drink their wine.

14 Nigh is the great day of the LORD, it is nigh, and hasteneth greatly, (there is) the noise of the day of the LORD: bitterly crieth there the mighty man.

15 A day of wrath is that day, a day of distress and anxiety, a day of wasting[i] and desolation, a day of darkness and obscurity, a day of clouds and tempestuous gloom,

16 A day of the cornet and alarm, against the fenced cities, and against the high battlements.[k]

17 And I will bring distress upon men, that they shall walk about like the blind, because against the LORD have they sinned: and their blood shall be poured out like the dust, and their flesh[l] like the dung.

18 Neither their silver nor their gold shall be able to deliver them on the day of the LORD'S wrath; through the fire of whose zeal the whole land shall be devoured; for destruction, yea, quite sudden, will he prepare for all the inhabitants of the land.

CHAPTER II.

1 ¶ Gather yourselves together, yea, gather together, O nation without desire (for repentance);[m]

2 Before the decree is brought forth—like the chaff the day passeth away[n]—before yet there be come over you the fierce anger of the LORD, before yet there be come over you the day of the anger of the LORD.

3 Seek ye the LORD, all ye meek of the earth, who have fulfilled his ordinances; seek righteousness, seek meekness: perhaps ye will be protected on the day of the LORD'S anger.

4 For Gazzah shall become forsaken, and Ashkelon a desolate place: Ashdod shall

[a] After Philippson, to distinguish between נשבעים ל and כ "unto" and "by;" meaning, they associate the worship of the Most High, which they had sworn to adhere to, (see 2 Kings xxxii. 3,) with that of the idols of Phœnicians and 'Ammonites.

[b] Philippson, literally, "sanctified;" but קדש "to sanctify," means in Hebrew, "to set aside for a particular purpose, for good or evil;" and in this sense it is frequently used,—"sanctify a battle," "sanctify guests," &c.

[c] *i. e.* Imitate with foreign dresses foreign fashions. Rashi. "with idol ornaments."

[d] Jonathan, "that follow the customs of the Philistines." (See 1 Sam. v. 5.) who at the same time, with those customs, oppressed the people.

[e] Rashi. Zunz, "the second city-quarter." Philippson, "the lower town."

[f] Rashi, "the valley of Kidron, which is deep like a mortar."

[g] *i. e.* The rich. Aben Ezra, "the money-changers."

[h] Meaning, that are like wine which has never been drawn off into another vessel. קפאים "being stiff like ice." [i] Rashi. Philippson "terror and fright."

[k] Redak, "towers." Aben Ezra, "hills."

[l] להום is an Arabic word, signifying "flesh;" so Rashi and Aben Ezra.

[m] Jonathan. Philippson, "Search yourselves through, yea, search, thou nation without desire."

[n] Zunz, taking these words as a parenthesis; but Jonathan considers them as an elliptical expression, "like the chaff that passeth off before the wind, and like the mist that evaporateth before the day." Johlson, "and your day pass off like chaff."

they drive out at the noon of day, and 'Ekron shall be rooted up.

5 ¶ Wo unto the inhabitants of the district by the sea, the nation of the Kerethites! the word of the LORD is against you, O Canaan, the land of the Philistines, I will even destroy thee, that no inhabitant shall remain.

6 And the district by the sea shall become places for pens of[a] shepherds, and folds for flocks.

7 And this district shall be for the remnant of the house of Judah; thereupon shall they feed their flocks: in the houses of Ashkelon shall they lie down in the evening; for the LORD their God will think of them, and bring back their captivity.

8 I have heard the reproach of Moäb, and the revilings of the children of 'Ammon, wherewith they have reproached my people, and made themselves great against their border.

9 Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moäb shall become like Sodom, and the children of 'Ammon like Gomorrah, overgrown[b] with nettles, and (filled with) saltpits, and a desolation to eternity: the residue of my people shall plunder them, and the remnant of my nation shall possess them.

10 This shall they have in recompense for their pride; because they have reproached and made themselves great against the people of the LORD of hosts.

11 Terrible will the LORD (appear) over them; for he will cause to vanish all the gods of the earth; and then shall prostrate themselves before him, every one from its place, all the isles of the nations.

12 Also ye Ethiopians shall be those slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria; and he will make Nineveh a desolate place, dry, like the wilderness.

14 And there shall lie down in the midst of her flocks, all the beasts[c] of the nations; both the pelican and the hedgehog shall lodge in the capitals of her columns; singing-birds shall sing in the windows; ruin shall be on the thresholds; for the cedar wainscoting shall be torn away

15 This is the joyful city that dwelt in security, that said in her heart, I am, and there is none else beside me: how is she become desolate, a resting-place for beasts! every one that passeth by her will hiss, and shake his hand.

CHAPTER III.

1 ¶ Wo to her that is rebellious[d] and polluted, to the oppressing city!

2 She hearkened not to any voice; she accepted no correction; in the LORD she did not trust; to her God she drew not near.

3 Her princes in her midst are roaring lions: her judges are evening wolves, they leave not a bone for the morning.[e]

4 Her prophets are thoughtless, men of treachery: her priests have profaned the sanctuary, they have done violence to the law.

5 The just LORD is in her midst, he will not do wrong: morning after morning doth he bring his justice to the light (of day), it never faileth; but the unjust knoweth no shame.

6 I have cut off nations; destroyed are their battlements; I have laid in ruins their streets, so that none passeth through: their cities are wasted, without a man, without an inhabitant.

7 I said, Surely thou wilt fear me, thou wilt accept correction; so that her dwelling should not be cut off, all that I had decreed to bring over her;[f] but they rose up early, they acted[g] corruptly in all their doings.

8 Therefore wait[h] but for me, saith the LORD, for the day that I rise up to the prey;[i] for my judgment (cometh) to gather the nations, for me to assemble the kingdoms, to

[a] Zunz. Rashi, "huts where shepherds prepare their morning's meals." (Compare 2 Kings vi. 23.) Philippson, "places for shepherds' wells." Redak, "ditches made by the shepherds to keep their flocks together."

[b] Jonathan, who gives, "left for nettles." Rashi, "rustling nettles." Philippson, "thorn-hedges."

[c] Philippson, "all the troops of wild beasts."

[d] After Rabbi Joshua, "quoted by Aben Ezra. Rashi, "filthy."

[e] Rashi. Aben Ezra, "like evening wolves who have broken no bones in the morning, and are therefore hungry at evening;" so greedy for bribes are the judges.

[f] Rashi. Philippson takes כל as כבל, and translates, "all just as I had ordained for her."

[g] *i. e.* The people of the city—Jerusalem.

[h] Meaning, the wicked doubt the LORD's retribution; but it will come, though delayed by his mercy.

[i] Jonathan, "that I will reveal myself to judge."

pour over them my indignation, all the fierceness of my anger; for through the fire of my jealousy shall all the earth be devoured.

9 Yea then will I change unto the people a pure language,[a] that they may all call on the name of the LORD, to serve him with one accord.

10 From beyond the rivers of Cush shall they bring my suppliants, even the assembly[b] of my dispersed, as an offering unto me.

11 On that day shalt thou not be ashamed because of all thy doings, whereby thou hast transgressed against me; for then will I remove out of the midst of thee those that rejoice in thy pride, and thou shalt never more be haughty again on my holy mount.

12 And I will leave remaining in the midst of thee an humble and poor people, and they shall trust in the name of the LORD.

13 The remnant of Israel shall not do injustice, nor speak lies; and there shall not be found in their mouth a deceitful tongue; for they shall feed and lie down, with none to make them afraid.

14 ¶ Sing, O daughter of Zion; shout, O Israel; rejoice and be glad with all thy heart, O daughter of Jerusalem!

15 The LORD hath removed thy punishment, he hath cleared away thy enemy: the king of Israel, the LORD, is in the midst of thee; thou shalt not see evil any more.

16 On that day shall it be said to Jerusalem, Fear thou not: (to) Zion, Let not thy hands become weak.

17 The LORD thy God is in the midst of thee, the mighty one who will save; he will be glad over thee with rejoicing; he will be silent[c] in his love, he will exult over thee with song.

18 Those that mourn far away from the festive assembly do I gather, those that were separated from thee,[d] (that have borne) for thee the burden of reproach.

19 Behold, I will deal (severely) with all that afflict thee at that time: and I will save her that halteth, and her that was driven off will I gather; and I will render them a praise and a famous name on all the earth where they have been put to shame.

20 At that time will I bring you back, even in the time that I gather you; for I will make you for a name and for a praise among all people of the earth, when I bring back again your captives before your eyes, saith the LORD.

---

[a] Zunz, "Yea, then will I transform for the people their lip into a pure one."

[b] After Rashi. (See also Isa. xviii. 7; lxvi. 19.) בת, literally, "daughter," stands frequently for "assembly," "the daughter of Zion," "the daughters of the Philistines."

[c] Rashi, "he will cover up thy old transgressions."

[d] Johlson, only that עליה, referring to Jerusalem, is in the third person, "her" is given with "thee," to avoid the change of persons which is so often found in the prophets. Rashi, "those that kept themselves far from my festivals, who kept not sabbath and holy days, have I destroyed; they were of thy people, and for their guilt hadst thou a burden of reproach." Philippson, "mourners, far from the feast, do I remove from thee; they are no more in thee; to bear a burden for thy sake would be a shame," *i. e.* as no one will have to bear such any more.

THE PROPHECY OF HAGGAI,

נבואת חגי

CHAPTER I.

1 ¶ In the second year of king Darius,[a] in the sixth month, on the first day of the month, came the word of the LORD through means of Haggai[b] the prophet unto Zerubbabel the son of Sheâlthiel, the governor[c] of Judah, and to Joshua the son of Jehozadak, the high priest, saying,

2 Thus hath said the LORD of hosts, saying, This people have said, The time is not yet come, the time for the LORD'S house to be built.

3 ¶ And the word of the LORD came by means of Haggai the prophet, saying,

4 Is it time for you, O ye, to dwell in your ceiled[d] houses, while this house lieth in ruins?

5 Now therefore, thus hath said the LORD of hosts, Direct your heart unto your ways.

6 Ye have sown much, and bring in little; ye eat, but it doth not satisfy hunger; ye drink, but it doth not appease thirst; ye clothe yourselves, but no one is warm; and he that earneth something earneth it for a bag with holes.[e]

7 ¶ Thus hath said the LORD of hosts, Direct your heart to your ways.

8 Go up to the mountain, and bring wood, and build the house: that I may take pleasure in it, and be glorified, saith the LORD.

9 (Till now) ye looked for much, and, lo, it came to be little; and when ye brought it home, I blew[f] upon it. For what cause? saith the LORD of hosts. Because of my house that lieth in ruins, while ye run every man unto his own house.

10 Therefore do the heavens for your sake withhold the dew, and the earth withholdeth her products.

11 And I called for a drought over the land, and over the mountains, and over the corn, and over the new wine, and over the oil, and over what the ground bringeth forth, and over men, and over cattle, and over all the labour of the hands.

12 ¶ Then hearkened Zerubbabel the son of Sheâlthiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, unto the voice of the LORD their God, and to the words of Haggai the prophet, as the LORD their God had sent him, and the people were afraid of the LORD.

13 ¶ Then said Haggai the messenger of the LORD by the LORD'S message unto the people, saying, I am with you, saith the LORD.

14 And the LORD stirred up the spirit of Zerubbabel the son of Sheâlthiel, the governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people, and they came and did work on the house of the LORD of hosts, their God,

15 ¶ On the four and twentieth day of the sixth month, in the second year of king Darius.

CHAPTER II.

1 In the seventh (month), on the one and twentieth day of the month, came the word of the LORD by means of Haggai the prophet, saying,

2 Do say to Zerubbabel the son of Sheâlthiel, the governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the residue of the people, saying,

3 Who is there yet left among you that hath seen this house in its first glory? and

[a] Darius is called in Hebrew, *Daryavesh*, which Philippson supposes was in original Persian, *Daryeüsh*, signifying "royal," and that this king mentioned here was the one known as Darius Hystaspis, the fourth king of Persia, whose reign commenced about 522 or 521 before the common era.

[b] Properly, *Chaggay*.

[c] Heb. *Pachath*, the pacha of modern times.

[d] Johlson and others, "wainscoted."

[e] *i. e.* Nothing remains of such gains.

[f] Rashi, "I made it rot." Others, "I blew it away." It means that the return was unaccountably small.

how do ye see it now? is it not in comparison with it as nothing in your eyes?

4 Yet now be strong, O Zerubbabel, saith the LORD, and be strong, O Joshua, the son of Jehozadak, the high priest, and be strong, all ye people of the land, saith the LORD, and do;[a] (for I am with you, saith the LORD of hosts,)

5 (In accordance with) the word that I covenanted with you when ye came out of Egypt, so (will) my spirit remain among you: fear nought.

6 ¶ For thus hath said the LORD of hosts, Yet one thing more (will I do),[b] it is but little, when I will cause to quake the heavens, and the earth, and the sea, and the dry land;

7 And I will cause to quake all the nations, and the precious things of all the nations shall come (hither): and I will fill this house with glory, saith the LORD of hosts.

8 Mine is the silver, and mine is the gold, saith the LORD of hosts.

9 Greater shall be the glory of this latter house than that of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

10 ¶ On the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by means of Haggai the prophet, saying,

11 Thus hath said the LORD of hosts, Do ask the priests concerning the law, saying,

12 Lo! if one should carry holy flesh in the corner of his garment, and touch with his corner bread, or pottage, or wine, or oil, or any food, shall it become holy? And the priests answered and said, No.

13 Then said Haggai, If one that is unclean by a dead body should touch any of these, will it become unclean? And the priests answered and said, It will become unclean.

14 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the LORD; and so are all works of their hands; and what they offer there[c] is unclean.

15 And now direct, I pray you, your heart from this day and upward, before the time that a stone was laid upon a stone in the temple of the LORD:

16 Since those[d] days were, when one came to a heap of sheaves of twenty (in number), and there were but ten; when one came to the winepress for to draw off fifty measures out of the vat, and there were but twenty.

17 I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye (turned) not (back) to me, saith the LORD.

18 Direct, I pray you, your heart from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORD'S temple was laid, direct your heart (to this).

19 Is the seed yet in the barn? yes, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, have not brought forth; (but) from this day will I bless you.

20 ¶ And the word of the LORD came the second time unto Haggai on the four and twentieth day of the month, saying,

21 Speak to Zerubbabel the governor of Judah, saying, I will cause to quake the heavens and the earth;

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations; and I will overthrow chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 On that day, saith the LORD of hosts, will I take thee, O Zerubbabel, the son of Sheâlthiel, my servant, saith the LORD, and I will place thee as a signet;[e] for of thee have I made choice, saith the LORD of hosts.

---

[a] The object is continued in the next verse, "and do—in accordance with the word," &c. So Rashi, Aben Ezra. Others, "labour, for I am with you, &c, according to the word (of the covenant) which I made," &c.

[b] So Redak; meaning, that in addition to the good the LORD was then doing, he would do yet more, considering it all but a little thing. Rashi, "one more (kingdom) shall there be, (the Grecian,) which shall endure but a short time." Znuz, "in but a little while more." Some commentators refer the convulsion predicted to the overthrow of the Persians by Alexander of Macedon, and verse 9 they expound to refer to the greater interest manifested by the gentiles in the temple service than before.

[c] *i. e.* At the altar. [d] Redak, "before these things were."

[e] *i. e.* On the finger. This prophecy is, as Aben Ezra observes, an encouragement to Zerubbabel not to be dismayed in the wars which the Persian monarchy waged in those days, as he should be preserved amidst all of them, as a signet-ring on a man's finger.

THE PROPHECY OF ZECHARIAH,

נבואת זכריה.

CHAPTER I.

1 ¶ In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah,[a] the son of Berechyah, the son of 'Iddo the prophet, saying,

2 The LORD hath been greatly angry with your fathers.

3 And (now) say thou unto them, Thus hath said the LORD of hosts, Return ye unto me, saith the LORD of hosts, and I will return unto you: so hath said the LORD of hosts.

4 Be ye not like your fathers, unto whom the former prophets proclaimed, saying, Thus hath said the LORD of hosts, Do return from your evil ways, and your evil doings; but they did not hear, nor listen unto me, saith the LORD.

5 Your fathers,—where are they? and the prophets,—could they live for ever?

6 But my words and my decrees, which I commanded my servants the prophets, behold, they did overtake your fathers: and (then) they returned and said, Just as the LORD of hosts had purposed to do unto us, in accordance with our ways, and in accordance with our doings, so hath he dealt with us.

7 ¶ On the four and twentieth day of the eleventh month, which is the month Shebat,[b] in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechyahu, the son of 'Iddo the prophet, saying,

8 I saw this night, and behold there was a man riding upon a red horse, and he was standing among the myrtle-trees that were in the deep valley; and behind him were red, pale,[c] and white horses.

9 And I said, What are these, O my lord? Then said unto me the angel that spoke with me, I will show thee what these are.

10 And the man that stood among the myrtle-trees answered and said, These are those whom the LORD hath sent to traverse the earth.

11 And they answered the angel of the LORD that[d] stood among the myrtle-trees, and said, We have traversed the earth, and, behold, all the earth is inhabited quietly, and is at rest.[e]

12 Then commenced the angel of the LORD, and said, O LORD of hosts, how long yet wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast been indignant these seventy years?[f]

13 And the LORD answered the angel that spoke with me with good words and comforting words.

14 And the angel that spoke with me said unto me, Proclaim thou, saying, Thus hath said the LORD of hosts, I am jealous[g] for Jerusalem and for Zion with a great jealousy.

15 And with a great anger will I be angry with the nations that are at ease; for I was but a little angry (with Zion), and they helped forward the mischief.

16 ¶ Therefore thus hath said the LORD, I

[a] Pronounced *Zecharyah*. Rashi observes, that the prophecy of Zechariah is extremely obscure, and that, with the light he had then, it was not practicable to give a full elucidation of all the difficulties which it presents. The same may still be urged at the present day.

[b] This is the first time that we find the Chaldean names of the months, which the Jews brought back from Babylon. In the older Scriptures the months have either other names, or are designated as the first, second, &c.

[c] Zuuz. Others, "sprinkled." Rashi says, he knows not what colour is meant. Philippson quotes an opinion, that it is a reddish colour, paler than "red."

[d] Philippson, "And they that halted among the myrtles answered the angel of the LORD and said."

[e] The Persian empire, and the other nations connected with Judea, enjoyed peace at that time; but the state of the Jews was unsettled, which gave occasion to the following intercession.

[f] This period, from the first captivity in the fourth year of Jehoyakim, expired when Cyrus issued his edict; but it was almost seventy years from the destruction of the city and temple, and just that period from the time that Nebuchadnezzar besieged Jerusalem.

[g] Jonathan, "I will execute punishment for," &c.

ISAIAH, THE PROPHET.

am returned to Jerusalem in mercy: my house shall be rebuilt in it, saith the LORD of hosts, and the measuring-line shall be stretched forth over Jerusalem.

17 Proclaim yet (farther), saying, Thus hath said the LORD of hosts, My cities shall again overflow[a] with prosperity: and the LORD will again comfort Zion, and make choice again of Jerusalem.

CHAPTER II.[b]

1 ¶ And I lifted up my eyes, and saw, and behold, there were four horns.

2 And I said unto the angel who spoke with me, What are these? And he said unto me, These are the horns[c] that have dispersed Judah, Israel, and Jerusalem.

3 ¶ And the LORD showed me four carpenters.[d]

4 Then said I, What are these coming to do? And he said as followeth, These are the horns that have dispersed Judah, to the extent that no man could lift up his head; but these are come to terrify them, to cast off the horns of the nations, that have been lifting up their horn over the land of Judah to disperse it.

5 ¶ And I lifted up my eyes, and looked, and behold, there was a man with a measure-cord in his hand.

6 Then said I, Whither art thou going? And he said unto me, To measure Jerusalem, to see what is her breadth, and what is her length.

7 And, behold, the angel that spoke with me went out, and another angel came out to meet him;

8 And he said unto him, Run, speak to this young man, saying, Without walls[e] shall Jerusalem be inhabited because of the multitude of men and cattle in her midst.

9 But I—I will be unto her, saith the LORD, a wall of fire round about, and for glory will I be in the midst of her.

10 ¶ Up! up! and flee away from the land of the north, saith the LORD; for as the four winds of the heaven have I spread you abroad, saith the LORD.

11 Up, Zion, escape, thou that dwellest with the daughter of Babylon.

12 ¶ For thus hath said the LORD of hosts, For the sake of (your) glory hath he sent me unto the nations that have despoiled you; for whoever toucheth you, toucheth the apple of his eye.

13 For, behold, I will swing my hand over them, and they shall be a spoil to those that served them: and ye shall acknowledge that the LORD of hosts hath sent me.

14 ¶ Sing, and rejoice, O daughter of Zion; for, lo, I am coming, and I will dwell in the midst of thee, saith the LORD.

15 And many nations will join themselves to the LORD on that day, and they shall be unto me for a people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

16 And the LORD will take Judah as his inheritance upon the holy land; and he will again make choice of Jerusalem.

17 Be silent, all flesh! before the LORD; for he is waked up out of his holy habitation.

CHAPTER III.

1 ¶ And he showed me Joshua[f] the high priest standing before the angel of the LORD, and the accuser standing at his right hand to accuse him.

2 And the LORD said unto the accuser, The LORD rebuke thee, O Accuser; yea, the LORD rebuke thee that hath chosen Jerusalem: is not this a brand plucked out of the fire?

3 Now Joshua was clothed with filthy garments, and was standing before the angel.

4 And he commenced and said unto those that stood before him, saying. Take away the filthy garments from him. And he said unto him, Behold, I have caused thy iniquity to pass from off thee, and I clothe thee with festive garments.

5 And I said, Let them place a clean mitre

[a] Aben Ezra, "shall be extended on all sides."

[b] In the English version, chap. ii. commences at ver. 5.

[c] Rashi, "These are the nations in the four corners of the world that have butted with their horns Judah and Jerusalem till they have dispersed them."

[d] Zunz, "smiths."

[e] פרזות "country places," "open towns," hence, adverbially, "without walls."

[f] Philippson supposes that the prophet meant to indicate the purification of the high-priest as the representative of the whole people. "Filthy garments" were worn by persons criminally accused, and their friends, before trial, to excite sympathy, till he was acquitted, when they all dressed in white. As the priest is represented as absolved so is also an accuser introduced as conducting the charges of which he is declared released.

upon his head. So they placed the clean mitre upon his head, and clothed him with garments; and the angel of the LORD stood by.

6 And the angel of the LORD forewarned Joshua, saying,

7 Thus hath said the LORD of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then shalt thou also judge my house, and shalt also keep my courts: and I will give thee places[a] to walk among these that stand by.

8 Do but hear, O Joshua the high priest, thou, and thy fellows that sit before thee; for distinguished men are they; for, behold, I will bring my servant Zemach [the SPROUT].

9 For behold (here is) the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave thereon its inscription, saith the LORD of hosts, And[b] I will remove the iniquity of that land in one day.

10 On that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig-tree.

CHAPTER IV.

1 And the angel that spoke with me came back again, and waked me up, as a man that is wakened up out of his sleep;

2 And he said unto me, What art thou seeing? And I said, I have looked, and behold, there is a candlestick all of gold, with a bowl upon its top, and its seven lamps are thereupon, and seven pipes to the seven lamps, which are upon its top:

3 And two olive-trees are by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 And I commenced and said unto the angel that spoke with me, saying, What are these, my lord?

5 Then the angel that spoke with me answered and said unto me, Knowest thou not what these are? And I said, No, my lord.

6 Then answered he and spoke unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

7 Who art thou, O great mountain? before Zerubbabel thou wilt become a plain: and he shall bring forth the headstone[c] with shoutings of, Grace, grace unto it.

8 ¶ And the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house, and his hands shall complete it: and thou shalt know that the LORD of hosts hath sent me unto you.

10 For whoever even despised the day of (its) small beginning: yet will they rejoice when they see the plummet in the hand of Zerubbabel, with those seven;[d] they are the eyes of the LORD, which hold a survey through all the earth.

11 And I began, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon its left?

12 And I began a second time, and said unto him, What are these two olive-branches,[e] which are close by the two golden pipes which empty out of themselves the gold-coloured oil?

13 And he said to me as followeth, Knowest thou not what these things are? And I said, No, my lord.

14 Then said he, These are the two sons of the clear oil,[f] that stand by the Lord of the whole earth.

CHAPTER V.

1 ¶ And I again lifted up my eyes, and looked, and behold there was a flying roll (-book).

2 And he said unto me, What seest thou? And I answered, I see a flying roll, its length is twenty cubits, and its breadth ten cubits.

3 Then said he unto me, This is the curse

[a] Philippson, "leaders from those standing here."

[b] These are the words of the inscription.

[c] The key-stone of an arch, or the one placed on the top of a building the last, to complete it. Zerubbabel is promised that he should see the completion of the temple.

[d] Rashi, after Jonathan, "seven rows (of stones) upon the first in the foundation;" but Aben Ezra, Redak, and others take "the seven" to be the seven eyes spoken of iii. 9, and explained in this verse to be the eyes of God. Philippson renders this verse so: "For who will despise the day when this was commenced in a small way? Truly those seven, the eyes of the LORD, which roam over all the earth, will see rejoicingly the plummet in the hand of Zerubbabel."

[e] Lit. "olive-ears," meaning, the olive-branch, around which the berries are clustered, like the grains of wheat in a wheat-ear.

[f] *i. e.* Those anointed. Rashi adds, "the horn of priesthood and royalty, in both of which anointing was used, which ask of God to restore their greatness."

that goeth forth over the face of all the earth; for every one that stealeth as it is on this side shall be in an equal degree entirely destroyed,[a] as also every one that sweareth (falsely) as it is on that side shall be likewise entirely destroyed.

4 I bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with its timber and its stones.

5 Then went forth the angel that spoke with me, and said unto me, Do but lift up thy eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their appearance through all the earth.

7 And, behold, there was lifted up a heavy (cover) of lead: and there was a certain woman sitting in the midst of the ephah.

8 And he said, This is the wickedness. And he cast her into the midst of the ephah; and he cast the weighty lead cover upon the mouth thereof.

9 Then did I lift up my eyes, and looked, and, behold, there came out two women, having the wind in their wings, and they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that spoke with me, Whither are these bearing away the ephah?

11 And he said unto me, To build for it a house in the land of Shin'ar: and when this is erected, then will the other be set there upon its own base.

CHAPTER VI.

1 And I again lifted up my eyes, and looked, and behold, there came out four[b] chariots from between two mountains; and the mountains were mountains of copper.

2 In the first chariot were red horses; and in the second chariot, black horses;

3 And in the third chariot, white horses; and in the fourth chariot, grizzled, ash-coloured horses.

4 And I began and said unto the angel that spoke with me, What are these, my lord?

5 And the angel answered and said unto me, These are the four spirits[c] of the heavens, which go forth after having stood before the Lord of all the earth.

6 The (chariot) on which are black horses —these go forth into the north country; and the white go forth after them; and the grizzled go forth toward the south country.

7 And the red-coloured[d] were gone forth, and sought to traverse the earth: and he said, Go, traverse the earth. So they traversed the earth.

8 Then cried he loudly unto me, and spoke unto me, saying, Behold, these that are going toward the north country have quieted (the indignation of) my spirit in the north country.

9 ¶ And the word of the LORD came unto me, saying,

10 Take from the exiles, from Cheldai, from Tobiyahu, and from Yeda'yah, and thou shalt come on the same day, and go into the house of Josiah the son of Zephanyah, whither[e] they have arrived from Babylon;

11 Take also silver and gold, and make crowns, and set them upon the head of Joshua, the son of Jehozadak the high priest;

12 And thou shalt say unto him as followeth, Thus hath said the LORD of hosts, saying, Behold a man, Sprout is his name; since[f] out of his own place shall he sprout up, even he shall build the temple of the LORD:

13 Yea, he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and a priest shall be upon his own throne; and the counsel of peace shall be between both of them.

[a] Rashi, "Up to this time, whoever stole was not affected by the punishment stated here"—"but now, as their measure of sin is complete—I will bring it forth," &c.

[b] These are supposed to represent the Chaldean, Persian, Macedonian, and Roman kingdoms, which in turn held sway over Judea.

[c] Others, "winds." Redak, "These are going to the four directions (winds) of heaven."

[d] Aben Ezra, who takes אמצים in this verse as different from that in ver. 3, and as identical with אדמים in ver. 2.

[e] After Johlson.

[f] Aben Ezra. Rashi renders, "from the royal seed." Johlson, "for under him shall it sprout up." Philippson remarks that the building here spoken of means only the finishing of the temple, and translates, "under whom it shall prosper," *i. e.* the building.

14 And the crowns shall be for Chelem, and for Tobiyah, and for Yeda'yah, and for Chen the son of Zephanyah, as a memorial in the temple of the LORD.

15 And distant ones shall come and build on the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently hearken to the voice of the LORD your God.

CHAPTER VII.

1 ¶ And it came to pass in the fourth year of king Darius, that the word of the LORD came unto Zechariah on the fourth day of the ninth month, in Kislev;

2 When they had sent unto Beth-el[a] Sherezer and Regem-melech, and his men, to make entreaty before the LORD,

3 (And) to say unto the priests who were in the house of the LORD of hosts, and to the prophets, saying, Shall I weep in the fifth month with abstinence, as I have done already these many years?

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Say unto all the people of the land, and to the priests, as followeth, When ye fasted and mourned in the fifth and in the seventh (month), already these seventy years, did ye in anywise fast for me, yea, for me?

6 And if ye do eat, and if ye do drink, are ye not yourselves those that eat, and yourselves those that drink?

7 Are[b] not these the words which the LORD hath proclaimed by means of the former prophets, when Jerusalem was inhabited and in prosperity, with her cities round about her, when (men) inhabited the south, and the lowlands?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus hath said the LORD of hosts, saying, Execute true justice, and show kindness and mercy every man to his brother;

10 And defraud not the widow, or the fatherless, the stranger, or the poor; and imagine not evil in your heart one against the other.

11 But they[c] refused to listen, and turned away rebelliously[d] the shoulder, and stopped their ears, so as not to hear;

12 And their heart they rendered as an adamant, so as not to hear the law, and the words which the LORD of hosts had sent through his spirit by means of the former prophets: wherefore came a great anger from the LORD of hosts.

13 And it is come to pass, that as he proclaimed, and they would not hear: so had they to call, and I would not hear, saith the LORD of hosts;

14 And I resolved to scatter them with a storm-wind among all the nations that they had not known; and the land was left desolate after them, without any one to pass through it forward or backward; and the pleasant land have they changed into a desert

CHAPTER VIII.

1 ¶ And the word of the LORD of hosts came, saying,

2 Thus hath said the LORD of hosts, I am jealous for Zion with a great jealousy, and with great fury am I jealous for her.

3 Thus hath said the LORD, I return unto Zion, and I will dwell in the midst of Jerusalem: and Jerusalem shall be called, The city of truth; and the mount of the LORD of hosts, The holy mount.

4 ¶ Thus hath said the LORD of hosts, Again shall there sit old men and old women in the streets of Jerusalem, and every one with his staff in his hand because of their multitude of years.

5 And the streets of the city shall be full of boys and girls playing in her streets.

6 ¶ Thus hath said the LORD of hosts, If it should be marvellous in the eyes of the remnant of this people in those days, should[e] it also be marvellous in my eyes? saith the LORD of hosts.

---

[a] Jonathan. Others render, "house of God;" the persons who sent this embas-y are supposed to be the Jews of Babylon.

[b] Namely, that fasting without piety is not acceptable; but Ra-hi, "what caused you to fast and mourn, are they not the admonitions (unheeded) which the Lord proclaimed?" &c.

[c] "They" refers to the forefathers of that generation.

[d] Lit. "they made a rebellious shoulder."

[e] Aben Ezra, "it shall be marvellous also in my eyes;" meaning, that the marvel will be greater than ever was displayed before, or, in other words, an unheard of deed of graee, which would appear as though it were wonderful even to God from its being unprecedented.

7 ¶ Thus hath said the LORD of hosts, Behold, I will save my people from the east country and from the country of the setting of the sun;

8 And I will bring them (back), that they may dwell in the midst of Jerusalem: and they shall be unto me for a people, and I will be unto them for a God, in truth and in righteousness.

9 ¶ Thus hath said the LORD of hosts, Let your hands be strong, ye that hear in these days these words out of the mouth of the prophets, who (spoke) on the day that the foundation of the house of the LORD of hosts was laid, when the temple was to be built.

10 For before those days there was no reward[a] for man, nor any reward for beast; and for him that went out or came in there was no peace, because of the oppressor: and I let loose all men, every one against his neighbour.

11 But now I am no more as in the former days unto the residue of this people, saith the LORD of hosts.

12 For the seed shall be undisturbed;[b] the vine shall give its fruit, and the ground shall give her production, and the heavens shall give their dew: and I will bestow on the remnant of this people all these things.

13 And it shall come to pass, that, in the same degree as ye have been a curse among the nations, O house of Judah, and house of Israel, so will I save you and ye shall be a blessing: fear not; let your hands be strong.

14 ¶ For thus hath said the LORD of hosts, As I had purposed to do you evil, when your fathers incensed me, saith the LORD of hosts, and I bethought myself not:

15 So do I again purpose in these days to do well unto Jerusalem and to the house of Judah; fear ye not.

16 These are the things that ye shall do, Speak ye the truth every man to his neighbour; (with) truth and the judgment[c] of peace judge ye in your gates;

17 And let none of you think evil in your hearts against his neighbour; and love not a false oath; for all these are what I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus hath said the LORD of hosts, The fast of the fourth, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth (month), shall become to the house of Judah gladness and joy, and merry festivals: only love ye the truth and peace.

20 ¶ Thus hath said the LORD of hosts, (A time) shall yet be when there shall come people, and the inhabitants of many cities;

21 And the inhabitants of one (city) shall go to another, saying, Let us only go to pray before the LORD, and to seek the LORD of hosts: I too will likewise go.

22 And many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 ¶ Thus hath said the LORD of hosts, In those days (it shall happen), that ten men out of all the languages of the nations shall take hold—yea, they shall take hold of the skirt of him that is a Jew, saying, Let us go with you; for we have heard that God is with you.

CHAPTER IX.

1 ¶ The prophecy of the word of the LORD concerning the land of Chadrach,[d] and Damascus his resting-place;[e] for unto the LORD (will look) the eye of men, and (that of) all the tribes of Israel;[f]

2 And also concerning Chamath that is bordering thereon, Tyre, and Zidon, though it be very wise.

3 And though Tyre have built herself a strong-hold, and heaped up silver as the dust, and fine gold as the mire of the streets:

[a] *i. e.* Labour was unproductive. (See also Haggai i. 6, 9, 10; ii. 16, 17.)

[b] Lit. "the seed of peace."

[c] Rashi, after the Rabbins, "this is the system of compromise," where disputes are settled without the extreme rigour of the law, each party yielding something which he considers his right.

[d] Rabbi Jossé states that Chadrach was a city near Damascus.

[e] Jewish commentators explain, "that Damascus also shall become a resting-place for God's glory; because unto the LORD shall look the eyes of all men, as also those of all the tribes of Israel."

[f] Rashi and Aben Ezra. Redak, one opinion, "and to all the tribes of Israel." Jonathan, "for before the LORD are revealed the deeds of men;" hence, Zunz, "for the LORD hath his eye upon men and also upon all the tribes of Israel."

4 Behold, the Lord will drive[a] her out, and he will strike down her power[b] into the sea; and she herself shall be devoured with fire.

5 Ashkelon shall see it, and fear; Gazzah also, and tremble greatly; and 'Ekron, for her trust will be made ashamed: and the king shall vanish from Gazzah, and Ashkelon shall not be inhabited.

6 And aliens[c] shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will remove their bloody (-sacrifices)[d] out of their mouth, and their abominations from between their teeth; and their land[e] also shall be left for our God, and it shall be as a prince's (dwelling) in Judah, and 'Ekron shall be like Jebusi.

8 And I will encamp about my house against armies, against those that pass to and fro, and there shall not pass over them any more an oppressor; for now do I look (on them) with my eyes.

9 ¶ Be greatly glad, O daughter of Zion; shout, O daughter of Jerusalem! behold, thy King will come unto thee, righteous and victorious is he, lowly, and riding upon an ass, and upon a colt the foal of a she-ass.[f]

10 And I will cut off chariots from Ephraim, and horses from Jerusalem, and there shall be cut off the battle-bow, and he shall speak peace unto the nations; and his dominion shall be from sea to sea, and from the river to the ends of the earth.

11 As for thee also, because of the blood of thy covenant, do I send forth thy prisoners out of the pit wherein there is no water.

12 Return you to the strong-hold, ye hopeful prisoners: even to-day do I declare, that I will recompense twofold (good)[g] unto thee.

13 For I do bend Judah for me, grasp Ephraim (as) a bow; and I will stir up thy sons, O Zion, against thy sons, O Javan, and I will render thee as the sword of a mighty man.

14 And the Lord will appear over them, and then will go forth like the lightning his arrow: and the Lord Eternal will blow on the cornet, and he will go along in the tempests of the south.

15 The Lord of hosts will be a shield over them; and they shall devour (the prey), and subdue the sling-stones; and they shall drink, make a noise as one (drunken with) wine; and they shall be filled like the offering-bowls, like the corners of the altar.

16 And the Lord their God will save them on that day as the flock of his people; for (like) the stones of a crown, will they elevate themselves over his land.

17 For how great will be (that generation's) happiness, and how great its beauty! corn shall make the young men sing joyfully, and new wine the virgins.[h]

CHAPTER X.

1 Ask from the Lord rain at the time of the latter rain, (from) the Lord who maketh lightning-clouds: and he will give unto them showers of rain, to every herb in the field.[i]

2 For the Theraphim speak vanity, and the diviners foresee a lie, and those that have dreams speak what is false, with nought do they comfort: therefore do they move about like a flock, they bleat,[k] because (they have) no shepherd.

3 ¶ Against the shepherds is my anger kindled, and on the he-goats will I inflict punishment; for the Lord of hosts thinketh of his flock, the house of Judah, and maketh them as his elegant horse in the battle.

4 Out of him cometh forth the corner (-stone),[l] out of him the tent-nail, out of him

[a] Michlol Yophi. Rashi, "impoverish her." Zunz, "let her be captured."

[b] Johlson, "her wall."

[c] Rashi.

[d] Philippson, after Rashi.

[e] Jonathan, "the proselytes that are left of them shall be added to the people of our God." The version here is after Philippson, who refers הוא to the land of Philistia, which should, when purged of idolatry, become united to the holy land, devoted to God, and become like Jehudah and Jerusalem (Jebusi).

[f] As war is to cease at the coming of the Hope of the world, he is to appear not mounted upon the warlike horse, but on the humble, laborious ass.

[g] Jonathan; but Rashi, "even this day I announce to thee a twofold happy message."

[h] After Rashi; but Zunz, "how lovely is it there, how beautiful is it, (like) corn will he cause young men to spring up, and like new wine virgins.

[i] Rashi, "for the sake of every one, and for the sake of every herb," &c.

[k] Zunz; but Rashi, "they are humbled."

[l] "Corner-stone" signifies the principal leaders, "tent-nail," the chieftain, who, so to say, sustains the whole structure; "the battle-bow," the brave in war; "the ruler," (lit. "taskmaster,") the one that hath command over others; and it is here thus promised that Israelites shall be no longer subject to others, but have among themselves all the elements of independent sovereignty, and rule over their former oppressors.

the battle-bow, out of him every ruler (of others) together.

5 And they shall be like mighty men, treading down (their enemies) in the mire of the streets in the battle, and they shall fight, because the LORD is with them: and the riders on horses shall be made ashamed.

6 And I will strengthen the house of Judah, and the house of Joseph will I save, and I will bring them again to their own homes; for I have mercy upon them, and they shall be as though I had never cast them off; for I am the LORD their God, and I will answer their prayer.

7 And they of Ephraim shall be like a mighty man, and their heart shall rejoice as though from wine: and their children shall see it, and be rejoiced; their heart shall be glad in the LORD.

8 I will call[a] for them, and gather them; for I have redeemed them: and they shall increase as they have increased (formerly).

9 And when I shall have scattered them among the people, they will remember me in the far-off countries: therefore shall they live with their children, and return again.

10 And I will bring them back again out of the land of Egypt, and out of Assyria will I gather them; and into the land of Gil'ad and Lebanon will I bring them, and it shall not be sufficient for them.

11 And he will pass through the sea (with) distress,[b] and he will smite in the sea the waves, and there shall dry up all the deeps of the stream: and there shall be brought down the pride of Assyria, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD, and in his name shall they ever walk, saith the LORD.

CHAPTER XI.

1 ¶ Open thy doors, O Lebanon,[c] and the fire shall eat on thy cedars.

2 Wail, fir-tree; for fallen is the cedar; those that were mighty are despoiled: wail, O ye oaks of Bashan; for the impervious[d] forest is come down.

3 (There is) the noise of the wailing of the shepherds; for wasted is their glory: (there is) the noise of the roaring of young lions; for wasted is the pride[e] of the Jordan.

4 ¶ Thus hath said the LORD my God, Feed the flocks (that are destined for) the slaughter;

5 Whom their buyers slay, and hold themselves guiltless; and whose sellers say, Blessed be the LORD, for I am rich: and none of whose shepherds have pity on them.

6 For I will no more have pity on the inhabitants of the land, saith the LORD; but, lo, I will deliver the men every one into the hand of his neighbour, and into the hand of his king: and they shall beat down the land, and I will not deliver out of their hand.

7 And I had fed the flocks (that were destined for) the slaughter,—indeed, the poorest of the flocks; and I had taken unto me two staves; the one I called Mildness [No'am], and the other I called Concord[f] [Choblim]: and I fed the flocks.

8 And I removed the[g] three shepherds in one month; and my soul was tired of them, and also their soul abhorred me.

9 Then said I, I will not feed you: what is dying may die; and what is to be lost may be lost; and those that are left may eat every one the flesh of the other.

10 And I took my staff, namely, Mildness, and cut it to pieces, to annul my covenant which I had made with all the tribes.

---

[a] Lit. "whistle." (See Isa. v. 26.)

[b] *i. e.* God will come to distress the enemies of his people. Philippson, "as the drying up of the Nile is predicted, as prefiguring the fall of Egypt, God passes through the Red Sea, renders this shallow, and then causes the Nile to dry up." Rashi, however, "Distress shall pass (over Tyre), which is situated on the sea, and the LORD, that smiteth, will smite in the sea the waves to cause Tyre to sink." Aben Ezra, "(A wind of) distress will pass through the sea;" referring to the drying up of the sea and river of Egypt. (Isa. xix. 5, 6.)

[c] Jewish commentators suppose this prophecy to predict the destruction of the second temple; but Jonathan, "Open your gates, O ye nations." Lebanon stands generally for all the land of Israel.

[d] Lit. "fortified," *i. e.* by its intricacies and undergrowth.

[e] Zunz, "the pride of the flood." Philippson, "the overflow," &c.

[f] Others, "Severity," in which view Rashi agrees; but Joseph Kimchi, "companionship," "union," or as in the text, "concord." Redak, "wounding," as opposed to "mildness."

[g] *i. e.* Under-shepherds, who are to look out each for his portion of the flock. Various opinions are given as to who these three were; Redak, "the three sons of Josiah," &c

11 And when it was annulled on that day, then knew they well, truly the poorest of the flocks that waited for me, that it was the word of the LORD.

12 And I said unto them, If it be good in your eyes, give me my reward; and if not, forbear. So they weighed out as my reward thirty pieces of silver.

13 And the LORD said unto me, Cast it unto the treasurer,[a] the precious price which I am prized at by them. And I took the thirty pieces of silver, and cast them in the house of the LORD unto the treasurer.

14 Then I cut in pieces my second staff, namely, Concord, to annul the brotherhood between Judah and Israel.

15 ¶ And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For, lo, I raise up a shepherd in the land, who will not think of those that are lost, nor seek for that which is gone astray, nor heal that which hath (a limb) broken; who will not care for that which hath stood still; but who will eat the flesh of the fat, and devour all even to[b] their claws.

17 Wo to the worthless shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall utterly wither, and his right eye shall be completely blinded.[c]

CHAPTER XII.

1 ¶ The prophecy of the word of the LORD concerning Israel, Saith the LORD, who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him:

2 Behold, I will make Jerusalem a cup of confusion unto all the people round about; and also against Judah, who will have to be at the siege[d] against Jerusalem.

3 And it shall come to pass on that day that I will make Jerusalem a burdensome stone for all the people; all that burden themselves with it shall be severely cut: yet then will be gathered together against it all the nations of the earth.

4 On that day, saith the LORD, will I smite every horse with dizziness, and his rider with madness; but over the house of Judah will I open my eyes, while I will smite every horse of the people with blindness.

5 And the chiefs of Judah will say in their heart, A strong support[e] for me are the inhabitants of Jerusalem through the LORD of hosts their God.

6 On that day will I make the chiefs of Judah like a fire-hearth among the wood, and like a torch of fire among sheaves; and they shall devour on the right hand and on the left all the people round about: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

7 The LORD also will save the tents of Judah first:[f] in order that the glory[g] of the house of David and the glory of the inhabitants of Jerusalem shall not become boastful[h] over Judah.

8 On that day will the LORD be a shield around the inhabitants of Jerusalem: and the feeblest among them shall be on that day like David; and the house of David shall be like divine beings,[i] like an angel of the LORD before them.

9 And it shall come to pass on that day,

---

[a] After Johlson. Philippson comments, that thirty shekels was the price of a slave slain by an ox, (see Exod. xxi. 42;) the prophet demanded in the name of God the reward for his keeping the people, and they gave the mean sum of thirty pieces; this, ironically called "the precious price" at which the Divine care was valued, was to be cast carelessly to the keeper of temple treasure, out of which the daily sacrifices were purchased. This may be viewed as an allegorical condemnation of the idea that sacrifices without piety can be in the least pleasing to God. Rashi, after Jonathan, conceives the thirty pieces to signify those who do the will of God; and would then render: "And the LORD said to me, cast the same to the treasurer, (*i. e.* lay up these righteous and their good deeds, that they may be kept for the end of the seventy years of the Babylonian exile, in order that the temple may be built for their sake; and what is the treasury?) the precious glory of my sanctuary, which I have stripped from them," taking יקרתי מ as "having deprived—of the glory."

[b] Johlson, after Rashi. Redak, "and breaketh their feet (claws)." Philippson, "and only teareth off their claws."

[c] Lit. "become dark."

[d] Philippson, "and also on Judah will it be obligatory to be at the siege," &c.

[e] *i. e.* They will acknowledge that Jerusalem is the seat of the Divine glory. Rashi and Aben Ezra, "through their prayer, because they know that we are come against our will."

[f] Rashi. Zunz, "will help them to the former state."

[g] Zunz, "boastfulness."

[h] Philippson. Lit. "become great."

[i] Jonathan and Rashi, "chiefs," "angels."

that I will seek to destroy all the nations that are come against Jerusalem.

10 But I will pour out over the house of David, and over the inhabitants of Jerusalem, the spirit of grace and of supplications:[a] and they will look up toward me (for every one)[b] whom they have thrust through, and they will lament for him, as one lamenteth for an only son, and weep bitterly for him, as one weepeth bitterly for the first-born.

11 On that day will the lamentation be great in Jerusalem, like the lamentation at Hadadrimmon[c] in the valley of Megiddon.

12 And the land will mourn, every family apart by itself: the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shim'i apart, and their wives apart;

14 All the families that remain, every family apart by itself, and their wives apart.

CHAPTER XIII.

1 ¶ On that day shall there be a fountain opened to the house of David and to the inhabitants of Jerusalem, for cleansing from sin and for purification.[d]

2 And it shall come to pass on that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall not be remembered any more: and also the prophets and the unclean spirit will I remove out of the land.

3 And it shall come to pass, if any one should yet prophesy, that his father and his mother who have begotten him shall say unto him, Thou shalt not live; for falsely hast thou spoken in the name of the LORD: and his father and his mother who have begotten him shall thrust him through when he prophesieth.

4 And it shall come to pass on that day, that the prophets shall be ashamed every one because of his vision, when he prophesieth; and they shall not clothe themselves with a hairy cloak in order to deceive.

5 But he will say, I am no prophet, a man that tilleth the ground am I; for some one hath taught[e] me to keep cattle from my youth.

6 And should some one say unto him, What are these wounds between thy hands? Then will he say, Those with which I have been wounded in the house of my (vicious) friends.

7 ¶ Awake, O sword, against my shepherd, and against the man whom I have associated with me,[f] saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered; but I will turn my hand toward the feeble ones.[g]

8 And it shall come to pass, that in all the land, saith the LORD, two parts (of those) therein shall be cut off, shall perish; but the third part shall be left therein.

9 And I will bring the third part into the fire, and I will refine them as one refineth silver, and will probe them as gold is probed: they will call on my name, and I will answer their prayer; I will say, They are my people; and they will say, The LORD is my God.

CHAPTER XIV.

1 ¶ Behold, a day is coming unto the LORD, when thy spoil shall be divided in the midst of thee.

2 And I will assemble all the nations against Jerusalem to battle; and the city

[a] Rashi, "that it shall come into their mind to make supplication before me, and they shall find grace in my eyes."

[b] The objective case is omitted in the original: "whom they have pierced" cannot be in apposition "to me," because the next clause is, "they will lament for him," not "me;" hence it is clear that the objective, "every one," must be supplied, as has been done here.

[c] Rashi and Jonathan conceive that the prophet speaks of two lamentations, and take "Hadadrimmon" to mean "the slaughter made by him [Hadad] in killing Achab;" and "Megiddon" to relate to Josiah, for whom Jeremiah lamented. (2 Chron. xxxv. 25.) Others assert that Hadadrimmon was a place in the valley of Megiddo, afterward called Maximianopolis, where then perhaps a great lamentation was made for the last good king of David's line.

[d] See Num. xix.

[e] Rashi, after Menachem. Philippson and Zunz, "hath purchased me as a serf:" he denies even being a freeman, but wishes to pass for a bondman, compelled to labour daily in the humblest vocation, so as to avoid the suspicion of belonging to the band of false prophets, of whom were so many during the first temple. The same is to be observed of the next verse, where wounds are spoken of, for which see 1 Kings xviii. 28.

[f] Rashi, with the addition, "to keep my flocks," *i. e.* the prince or chief who was to be a true shepherd, but has failed in his duty.

[g] Meaning, protect the young or weak; but Rashi, "and I will repeat the blow against the minor chiefs."

shall be captured, and the houses plundered, and the women ravished; and half of the city shall go forth into exile, and the residue of the people shall not be cut off from the city.

3 Then will the LORD go forth, and fight against these nations, as on the day when he fought on the day of battle.

4 And his feet will stand on that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall be split in twain in its middle eastward and westward, making a very great valley; and half of the mount shall remove northward, and half of it southward.

5 And ye shall flee (from) the valley of my mountains; for the valley of the mountains shall reach unto Azal; and ye shall flee, just as ye fled from before the earthquake in the days of 'Uzziyah the king of Judah: and then will come the LORD my God, and all the saints with thee.

6 ¶ And it shall come to pass on that day, that there shall be no light, but fleeting light and thick darkness;[a]

7 But it shall be one particular day which shall indeed be known as the LORD'S, neither day nor night; but it shall come to pass, that at evening-time there shall be light.

8 And it shall happen on that day, that living waters shall go out from Jerusalem, the half of them toward the eastern sea, and the other half of them toward the western sea: in summer and in winter shall it be so.[b]

9 And the LORD will be king over all the earth: on that day shall the LORD be (acknowledged) one, and his name be one.

10 All the land shall be changed as it were into a plain from Geba' to Rimmon to the south of Jerusalem; and she herself shall be elevated, and be inhabited on her former site, from the gate of Benjamin unto the place of the first gate, up to the corner gate, and from the tower of Chananël unto the king's wine-presses.

11 And men shall dwell in it, and no destruction shall any more take place; but Jerusalem shall be inhabited in safety.

12 ¶ And this shall be the plague wherewith the LORD will afflict all the people that shall have come to battle against Jerusalem: The flesh of every one shall consume away while he standeth upon his feet, and his eyes shall consume away in their holes, and the tongue of every one shall consume away in his mouth.

13 And it shall come to pass on that day, that a great confusion from the LORD shall be among them: and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.[c]

14 And also Judah will have to fight against Jerusalem: and there shall be gathered together the wealth of all the nations round about, gold, and silver, and garments, in great abundance.

15 And thus shall be the plague of the horses, of the mules, of the camels, and of the asses, and of all the beasts that will be in these camps, just like this plague.

16 ¶ And it shall come to pass, that every one that is left out of all the nations who will have come against Jerusalem, yea, these shall go up year by year to bow down before the King, the LORD of hosts, and to celebrate the feast of tabernacles.[d]

17 And it shall happen, that whoso will not come up out of the families of the earth unto Jerusalem to bow down before the King, the LORD of hosts,—even upon these there shall be no rain.

18 And if the family of Egypt go not up, and come not, then shall not (any rain fall)[e] upon them also: this shall be the plague, wherewith the LORD will afflict the

[a] Rashi. Philippson, "but frost and snow." Zunz, "pressure and congelation." In the first instance יקרות is signifying "brightness," as in Job xxxi. 21; in the second, as from קר "cold," and in the third, "weighty," as in 1 Kings v. 31. The meaning of the verse, however, is, that there shall be no distinct light, as farther explained.

[b] *i. e.* It shall be a perpetual river, not drying up in summer.

[c] Rashi; but Jonathan and Redak, "and his hand shall become feeble with the hand of his neighbour."

[d] As this is an ordinance of the Mosaic Law, (Lev. xxiii. 41,) it proves that even then the code of Israel will not be abrogated.

[e] Egypt requires no rain near the Nile, which overflows it banks annually and fertilizes the land; Jonathan therefore renders, "the Nile shall not overflow for them." But Zunz, as in text, "the rain shall not fall on them;" which, falling in the upper course of the river, causes it to swell. Redak, "on which falleth no rain: on them shall be the plague," &c., *i. e.* that though the want of rain would not injure them, they shall not escape the plague.

nations that will not come up to celebrate the feast of tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all the nations that will not come up to celebrate the feast of tabernacles.

20 On that day shall (every thing), even to[a] the bells of the horses, be holy unto the LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

21 And every pot in Jerusalem and in Judah shall be holy unto the LORD of hosts; and all those that sacrifice will come and take some of them, and seethe therein: and on that day there shall be no more any trader[b] in the house of the LORD of hosts.

THE PROPHECY OF MALACHI,

נבואת מלאכי.

CHAPTER I.

1 ¶ THE prophecy of the word of the LORD to Israel by means of Malachi.

2 I have loved you, so hath said the LORD: yet ye say, Wherein hast thou loved us? Is not Esau brother to Jacob? saith the LORD: yet I loved Jacob;

3 And Esau I hated; and I rendered his mountains a desert, and his heritage a dwelling for the monsters[c] of the wilderness.

4 Should Edom even say, We are impoverished;[d] but we will return and build the ruined places: thus hath said the LORD of hosts, They may indeed build, but I will surely throw down; and men shall call them, The territory of wickedness, and, The people against whom the LORD hath indignation to eternity.

5 And your eyes shall see it; and ye shall then say, The LORD will be magnified beyond the territory of Israel.

6 A son honoureth his father, and a servant his master: if then I be a father, where is my honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name; and ye say, Wherein have we despised thy name?

7 Ye offer upon my altar polluted bread; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible.

8 And if ye bring near the blind to sacrifice it, is this not evil? and if ye bring near the lame and the sick, is this not evil? do but present it unto thy governor, will he be pleased with thee, or receive thee with favour? saith the LORD of hosts.

9 And now, I pray you, beseech the presence of God that he may be gracious unto us; from your hand hath this thing come: will he receive one of you with favour? saith the LORD of hosts.

10 Oh that there were some one[e] among you that would lock up the doors (of the sanctuary), that ye might not light up my altar for nought: I have no pleasure in you, saith the LORD of hosts, neither will I accept in favour an offering from your hand.

11 For from the rising of the sun even unto his going down my name is great among the nations; and in every place incense is

[a] Zunz, after Rashi. Others, "there shall be engraved *upon* the bells of the horses, HOLY TO THE LORD."

[b] Rashi, "they will require no trading," *i. e.* to purchase vessels for the sacrifice, since every thing will be holy. Philippson, "an unclean," taking Canaanite as signifying one not believing in God. (Ezek. xli. 9.)

[c] Others, "dwellings of the wilderness."

[d] Others, "we have been destroyed."

[e] This version is according to Rashi. Arnheim refers this to "present it unto thy governor;" translating the last part of the preceding verse: "Who of you would receive in favour the giver of such a present?" And then continues, "Each of you would even lock up the doors" against such an intrusion; and then he adds, "So then light not up," &c. But Rashi's exposition of this difficult text appears to be the best.

burnt and there is offered unto my name, even a pure offering; for great is my name among the nations, saith the LORD of hosts.

12 But ye profane it, in that ye say, The table of the LORD is polluted, and by the assertion,[a] Its food is contemptible.

13 And ye have said, Behold, what a wearisome task is it! and ye have left it to famish,[b] saith the LORD of hosts; and ye have brought what was robbed, and the lame, and the sick, and thus ye have brought an offering: should I accept this in favour from your hand? saith the LORD.

14 But cursed be the deceiver, who hath in his flock a male, and voweth, and sacrificeth a corrupt[c] thing unto the Lord; for I am a great king, saith the LORD of hosts, and my name is feared among the nations.

CHAPTER II.

1 And now, this commandment is for you, O ye priests.

2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts: I will even send out against you a curse, and I will curse your blessings; yea, I will curse the same,[d] because ye do not lay it to heart.

3 Behold, I will destroy unto you the seed, and spread dung upon your faces, even the dung of your festive offerings; and one shall take[e] you away with it.

4 And ye shall thereby know that I have sent out unto you this commandment, that my covenant might be with Levi, saith the LORD of hosts.

5 My covenant was with him life and peace; and I gave them to him for the fear[f] wherewith he feared me, and because of my name he had dread.[g]

6 The law of truth was in his mouth, and falsehood was not found on his lips: in peace and equity he walked with me, and many did he turn away from iniquity.

7 For the priest's lips are ever to keep knowledge, and the law are they to seek from his mouth; for he is the messenger of the LORD of hosts.

8 But ye are indeed departed out of the way; ye have caused many to stumble in the law; ye have corrupted the covenant of the Levite, saith the LORD of hosts.

9 Therefore have I also made you contemptible and low before all the people, in the same measure as ye do not keep my ways, but act with partiality[h] in the law.

10 Have we not all one father? hath not one God created us? (then) why shall we deal treacherously every man against his brother, to profane the covenant of our fathers?

11 Judah hath dealt treacherously, and an abomination hath been committed in Israel and in Jerusalem; for Judah hath profaned the sanctuary of the LORD which he loveth, and hath married the daughter of a strange god.

12 The LORD will cut off unto the man that doth this, son and grandson,[i] out of the tents of Jacob, and him that bringeth near an offering unto the LORD of hosts.

13 And this do ye secondly, covering the altar of the LORD with tears, with weeping and with loud complaint, so that he turneth not any more his regard to the offerings, nor receiveth it with favour at your hand.

14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast indeed dealt treacherously: yet is she thy companion, and the wife of thy covenant.

15 And not one doth so who hath[k] a rem-

[a] Redak, giving it with, "the assertion of the priest." Others, "its income, its food (*i. e.* of the table of God, the altar,) is contemptible."

[b] Arnheim and Rashi. Others, "let it grieve." Philippson, simply, "despised it."

[c] *i. e.* An animal with a bodily defect.

[d] Arnheim ingeniously refers ארותיה to the elliptical האריץ "the earth,"—"the very earth will I curse."

[e] This difficult phrase is given by Rashi, "this dung will carry you up to itself," *i. e.* make you as contemptible as it is. Aben Ezra, "the enemy carrieth you along with him." Philippson, "and this is to honour you."

[f] Rashi, "that he should fear, and so he did fear me."

[g] Johlson, "he bent himself before my name."

[h] *i. e.* Favour the great so as not to reprove them. Philippson deems the negative of the first part of the sentence to be omitted before the last, and renders, hence, "and honour not the law."

[i] Jonathan. The Talmudists, "teacher and scholar."

[k] Verses 15 and 16 are rendered after Zunz and Philippson, who chiefly have followed Aben Ezra; but Jonathan, "Behold, Abraham (אחד the eminent *one*, or the first father of our people,) was an only one, from whom the world (Israel) was created; and what did this one require? nothing but that a child be preserved to him from before the LORD; therefore, &c. For if he hate her, let him dismiss her,—and not cover over violence with a garment," &c. The last clause is explained, "treating a wife

nant of a (good) spirit; for what desireth such a one? he seeketh (to possess) a godly posterity: therefore take heed to your spirit, and let none of you deal treacherously against the wife of his youth.

16 For he hateth putting away (the wife), so hath said the LORD the God of Israel, and him who covereth his garment with violence, so hath said the LORD of hosts: therefore take heed to your spirit, and deal not treacherously.

17 ¶ Ye have wearied the LORD with your words: yet ye say, Wherein have we wearied him? By your saying, Every one that doth evil is good in the eyes of the LORD, and in them he findeth delight; or else, Where is the God of justice?

CHAPTER III.

1 Behold, I will send my messenger, and he shall clear out the way before me: and suddenly will come to his temple the Lord, whom ye seek; and the messenger of the covenant, whom ye desire for, behold, he is coming, saith the LORD of hosts.

2 But who can sustain the day of his coming? and who can stand when he appeareth? for he is like the fire of the melter, and like the lye of the washers:

3 And he will sit as a melter and purifier of silver; and he will purify the sons of Levi, and refine them as gold and silver, that they[a] may offer unto the LORD an offering in righteousness.

4 And then shall be pleasant unto the LORD the offerings of Judah and Jerusalem, as in the days of old, and as in former years.

5 And I will come near unto you to (hold) judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against those that swear falsely, and against those that withhold the wages of the hired labourer, (oppress) the widow, and the fatherless, and that do injustice to the stranger, and fear me not, saith the LORD of hosts.

6 For I the LORD,—I have not changed: and ye sons of Jacob—ye have not ceased to be.

7 From the days of your fathers did ye depart from my statutes, and did not keep them: return unto me, and I will return unto you, saith the LORD of hosts; but ye say, Wherein shall we return?

8 Can a man rob God, that ye will rob me? But ye say, Wherein have we robbed thee? In tithes and in heave-offerings.

9 With the curse are ye cursed, and yet me do ye rob, O ye entire nation!

10 Bring ye all the tithes into the storehouse, that there may be provision in my house, and prove me but herewith, saith the LORD of hosts, if I will not open for you the windows of heaven, and pour out for you a blessing, until it be more than enough.

11 And I will rebuke for you the devourer,[b] and he shall not destroy for you the fruit of the ground: and the vine shall not cast its fruit for you before the time in the field, saith the LORD of hosts.

12 And all the nations shall call you blessed; for ye shall be a land of delight,[c] saith the LORD of hosts.

13 ¶ Your words have been strong against me, saith the LORD; but ye say, What have we spoken among us against thee?

14 Ye have said, It is vain to serve God: and what profit is it that we have kept his charge, and that we have walked contritely before the LORD of hosts?

15 And now we call the presumptuous happy: yea, built up are those that practise wickedness; yea, they have even tempted God and are (yet) suffered to escape.

16 Then conversed they that fear the LORD one with the other: and the LORD listened and heard it, and there was written a book of remembrance before him for those who fear the LORD, and for those who respect his name.

17 And they shall be mine, saith the LORD

---

cruelly while keeping her bound to him, as a garment is to the body. Other Rabbins explain this verse as a conversation between those married to strange women and the prophet: "Did not the one (Abraham) do so by espousing Hagar? and was he not endowed with a divine spirit of prophecy? Yes, but what did this one want? he only sought to have a godly posterity; so be you careful of your own spirit, and act not faithlessly against the wife of your youth to seek the embrace of strangers." (See Ezra ix. and x., and Nehemiah xiii. 23—30.)

[a] Johlson, "that those only may be consecrated to the LORD, who sacrifice the offering in righteousness."

[b] Meaning the locusts and kindred insects which destroy the harvest.

[c] Rashi comments, "a land in which I take delight." Redak, "the productiveness of which is great."

of hosts, on that day which I create[a] as a special treasure: and I will spare them, as a man spareth his son that serveth him.

18 And ye shall return, and see the difference between the righteous and the wicked, between him that serveth God and him that hath not served him.

19[b] For, behold, the day is coming, which shall burn as an oven; and all the presumptuous, yea, and all who practise wickedness shall be stubble: and the day that is coming shall set them on fire, saith the LORD of hosts, who will not leave them root or bough.

20 But there shall rise unto you that fear my name the sun of righteousness with healing in his wings: and ye will go forth, and grow fat[c] as calves of the stall.

21 And ye will tread down the wicked; for they shall be ashes under the soles of your feet, on the day that I create, saith the LORD of hosts.

22 Remember ye the law of Moses my servant, whom I commanded on Horeb for all Israel, statutes and ordinances.

23 Behold, I send unto you Elijah the prophet before the coming of the day of the LORD, the great and the dreadful.

24 And he shall turn back the heart of the fathers[d] to the children, and the heart of the children to their fathers: lest I come and smite the earth with a curse.

[23 Behold, I send unto you Elijah the prophet before the coming of the day of the LORD, the great and the dreadful.]

[a] Lit. "maker;" so also in ver. 21.

[b] The English version commences here chap. iv., which is not found in our text.

[c] Zunz, "[illegible] about."

[d] Rashi, "he will turn back the heart of the fathers (to God) through the children, saying in a loving and pleasing way, 'Go speak to your fathers to lay hold of the way of the LORD,'" &c

תורה נביאים וכתובים

THE HOLY SCRIPTURES

PART THIRD,

CONTAINING

THE HOLY WRITINGS, OR HAGIOGRAPHA.

כתובים

PSALMS, תהלים	PROVERBS, משלי
JOB, איוב	SONG OF SONGS, שיר השירים
RUTH, רות	LAMENTATIONS, איכה
ECCLESIASTES, קהלת	ESTHER, אסתר
DANIEL, דניאל	EZRA, עזרא
NEHEMIAH, נחמיה	FIRST CHRONICLES, דברי הימים א

SECOND CHRONICLES, דברי הימים ב

THE BOOK OF PSALMS,

ספר תהלים.

BOOK FIRST.

PSALM I.

1 HAPPY is the man who walketh not in the council of the wicked, and standeth not in the way of sinners, and sitteth not in the seat of scorners;

2 But whose delight is in the law of the LORD, and who doth meditate in his law by day and night.

3 And he shall be like a tree planted by rivulets of water, that yieldeth its fruit in its season, and the leaf of which doth not wither; and all that he may do shall prosper.

4 Not so the wicked; but they are like the chaff which the wind driveth away.

5 Therefore shall the wicked not be able to stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD regardeth the way of the righteous; but the way of the wicked leadeth to perdition.

PSALM II.

1 ¶ Wherefore do nations rage, and people meditate a vain thing?

2 The kings of the earth raise themselves up, and rulers take counsel together, against the LORD, and against his anointed:

3 "Let us break asunder their bands, and cast away from us their cords."

4 He who dwelleth in the heavens will laugh: the LORD will hold them in derision.

5 Then will he speak unto them in his anger, and in his displeasure will he terrify them.

6 (Saying,) Yet have I appointed my king upon Zion my holy mount.

7 I will announce the[a] decree, the LORD hath said unto me, "My son[b] art thou: I have indeed this day begotten thee.

8 Ask it of me, and I will give thee nations for an inheritance, and for thy possession the uttermost ends of the earth.

9 Thou shalt break them with a rod of iron; like a potter's vessel shalt thou dash them in pieces."

10 And now, O ye kings, be wise: take warning, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

12 Do homage[c] to the son, lest he be angry, and ye be lost on the way; for his wrath is so speedily kindled. Happy[d] are all they that put their trust in him.

PSALM III.

1[e] ¶ A psalm of David, when he fled from before Abshalom his son.

2 LORD, how numerous are my assailants! how many, that rise up against me!

3 Many say of my soul, There is no help[f] for him with God. Selah.[g]

4 But thou, O LORD, art a shield around me, my glory, and he that lifteth up my head.

5 With my voice I call unto the LORD, and he answereth me out of his holy mountain. Selah.

6 I laid myself down and slept: I awoke; for the LORD sustaineth me.

[a] Lit. "I will relate of the decree."

[b] Israel is called "my first-born son," in Exod. iv. 22; "children unto the LORD," in Deut. xiv. 1; hence, the king of Israel is preëminently, as representative of the people, called here, "thou art my son."

[c] Aben Ezra. Lit. "kiss," as the giving of a kiss was considered a sign of appointing to royalty, as with Samuel to Saul, (1 Sam. x. 1.) Rashi, "Arm yourselves with purity of heart." Jonathan, "Accept instruction." Most commentators apply "lest he be angry," to God.

[d] This Psalm concludes, like so many others, with the expression of confidence in God's goodness.

[e] In the Massoretic text the superscriptions to the Psalms are regarded as separate verses when of any length.

[f] Philippson, "salvation," or "happiness."

[g] *Selah* was probably a musical term; but it is now impossible to ascertain what it precisely meant. Some explain it as meaning "eternally;" hence the phrase, *Amen Selah*; סלה ועד "for ever and aye."

7 I will not be afraid of ten thousands of people, that have placed[a] themselves round about against me.

8 Arise, O LORD, help me, O my God; for thou smitest all my enemies upon the cheek bone: the teeth of the wicked dost thou break.

9 Salvation belongeth unto the LORD: thy blessing be upon thy people.[b] Selah.

PSALM IV.

1 ¶ To the chief musician on Neginoth, a psalm of David.

2 When I call, answer me, O God of my righteousness: amidst distress thou hast (ever) granted me enlargement; be gracious unto me, and hear my prayer.

3 O ye sons of men, how long shall my glory be put to shame? (how long) will ye love vanity, will ye seek for lies? Selah.

4 But know that the LORD hath set apart the pious for himself: the LORD will hear when I call on him.

5 Tremble, and sin not: commune with your heart upon your bed, and be still.[c] Selah.

6 Offer the sacrifices of righteousness, and put your trust in the LORD.

7 Many say, "Who will show us happiness? Let shine[d] brightly over us the light of thy countenance, O LORD."

8 (But) thou hast placed more joy in my heart than at the time when their corn and their wine were increased.

9 In peace, altogether, will I lay me down and sleep; for thou, LORD, alone,[e] causest me to dwell in safety.

PSALM V.

1 ¶ To the chief musician upon Nechiloth,[f] a psalm of David.

2 To my words give ear, O LORD, have regard to my meditation.[g]

3 Listen unto the voice of my loud cry, my King, and my God, when unto thee I pray.

4 O LORD! in the morning do thou hear my voice: in the morning will I set in order (my prayer) before thee, and look up with hope.

5 For thou art not a God that hath pleasure in wickedness: evil cannot abide with thee.

6 The arrogant[h] cannot stand up before thy eyes: thou hatest all workers of wickedness.

7 Thou wilt destroy those that speak lies: the man of blood and deceit the LORD abhorreth.

8 But as for me,—in the abundance of thy kindness will I enter thy house: I will bow myself down before thy holy temple in the fear of thee.

9 O LORD, lead me in thy righteousness because of those that regard me enviously; make straight before me thy way.

10 For there is not in their mouth any sincerity; their inward part is full of deception; an open sepulchre is their throat: they flatter with their tongue.[i]

11 Condemn them, O God: let them fall through their own counsels; for the multitude of their transgressions cast them down; for they have rebelled against thee.

12 Then will rejoice all those that put their trust in thee; for ever will they shout for joy, when thou protectest them: and then will exult in thee those that love thy name.

13 For thou wilt bless the righteous, O LORD; as with a shield wilt thou encompass him with favour.

PSALM VI.

1 ¶ To the chief musician on Neginoth upon Sheminith,[k] a psalm of David.

2 O LORD, correct me not in thy anger, and chastise me not in thy wrath.

3 Be gracious unto me, O LORD; for I am

[a] Redak, "attack me." Jonathan, "of the quarrel of the people who have gathered all around me."

[b] Rashi, "thy people are bound to praise thee for ever."

[c] Redak, "rebel no more," referring to the rebellion of Absalom, conceiving this Psalm to have been written on that occasion.

[d] Rashi. Redak, simply, "lift up," taking נסה for נשא.

[e] So is this given by Redak; but the Massorah would require it so: "for thou, O LORD! art alone; in safety wilt thou cause me to dwell."

[f] נחילות from חלל *chalal*, to perforate, (whence חליל *chalil*, a pipe, or flute,) probably denotes wind instruments in general; such as the horn, trumpet, pipe, &c.

[g] Others, "complaint," or "sighing."

[h] Rashi, "the foolish." Jonathan, "scorners." Sachs, "boasters."

[i] Lit. "they make smooth their tongue."

[k] *Sheminith*, "the eighth," which Rashi explains, "a harp with eight strings." Philippson, "in the eighth measure." Others, "on the base." Mendelssohn, "on neginoth with eight strings."

withering away: heal me, O LORD; for my bones are terrified.

4 And my soul is greatly terrified; but thou, O LORD, how long yet—?

5 Return, O LORD, deliver my soul: help me for the sake of thy kindness.

6 For in death men do not remember[a] thee: in the nether world, who shall give thee thanks?

7 I am weary with my sighing; I flood every night my bed; with my tears I moisten my couch.

8 My eye is consumed because of grief; it waxeth old because of all my assailants.

9 Depart from me, all ye workers of wickedness; for the LORD hath heard the voice of my weeping.

10 The LORD hath heard my supplication; the LORD will accept my prayer.

11 Ashamed and greatly terrified shall become all my enemies: they will turn round, and be made ashamed in a moment.

PSALM VII.

1 ¶ A Shiggayon of David, which he sang unto the LORD, concerning the affairs of Cush the Benjamite.

2 O LORD my God, in thee do I put my trust; save me from every one of my persecutors, and deliver me:

3 Lest he tear like a lion my soul, rending it in pieces, with none to deliver.

4 O LORD my God, if I have done this; if there be injustice in my hands;

5 If I have recompensed him that was at peace[b] with me with evil; if I have taken aught[c] from my assailants without cause:

6 May the enemy hotly pursue my soul, and overtake it; and tread down upon the earth my life, and cause my honour to lie in the dust. Selah.

7 Arise, O LORD, in thy anger, lift up thyself because of the rage of my enemies: and awake for me (to) the judgment[d] that thou hast commanded.

8 So shall the congregation of nations compass thee about: and for their sakes return thou to the height.[e]

9 The LORD will judge the people: judge me, O LORD, according to my righteousness, and according to my integrity (grant) me (recompense).

10 Oh let the evil of the wicked come to an end; but establish the just, O thou, who triest the hearts and reins, O righteous God.

11 My protection is by God, who saveth the upright in heart.

12 God is a righteous judge, and a God who is indignant (with the wicked) every day.

13 If he turn not, He will whet his sword; he bendeth his bow, and maketh it ready.

14 Also for him he prepareth the instruments of death; he fashioneth his arrows against the persecutors.[f]

15 Behold, he travaileth with wrong doing; but he hath conceived mischief, and bringeth forth falsehood.

16 He hath hollowed out a pit, and dug it, and is fallen into the ditch which he hath wrought.

17 His mischief will return upon his own head, and upon his own skull will his violence come down.

18 I will thank the LORD according to his righteousness; and I will sing praises to the name of the LORD the Most High.

PSALM VIII.

1 ¶ To the chief musician upon Gittith, a psalm of David.

2 O Eternal One our Lord, how excellent is thy name on all the earth! thou who hast set thy majesty above the heavens.

3 Out of the mouth of babes and sucklings hast thou founded (thy) might,[g] because of

---

[a] Lit. "for not in death is thy memorial."

[b] Aben Ezra, "who hath done me good."

[c] Rashi, "taken off the garment of him who hated me to cause him to be naked;" taking, as he does, *Cush* to mean Saul, the corner of whose cloak David cut off in the cave. (1 Sam. xxiv. 5.) Others conceive this to be a parenthesis, thus, "If I have recompensed him at peace with me with evil, when I delivered him who hated me without cause." The version in the text is after Philippson, who adopts Rashi's idea, that חלץ here means, "to take away," "to unclothe."

[d] Rashi, "and awake for me, (that) I may execute the judgment," &c. Sachs, "be wakeful for me; a judgment hast thou commanded, and the congregation," &c. Aben Ezra, "and awaken for me."

[e] Redak, "to hold judgment;" David asks that God may sit upon his judgment seat to decide justly for all.

[f] So Rashi; but the moderns take רשקים to mean "burning darts," which the Asiatics often shot off against their enemies; hence, "he fashioneth his arrows to become burning darts."

[g] Sachs, "victory;" the word is usually given "strength."

thy opponents, that thou mightest bring to silence the enemy and him that seeketh vengeance.

4 When I behold thy heavens, the work of thy fingers, the moon and the stars, which thou hast established:—

5 What is the mortal, that thou rememberest him? and the son of man, that thou thinkest of him?

6 Yet thou hast made him but a little less than angels,[a] and hast crowned him with honour and glory.

7 Thou hast given him dominion over the works of thy hands; every thing hast thou placed beneath his feet:

8 Flocks and herds altogether, and also the beasts of the field;

9 The birds of heaven, and the fishes of the sea, whatsoever[b] passeth through the paths of the seas.

10 O Eternal One our Lord, how excellent is thy name on all the earth!

PSALM IX.

1 ¶ To the chief musician upon Muth-labben, a psalm of David.

2 I will thank the LORD with all my heart: I will relate all thy marvellous deeds.

3 I will rejoice and exult in thee: I will sing praise to thy name, O thou Most High:

4 When my enemies are turned backward, (when) they fall and perish at thy presence.

5 For thou hast conducted my dispute and my cause; thou hast sat on the throne as a righteous judge.

6 Thou hast rebuked nations, thou hast caused the wicked to perish, their name hast thou blotted out for ever and ever.

7 O thou[c] enemy, the ruins are passed away for ever, and the cities which thou hast destroyed,—lost is their memorial, yea, theirs.

8 But the LORD will sit enthroned for ever: he hath established for giving judgment his throne.

9 And he will judge the world with righteousness, he shall decide for the people with equity.

10 The LORD also will be a strong-hold for the oppressed, a strong-hold in times of distress.

11 And they that know thy name will put their trust in thee; for thou hast not forsaken those that seek thee, O LORD.

12 Sing praises to the LORD, who dwelleth in Zion: announce among the people his deeds.

13 For he, that inquireth after acts of blood, hath remembered them: he hath not forgotten the cry of the afflicted.

14 Be gracious unto me, O LORD; have regard to my affliction (coming) from those that hate me, thou who liftest me up from the gates of death:

15 In order that I may relate all thy praises in the gates of the daughters of Zion: I will be glad in thy salvation.

16 Sunk are nations in the ditch that they have prepared: in this net which they had laid in secret is their own foot caught.

17 The LORD is made known; he executed justice: through the doing of his own hands is the wicked ensnared. Higgayon,[d] Selah.

18 The wicked shall return into hell,[e] all the nations that are forgetful of God.

19 For not everlastingly shall the needy be forgotten: the expectation of the poor shall not perish for ever.

20 Arise, O LORD; let not the mortal boast of his strength; let nations be judged before thy face.

21 Place, O LORD, fear[f] over them: let nations know, that they are but mortals. Selah.

---

[a] Sachs and other moderns, "thou madest him but little less than God;" referring to Gen. i. 26, where God said he would create man in his image.

[b] Redak and Aben Ezra, and after them Mendelssohn, "he (man) passeth through the paths of the seas."

[c] Aben Ezra. Philippson, however, takes this verse as a continuation of the preceding, and translates, "the enemies—complete are the ruins for ever, and cities hast thou destroyed—perished is their memory, yea, theirs;" *i. e.* the memorial of the enemies first spoken of. Joseph Kimchi, "thy destroyings, O enemy, are at an end." Rashi, "the enemy, the swords (of whose hate) have been on us, hath come to his end."

[d] Mendelssohn translates, "O the great thought;" but Sachs and other moderns regard *Higgayon* as a musical term, or instrument. (Psa. xcii. 4.) Jonathan, "the righteous shall rejoice for ever." Aben Ezra, "I declare this in truth." Rashi, "this occurreth always,"—*Selah*, as "eternally."

[e] Aben Ezra explains, "because man was created from the earth;" this would then mean, that "the wicked should become nothing, or dust again, as they were originally." The Talmudists, "to the lowest degree of hell" (punishment) after they have been judged in "God's" tribunal.

[f] Aben Ezra, Sforno, and others. Rashi, "master;" "put a master over them."

PSALM X.

1 ¶ Wherefore, O LORD, standest thou afar off? hidest thyself in times of distress?

2 In the pride of the wicked doth he hotly pursue the poor: they[a] are seized through the plans that those have devised.

3 For the wicked boasteth of the longing of his soul, and the robber blesseth himself when he hath despised[b] the LORD.

4 The wicked, according to the pride of his wrathfulness, (saith,) He will not require: There is no God (in) all his plans.

5 Prosperous are his ways at all times; far in the height (remain) thy punishments away from him: all his assailants—he puffeth at them.

6 He saith in his heart, I shall not be moved; I shall be for many generations, and without adversity.

7 Of false oaths is his mouth full, and deceit and fraud: under his tongue is mischief and wickedness.

8 He sitteth in the lurking-places of the villages; in the secret places doth he murder the innocent: his eyes search for the unfortunate.[c]

9 He lieth in wait in a secret place like a lion in his den; he lieth in wait to snatch up the poor: he snatcheth up the poor, as he draweth him[d] into his net.

10 He croucheth, he bendeth himself, and the unfortunate fall through his might.

11 He saith in his heart, God hath forgotten; he hath hidden his face; he will never see it.

12 Arise, O LORD; O God, lift up thy hand: forget not the afflicted.

13 For what doth the wicked despise God? (why) doth he say in his heart, Thou wilt not require it?

14 Thou hast seen it; for thou beholdest mischief and despiteful acts, to requite it with thy hand: unto thee the unfortunate committeth himself; unto the fatherless hast thou (ever) been a helper.

15 Break thou the arm of the wicked; and of the bad man—thou wilt inquire for his wickedness (till) thou find none.

16 The LORD is King for ever and ever: nations are perished out of his land.

17 The longing of the afflicted dost thou hear, O LORD! thou wilt strengthen their heart, thou wilt cause thy ear to listen:

18 To judge the fatherless and the oppressed, that not farther more shall be arrogant[e] the mortal from the earth.

PSALM XI.

1 ¶ To the chief musician, by David. In the LORD have I put my trust: how can ye say to my soul, Flee to your mountain as a bird?

2 For lo, the wicked bend their bow, they arrange their arrow upon the string, to shoot in the dark at the upright in heart.

3 For (if) the foundations be torn down, what can the righteous do?

4 The LORD is in his holy temple, the LORD hath his throne in the heavens, his eyes behold, his eyelids prove, the children of men.

5 The LORD proveth the righteous; but the wicked and him that loveth violence his soul hateth.

6 He letteth rain upon the wicked burning coals, fire and brimstone; and a glowing wind is the portion of their cup.[f]

7 For righteous is the LORD, he loveth righteousness: his countenance doth behold the upright.

PSALM XII.

1 ¶ To the chief musician upon Sheminith, a psalm of David.

2 Help, O LORD; for the pious have ceased to be; for the truthful[g] have failed from among the children of men.

3 Deceptively do they speak every one with his neighbour, with flattering lips, with a double[h] heart do they speak.

4 May the LORD cut off all flattering lips, the tongue that speaketh boastful things:

---

[a] Rashi; "they" are the poor; "those," the wicked.

[b] After Rashi. Sachs, "the robber blasphemeth, scorneth the LORD." So also Philippson and Herxheimer.

[c] Menachem. Philippson, "the weak." Mendelssohn, "the poor wanderer."

[d] Sachs, "as he draweth in his net."

[e] Philippson and Sachs; Rashi "that they may not oppress (break in pieces) any more man sprung from the earth."

[f] This verse is given after Rashi; "the portion of their cup" is a proverbial expression, often met with in Scripture; "the cup of confusion," "my portion and cup," *i. e.* "fate," "lot," "portion."

[g] Sachs, "truthfulness."

[h] Heb. "a heart and a heart."

5 Who have said, With our tongue will we be mighty; our lips are with us; who is lord over us?

6 Because of the oppression of the poor, because of the sighing of the needy, now will I arise, saith the LORD: I will grant safety to him for whom the other layeth a snare.[a]

7 The words of the LORD are pure words, as silver refined in the crucible[b] of earth, purified seven times.

8 Thou, O LORD, wilt preserve them; thou wilt guard them from this generation for ever.

9 On every side do the wicked walk about, when the vile are exalted over the sons of man.

PSALM XIII.

1 ¶ To the chief musician, a psalm of David.

2 How long, O LORD, wilt thou forget me continually? how long wilt thou hide thy face from me?

3 How long shall I have to devise resolves in my soul, with grief in my heart daily? how long shall my enemy exalt himself over me?

4 Look down, answer me, O LORD my God! enlighten my eyes, that I may not sleep the sleep of death;

5 That my enemy may not say, I have overcome him; that my assailants may not be glad when I am moved.[c]

6 But I trust in thy kindness, let my heart be glad because of thy salvation: I will sing unto the LORD, because he hath dealt bountifully with me.

PSALM XIV.

1 ¶ To the chief musician, by David. The worthless fool saith in his heart, There is no God. They are corrupt, they are abominable (in their) doings, there is none that doth good.

2 The LORD looketh down from heaven upon the children of men, to see if there be one intelligent, one who seeketh for God.

3 They are all gone aside, they are altogether become corrupt: there is none that doth good, no, not even one.

4 Is there no knowledge in all the workers of wickedness? who eat up my people as they eat bread; (while) they do not call on the LORD.

5 There are they terrified in terror; for God is with the righteous generation:

6 The counsel of the poor (though)[d] you put to shame; because the LORD is his protection.

7 Oh that some one might bring the salvation of Israel out of Zion! When the LORD bringeth back the captivity of his people, then will Jacob be glad, and Israel will rejoice.

PSALM XV.

1 ¶ A psalm of David. LORD, who may sojourn in thy tent? who may dwell on thy holy mount?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart;

3 That uttereth no calumny with his tongue, that doth no evil to his neighbour, and bringeth[e] no reproach on his fellow-man;

4 In whose eyes the despicable is despised; but that honoureth those who fear the LORD; that sweareth to his own injury, and changeth not;

5 That putteth not out his money for interest, and taketh no bribe against the innocent. He that doth these things shall not be moved to eternity.

PSALM XVI.

1 ¶ A Michtham[f] of David. Preserve me, O God; for I have placed my trust in thee.

2 (O my soul,) thou hast said unto the LORD, Thou art my Lord: my happiness is not without[g] thee;

---

[a] Menachem. Others, "puffeth at him." Philippson, after Ewald, "who longeth for it," (the divine help.)

[b] Rashi, Aben Ezra, &c. take בעלי to mean "the Lord;" "as silver refined by the Lord of the earth." Philippson, "as refined silver freed from earth." The version here given is after an opinion cited by Rashi.

[c] Jonathan, "when I depart from thy path."

[d] Address to the enemies; and means, "Let them despise the cause of the poor, it matters not, because they are protected by the LORD."

[e] Lit. "beareth," which Redak explains as, "borne on the tongue," or, "thou shalt not bear the name of the LORD thy God in vain;" hence, "to spread reproachful reports."

[f] This word derived from *Ketherm*, "pure gold," is rendered by Mendelssohn with "an ornament" *i. e.* elegant song.

[g] Jonathan. Septuagint, "thou requirest not my goodness." Others, "my goodness cannot benefit thee." Rashi, "the goodness thou dost for me is not obligatory on thee." Others, "I have no happiness beyond thee."

3 (But) in the saints who are on the earth, and in the excellent,—in them is all my delight.

4 Multiplied shall be the sorrows of those who give presents to another god: I will not pour out their drink-offerings of blood, nor bear their names upon my lips.

5 Thou, O LORD, art the portion of my inheritance, and my cup: thou hast drawn my lot.

6 My possessions[a] are fallen in agreeable places: yea, my heritage is pleasant to me.

7 I will bless the LORD, who hath given me counsel: also in the night seasons my reins admonish me.

8 I have always set the LORD before me, that,[b] being at my right hand, I might not be moved.

9 Therefore is rejoiced my heart, and my spirit[c] is glad: also my flesh shall rest in safety.

10 For thou wilt not abandon my soul to the grave: thou wilt not suffer thy pious (servant) to see corruption.[d]

11 Thou wilt let me know the path of life:[e] fulness of joy is in thy presence; pleasures are at thy right hand for evermore.

PSALM XVII.

1 ¶ A prayer of David. Hear, O LORD, (the cause of) righteousness, attend unto my entreaty, give ear unto my prayer, coming from lips without deceit.[f]

2 Let from thy presence my sentence come forth; let thy eyes behold what is right.

3 Thou hast proved my heart; thou hast thought of me in the night; thou hast refined me—thou couldst find nothing: my purpose doth not pass beyond (the words of) my mouth.[g]

4 Among the deeds of men did I observe, by the word of thy lips, the paths of the dissolute.

5 My steps held firmly to thy tracks, (and) my footsteps did not slip.

6 I call on thee, for thou wilt answer me, O God: incline thy ear unto me, hear my speech.

7 Show marvellously thy loving-kindnesses, O thou that savest those who put their trust (in thee) from those that rise up (against them) by thy right hand.

8 Keep me as the apple of the eye; conceal me under the shadow of thy wings,

9 From the wicked that despoil me, my enemies, who, to take my life,[h] compass me about.

10 They are inclosed in their own fat:[i] with their mouth they speak proudly.

11 On our steps they now encompass us: they direct their eyes to turn aside in the land.

12 Every man is just like a lion that is greedy to tear his prey, and like a young lion lurking in a covert.

13 Arise, O LORD, prevent him, cast him down; deliver my soul from the wicked, who[k] is thy sword,—

14 From these men—thy hand—O LORD, from the men of this world, whose portion is in this life, and whose belly thou fillest with thy hidden treasure: they have children in plenty, and leave the rest of their substance to their babes.

15 As for me, in righteousness shall I behold thy face: I shall be satisfied, when I awake, with contemplating thy likeness.

PSALM XVIII.

1 ¶ To the chief musician, by the servant of the LORD, by David, who spoke unto the LORD the words of this song on the day that

[a] Lit. "the lines," *i. e.* of measuring; hence, that which is measured with them, the land possessed by any one.

[b] Sforno; but Rashi and Redak, "because he is—I shall not be moved."

[c] Lit. "honour," "glory;" and is explained by the commentators, "the soul, as she is the glory of man."

[d] שאול is, as has been remarked to Isaiah xiv. 9, the "nether world," the receptacle of all the dead; not so much "hell," a place of punishment, (though even in its original derivation from the Saxon or German, "hell" should denote a place of concealment—Saxon, *hillan* or *helan*; German, *hehlen*, "to hide," or *hühle*; Saxon, *holl*, "a cavern,") as "hades," where the good no less than the bad go; though in Psalm ix. 18, it means the first. Here David speaks, that his soul will not meet the same fate, to end in the grave, and not become corrupt by decomposition. The *Ketib* has חסידיך "thy pious ones; the *Keri*, however, the singular. שחת is rendered by Sachs and others, "pit;" by Sforno, *gehinnam*, "hell;" but in either case it is the same.

[e] Aben Ezra, "for after the death of the body thou wilt then let me know the path of life," &c. Philippson, "not mere existence, but a perfect happiness."

[f] Heb. "without lips of deceit."

[g] This is explained, that the thoughts of the Psalmist corresponded with his words, all within the limits of justice.

[h] Jonathan, "who with wantonness encompass me."

[i] Rashi, "through their fat they close their heart." Philippson, "their fat increaseth."

[k] Others, "by the sword;" next verse "by thy hand."

the LORD had delivered him out of the power of all his enemies, and from the hand of Saül;

2 And he said, I ever love thee, O LORD, my strength.

3 The LORD is my rock, and my fortress, and my deliverer; my God, my rock, in whom I trust; my shield, and the horn of my salvation, and my high tower.

4 Praised, I cried, be the LORD, and from my enemies was I saved.

5 The bonds of death encompassed me, and the floods of destruction made me afraid.

6 The bonds of hell encircled me: the snares of death seized on me.

7 (When) in my distress I called upon the LORD, and unto my God I cried: he heard from his temple my voice, and my complaint came before him, even into his ears.

8 Then shook and trembled the earth; and the foundations of the mountains were moved; and they were shaken, because he was wroth.

9 Smoke went up in his anger and consuming fire out of his mouth: coals flamed forth from him.

10 And he bent the heavens, and came down: and thick darkness was under his feet.

11 And he rode upon a cherub, and flew along, and he flitted[a] by upon the wings of the wind.

12 He made darkness his hiding-place, round about him as his pavilion, dark waters, thick clouds of the skies.

13 From the brightness before him his thick clouds passed away, (with) hail-stones and coals of fire.

14 And the LORD thundered in the heavens, and the Most High uttered forth his voice, (with) hail-stones and coals of fire.

15 And he sent out his arrows, and scattered them; and he shot forth[b] lightnings, and discomfited them.

16 And then were seen the channels of the waters, and there were laid open the foundations of the world, through thy rebuke, O LORD, through the blast of the breath of thy nostrils.

17 He stretched out from above (his hand), he took me; he drew me out from mighty waters.

18 He delivered me from my enemy, the strong, and from those that hated me, when they were too mighty for me.

19 They overcame me on the day of my calamity; but the LORD became my stay.

20 And he brought me forth into a large space; he delivered me, because he had delight in me.

21 The LORD rewarded me according to my righteousness; according to the purity of my hands did he recompense me.

22 For I have kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his ordinances were before me, and his statutes had I not put away from me.

24 I was also upright with him, and I guarded myself against my iniquity.

25 Therefore did the LORD recompense me according to my righteousness, according to the purity of my hands before his eyes.

26 With the kind thou wilt show thyself kind; with the upright man thou wilt show thyself upright;

27 With the pure thou wilt show thyself pure; and with the perverse thou wilt wage a contest.

28 For thou wilt indeed save the afflicted people; but haughty eyes wilt thou bring down.

29 For thou wilt cause my light to shine: the LORD my God will enlighten my darkness.

30 For (aided) by thee I run through a troop; and (helped) by my God I leap over a wall.

31 As for God,—his way is perfect; the word of the LORD is tried: he is a shield to all those that trust in him.

32 For who is god save the LORD? or who is a rock beside our God?

33 He is the God that girdeth me with strength, and rendereth my way unobstructed.

34 He maketh my feet like those of the hinds, and upon my high-places he causeth me to stand.

35 He teacheth my hands for the war, so that a brazen bow is bent by my arms.

36 And thou gavest me the shield of thy salvation, and thy right hand supported me: and thy meekness[c] hath made me great.

[a] Here וירא "he flitted;" in 2 Sam. xxii. וירא "he was seen," or "appeared." There are other variations which will be apparent by comparing this Psalm with the chapter quoted.

[b] Aben Ezra. Jonathan, "lightnings in multitude."

[c] Jonathan, "thy word." (See note to 2 Sam. xxii. 36.) We have followed Rashi here, because the word is spelled differently from what it is in Samuel.

RUTH AMONG THE GLEANERS

37 Thou enlargest my steps under me, so that my joints do not slip.

38 I pursue my enemies, and overtake them; and I return not again till I have made an end of them.

39 I crush them that they are not able to rise: they fall under my feet.

40 For thou hast girded me with strength for the war: thou subduest my opponents under me.

41 And my enemies thou causest to turn their back to me; and those that hate me,—that I may destroy them.

42 They cry, but there is none to help; unto the LORD,—but he answereth them not.

43 And I beat them small as the dust before the wind: like the dirt in the streets do I cast them out.

44 Thou deliverest me from the contests of the people; thou appointest me to be the head of nations: a people that I know not shall serve me.

45 As soon as their ear heareth[a] they shall be obedient to me: the children of the stranger shall utter flattery unto me.

46 The children of the stranger shall fade away, and come forth trembling out of their close places.

47 The LORD liveth, and blessed be my Rock; and exalted be the God of my salvation;

48 The God that granteth me vengeance, and subdueth nations under me;

49 That delivereth me from my enemies: also above my opponents thou liftest me up; thou deliverest me from the man of violence.

50 Therefore will I give thanks unto thee among the nations, O LORD, and unto thy name will I sing praises,—

51 (To him) that maketh great the salvation of his king, and who sheweth kindness to his anointed, to David, and to his seed for ever.

PSALM XIX.

1 ¶ To the chief musician, a psalm of David.

2 The heavens relate the glory of God; and the expanse telleth of the works of his hands.

3 Day unto day uttereth speech, and night unto night showeth knowledge.

4 There is no speech, there are no words, their voice is not heard.[b]

5 (But) their melody extendeth through all the earth, and to the end of the world their words. For the sun hath he set a tabernacle among them;

6 And he goeth out as a bridegroom from his chamber, he is glad like a strong man to run his course;

7 From the end of the heavens is his going forth, and his circuit is unto their ends: and there is nothing hidden from his heat.

8 The law of the LORD is perfect, quieting the soul: the testimony of the LORD is sure, making wise the simple.

9 The precepts of the LORD are upright, rejoicing the heart: the commandment of the LORD is clear, enlightening the eyes.

10 The fear of the LORD is pure, enduring for ever: the ordinances of the LORD are the truth, they are just altogether.

11 They are those which are to be desired more than gold, and much fine gold; and they are sweeter than honey and the dropping of honeycomb.

12 Moreover thy servant is admonished by them: in keeping them there is great reward.

13 Who can guard[c] against errors? from secret[d] (faults) do thou cleanse me.

14 Also from presumptuous (sins) withhold thy servant; let them not have dominion over me: then shall I be blameless, and I shall be clear from any great transgression.

15 May the words of my mouth, and the meditation of my heart, be acceptable before thee, O LORD, my Rock, and my Redeemer.

PSALM XX.

1 ¶ To the chief musician, a psalm of David.

[a] Philippson, "Those of whom I have only heard with my ear, the strangers, flatter me."

[b] Aben Ezra and Redak; meaning, their admonition is without audible words. So also Sachs. Others, "There is no speech—without their voice being heard," *i. e.* in all that is said the voice of the heavens mingles.

[c] Rashi and Aben Ezra. Lit. "who can understand errors?" Sachs, "who can remark?" *i. e.* with all man's striving, errors will be committed unperceived by him.

[d] *i. e.* Those unknown, as they were committed unperceived.

2 May the LORD answer thee on the day of distress; may the name of the God of Jacob protect thee;

3 May he send thee help from the sanctuary, and support thee from Zion;

4 May he remember all thy meat-offerings, and accept[a] in favour thy burnt-sacrifice. Selah.

5 May he grant thee according to thy own heart, and fulfil all thy resolves.

6 We will rejoice in thy salvation, and in the name of our God will we upraise our banners: may the LORD fulfil all thy petitions.

7 Now I know that the LORD saveth his anointed; he will answer him from his holy heavens, with the saving strength of his right hand.

8 Some (trust) in chariots, and some in horses; but we will invoke[b] the name of the LORD our God.

9 They are prostrate and fallen; but we are risen up and stand erect.[c]

10 O LORD, save (us): may the king[d] answer us on the day when we call (on him).

PSALM XXI.

1 ¶ To the chief musician, a psalm of David.

2 O LORD, because of thy strength will the king rejoice; and through thy salvation how greatly will he be glad!

3 The longing of his heart hast thou given him, and the request of his lips hast thou not withholden. Selah.

4 For thou meetest him unasked[e] with the blessings of happiness: thou settest on his head a crown of pure gold.

5 Life hath he asked of thee, thou gavest it to him, length of days for ever and ever.

6 Great is his honour through thy help: glory and majesty thou layest upon him.

7 For thou appointest him to be a blessing for ever: thou makest him glad with joy from[f] thy presence.

8 For the king trusteth in the LORD; and through the kindness of the Most High shall he not be moved.

9 Thy hand will reach all thy enemies: thy right hand will reach those that hate thee.

10 Thou wilt render them as a fiery oven at the time of thy anger: the LORD in his wrath will destroy them, and a fire will devour them.

11 Their fruit wilt thou cause to perish from the earth, and their seed from among the children of men.

12 For they directed against thee evil: they devised a mischievous purpose, which they were not able to perform.

13 For thou wilt make them turn their back;[g] upon thy bow-strings thou wilt make ready (thy arrows) against their face.[h]

14 Exalt thyself, O LORD, in thy strength; (and) we will sing and praise thy power.

PSALM XXII.

1 To the chief musician upon Ayeleth-hashachar,[i] a psalm of David.

2 My God, my God, why hast thou forsaken me? why art thou so far from saving me, and from the words of my loud complaint?

3 O my God! I call in the day-time, but thou answerest not; and in the night I find no rest.[k]

4 But thou art holy, O thou that dwellest amidst the praises of Israel.

5 In thee did our fathers trust: they trusted, and thou didst deliver them.

6 Unto thee they cried, and were delivered: in thee they trusted, and were not put to shame.

7 But I am a worm, and not a man, a reproach of men, and despised of people.

---

[a] ידשנה from רשן "fat;" hence, "worthy of acceptance," as a lean, sickly gift is unworthy God's acceptance.

[b] Rashi, "נזכיר means, bringing incense and prayer; as in Isa. lxvi. 3;" hence, it has been rendered elsewhere, "confide in." Lit. "make mention."

[c] Rashi, "we shall prevail over them." Aben Ezra, "we shall be exalted, or lifted up."

[d] Septuagint and others translate, "O LORD! save the king; may he hear us, &c.;" but the above is according to the Massoretic text. Jonathan, "O powerful King, accept our prayer," &c.

[e] Rashi. [f] Jonathan. Others, "before thy face."

[g] Rashi, "thou wilt give them as a portion (to thy people)." Redak, "thou wilt set them up as a mark on one side."

[h] Sachs, "thou wilt take aim with thy bow-strings against their face."

[i] This is supposed by some to mean a particular well-known tune, commencing "The hind of the morning-dawn;" others, an instrument, &c.

[k] Lit. "there is no silence to me." Mendelssohn, "nothing allayeth my grief," or "pain."

8 All those who see me laugh me to scorn: they draw open their lips, they shake their head, (saying,)

9 "Let him throw[a] himself on the LORD, that he may deliver him: he will save him, for he delighteth in him."

10 Yea, thou art he that took me from the womb: thou hast been my trust when I hung on my mother's breasts.

11 Upon thee was I cast from my birth: from my mother's womb art thou my God.

12 Oh be not far from me (now); for distress is near; for there is none to help.

13 Many steers have encompassed me: the strong bulls of Bashan have beset me round.

14 They have opened wide against me their mouth, (as) a ravenous and roaring lion.

15 Like water am I poured out, and all my bones are disjointed: my heart is become like wax, it is melted in the midst of my entrails.

16 Like a potsherd is my strength dried up; and my tongue cleaveth to my palate;[b] and into the dust of death hast thou laid me down.

17 For dogs have encompassed me; the assembly of the wicked have enclosed me: like lions (they threaten) my hands and my feet.[c]

18 I may number all my bones: (while) they stare and look upon me.

19 They divide my clothes among themselves, and for my garment do they cast lots.

20 But thou, O LORD, be not far from me: O (thou who art) my strength, hasten to my aid.

21 Deliver from the sword my life, from the power of the dog my solitary soul.

22 Save me from the lion's mouth; as thou hast answered me from the horns of the reëm.[d]

23 I will relate thy name unto my brethren: in the midst of the congregation will I praise thee.

24 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and be in dread of him, all ye the seed of Israel.

25 For he hath not despised nor abhorred the affliction of the poor; neither hath he hidden his face from him; but when he cried unto him, he heard.

26 Of thee shall be my praise in a great assembly: my vows will I pay in the presence of those who fear him.

27 The meek shall eat and be satisfied; they who seek him shall praise the LORD: may your heart live for ever.

28 All the ends of the world shall remember and return unto the LORD: and all the families of the nations shall bow themselves down before thee.

29 For the kingdom is the LORD'S, and he governeth the nations.

30 All they that eat the fat of the earth shall bow themselves down; before him shall bend the knee all that are going down into the dust; for none can keep alive his own soul.[e]

31 Distant ages shall serve him; there shall be related of the Lord unto future generations.

32 They will come, and will tell his righteousness unto a people yet unborn, that[f] he hath done this.

PSALM XXIII.

1 ¶ A psalm of David. The LORD is my shepherd, I shall not want.

2 In pastures of tender grass he causeth me to lie down: beside still waters he leadeth me.

3 My soul he refresheth: he guideth me in the tracks of righteousness for the sake of his name.

4 Yea, though I walk through the valley of the shadow of death, I will not fear evil; for thou art with me: thy rod and thy staff —they indeed comfort me.

5 Thou preparest before me a table in the presence of my assailants; thou anointest with oil my head: my cup overfloweth.

[a] Lit. "roll," meaning, as Rashi comments, "his burden." Aben Ezra, "his words." Redak, "his prayer." But the sense is all the same as in the text.

[b] Rashi, "teeth."

[c] Aben Ezra, "the hands with which a man fighteth, and the feet with which he escapeth." Philippson explains, "Like the lions they enclose him that he cannot escape farther nor contend against them."

[d] It is not possible to determine what animal is meant. Philippson, "buffalo."

[e] Sachs, "and he that cannot keep himself alive."

[f] Philippson, "for."

6 Surely, only goodness and kindness shall follow me all the days of my life: and I shall dwell[a] in the house of the LORD to the utmost length of days.

PSALM XXIV.

1 ¶ Of David a psalm. Unto the LORD belongeth the earth with what filleth it, the world and they that dwell therein;

2 For upon seas hath he founded it, and upon rivers hath he established it.

3 Who shall ascend into the mountain of the LORD? and who shall be able to stand in his holy place?

4 He that is clean of hands, and pure of heart; who hath not lifted up his soul[b] unto falsehood, and hath not sworn deceitfully:

5 He shall bear away blessing from the LORD, and (the reward of) righteousness from the God of his salvation.

6 This is the generation of those that adore him, that seek thy presence, (the sons of)[c] Jacob. Selah.

7 Raise your heads, O ye gates; and be raised wide, ye everlasting doors: and let the King of glory enter!

8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Raise your heads, O ye gates; and raise (them) up, ye everlasting doors: and let the King of glory enter!

10 Who is then this King of glory? The LORD of hosts, he is the King of glory. Selah.

PSALM XXV.[d]

1 ¶ Of David. Unto thee, O LORD, do I lift up my soul.

2 O my God, in thee do I trust, let me not be ashamed, let not my enemies triumph over me.

3 Yea, none that wait on thee will be put to shame: let those be put to shame who deal treacherously without cause.

4 Show me, O LORD, thy ways; teach me thy paths.

5 Lead me in thy truth, and teach me; for thou art the God of my salvation: on thee do I wait all the day.

6 Remember thy mercies, O LORD, and thy kindnesses; for they are from everlasting.

7 The sins of my youth and my transgressions do not remember: according to thy kindness bear thou me in remembrance, for the sake of thy goodness, O LORD.

8 Good and upright is the LORD: therefore he pointeth out to sinners the right way.

9 He guideth the meek in justice, and he teacheth the meek his way.

10 All the paths of the LORD are kindness and truth unto such as keep his covenant and his testimonies.

11 For the sake of thy name, O LORD, pardon my iniquity: although it is great.

12 Who is that man who feareth the LORD? to him will he point out the way which he is to choose?

13 His soul shall abide[e] in happiness; and his seed shall inherit the land.

14 The secret counsel of the LORD is for those that fear him, and his covenant—to make it known to them.

15 My eyes are ever (directed) toward the LORD; for he will draw out of the net my feet.

16 Turn unto me, and be gracious unto me; for I am solitary and afflicted.

17 The distresses of my heart are enlarged: O bring thou me out of my afflictions.

18 Look on my misery and my trouble; and forgive all my sins.

19 Look at my enemies; for they are many; and they hate me with the hatred of violence.[f]

20 Oh guard my soul, and deliver me: let me not be put to shame; for I put my trust in thee.

---

[a] Mendelssohn, "I shall once have rest to eternity in the house of the Eternal;" hope of immortality.

[b] I have followed all the modern versions in translating according to the *Ketib*, which Redak also notices, and likewise Jonathan, נפשי "his soul." But the Keri is נפשׁ "my soul," and this would require to be rendered, "and pronounceth not falsely my own self," *i. e.* God. The phrase of "swearing by God's soul," or "himself," is found in 'Amos vi. 8, (which see).

[c] Lit. "Jacob." Some supply "God of," "who seek thy presence, O God of Jacob." But Aben Ezra and Redak take Jacob as standing for the entire people; meaning, the true Israelites are those who are true seekers of God.

[d] This Psalm is alphabetically arranged, only that ב, ו and ק are omitted.

[e] Rashi, "his soul abideth in happiness when he resteth in the grave;" because לין means "to lodge," "to spend the night."

[f] *i. e.* Unjustly; it is sprung from wrong causes.

21 Let integrity and uprightness guard me; for I wait on thee.

22 Redeem, O God, Israel out of all his distresses.

PSALM XXVI.

1 ¶ Of David. Judge me, O LORD; for I have indeed walked in my integrity: and in the LORD have I trusted; I shall not slip.

2 Try me, O LORD, and prove me; purify my reins and my heart.

3 For thy kindness is before my eyes; and I have walked in thy truth.

4 I have not sat with men of falsehood, and with dissemblers will I not enter (in communion).

5 I have hated the assemblage of evil-doers; and with the wicked will I not sit.

6 I will wash in innocency my hands, and I will compass thy altar, O LORD:

7 That I may publish with a loud voice (my) thanksgiving, and relate all thy wondrous deeds.

8 LORD, I love the site of thy house, and the place where thy glory dwelleth.

9 Take not away with sinners my soul, nor with men of blood my life;

10 In whose hands are wicked devices, and whose right hand is full of bribes.

11 But as for me, I will walk in my integrity: redeem me, and be gracious unto me.

12 My foot standeth on an even place: in assemblies will I bless the LORD.

PSALM XXVII.

1 ¶ Of David. The LORD is my light and my salvation; of whom shall I be afraid? the LORD is the fortress of my life; of whom shall I have dread?

2 When evil-doers come near against me to eat up my flesh, my assailants and my enemies at me: then do they stumble and fall.

3 If an army should encamp against me, my heart shall not fear: if war should arise against me, even then[a] will I have trust.

4 One thing have I asked of the LORD, that will I seek for: that I may dwell in the house of the LORD all the days of my life, to behold the loveliness of the LORD, and to be every morning early[b] in his temple.

5 For he will hide me in his pavilion on the day of evil; he will conceal me in the secret of his tabernacle; upon a rock will he place me high.

6 And now will my head be lifted up above my enemies all round about me; and I will sacrifice in his tabernacle sacrifices of joy:[c] I will sing, and I will triumphantly play unto the LORD.

7 Hear, O LORD, my voice, (when) I call, and be gracious unto me, and answer me.

8 Of thee,[d] said my heart, "Seek ye my presence:" thy presence, LORD, will I seek.

9 Hide (then) not thy face from me; reject not in anger thy servant, thou (who) hast been my help: cast me not off, nor forsake me, O God of my salvation.

10 For my father and my mother have forsaken me; but the LORD will take me up.

11 Point me out thy way, O LORD! and guide me on a level path, because of those that regard me enviously.

12 Give me not up to the (revengeful) desire of my assailants; for there are risen up against me false witnesses, and such as utter violence.

13 Unless I had believed to see the goodness of the LORD in the land of life—[e]

14 Wait on the LORD; be strong, and let thy heart be of good courage; and only wait on the LORD.

PSALM XXVIII.

1 ¶ Of David. Unto thee, O LORD, will I call; O my rock, turn not unheeding from me: lest thou turn away silent from me, and I become like those that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward the most holy place of thy sanctuary.

3 Snatch me not away with the wicked, and with the workers of injustice, who speak

[a] Rashi, "in this," meaning what is said above, "the LORD is my strength," &c.

[b] Dunash, quoted by Rashi, and Aben Ezra. Menachem, "to make inquiry;" hence, Sachs, "to inquire (for him) in his temple." Herxheimer, "to contemplate." Philippson, "to look about in," &c.

[c] Heb. "shouting." Rashi, "whereby they sing hymns."

[d] Rashi, "By thy message said my heart to me, Seek ye, all Israel, my presence, and I obey it, and I seek thy presence, O LORD."

[e] We must supply, "then had I perished." But the Psalmist speaks as though he feared to utter all he felt.

peace with their neighbours, with mischief in their heart.

4 Give unto them according to their doing, and according to the evil of their deeds; according to the work of their hands do thou give unto them: bestow their (just) recompense on them.

5 Because they have no regard for the doings of the LORD, nor the works of his hands: may he pull them down, and not build them up.

6 Blessed be the LORD, because he hath heard the voice of my supplications.

7 The LORD is my strength and my shield; in him hath my heart trusted, and I am helped, and my heart exulteth; and with my song will I thank him.

8 The LORD is strength unto them,[a] and he is the fortress of victory[b] of his anointed.

9 Help thy people, and bless thy heritage: and feed them, and exalt them unto all eternity.

PSALM XXIX.

1 ¶ A psalm of David. Ascribe unto the LORD, O ye sons of the mighty,[c] ascribe unto the LORD glory and strength.

2 Ascribe unto the LORD the glory of his name; bow down to the LORD in the beauty of holiness.[d]

3 The voice of the LORD is upon the waters; the God of glory thundereth, the LORD—upon mighty waters.

4 The voice of the LORD (resoundeth) with power; the voice of the LORD (resoundeth) with majesty.

5 The voice of the LORD breaketh in pieces the cedars; yea, the LORD shivereth the cedars of Lebanon;

6 And he maketh them skip like a calf; Lebanon and Siryon like young rĕ'ems.

7 The voice of the LORD heweth out flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD causeth the hinds to start,[e] and maketh bare forests: and in his temple every thing speaketh (of his) glory.

10 The LORD sat (enthroned) at the flood; and the LORD will sit as King for ever.

11 The LORD will give strength unto his people; the LORD will bless his people with peace.

PSALM XXX.

1 ¶ A psalm, a song at the dedication of the temple,[f] of David.

2 I will extol thee, O LORD; for thou hast lifted[g] me up, and hast not suffered my enemies to rejoice over me.

3 O LORD my God, I cried loudly unto thee, and thou hast healed me.

4 O LORD, thou hast brought up from the nether world my soul: thou hast kept me alive, that I[h] should not go down to the pit.

5 Sing unto the LORD, O ye his pious ones, and give thanks to the memorial[i] of his holiness.

6 For his anger is momentary, (but) life is in his favour: in the evening (cometh) weeping to stay for a night, but in the morning there is joyful song.

7 And I had said indeed in my prosperity, I shall never be moved.

8 LORD, by thy favour hadst thou caused my mountain to stand in strength: thou didst hide thy face, (and) I was terrified.

9 Unto thee, O LORD, will I call; and unto the LORD will I make supplication.

10 What profit is there in my blood, when I go down to the grave? Shall the dust thank thee? shall it announce thy truth?

11 Hear, O LORD, and be gracious unto me: LORD, be thou a helper unto me.

12 Thou hast changed my mourning into dancing for me; thou hast loosened my sackcloth, and girded me with joy:

13 To the end that my glorious soul[k] may sing praise to thee, and never be silent. O LORD my God, for ever will I give thanks unto thee.

---

[a] *i. e.* All the people of God who trust in him.

[b] Sachs. ישועה is frequently found as meaning *victory*, or the overcoming of difficulties; and salvation is in effect the same, the ultimate release from the evil.

[c] Rashi. *i. e.* chiefs, or princes. Sforno, "sons of Abraham, Isaac, and Jacob." Jonathan, "angels."

[d] Others, "in holy ornament;" or the priestly garments.

[e] Mendelssohn. Aben Ezra, "causeth the hinds to calve," or "to be in pain."

[f] Rashi.

[g] Lit. "drawn me up," *i. e.* from trouble.

[h] The *Ketîb* would require, "thou hast given me life from among those who go down to the pit." So Philippson and Sforno.

[i] Mendelssohn, "his holy name."

[k] Redak. Others, "that honourable praise may sing

PSALM XXXI.

1 ¶ To the chief musician, a psalm of David.

2 In thee, O LORD, do I put my trust; Oh that I may never be put to shame: through thy righteousness do thou release me.

3 Bend unto me thy ear; speedily deliver me: be thou unto me as a rock of protection, as a mountain strong-hold[a] to save me.

4 For my rock and my strong-hold art thou; and for the sake of thy name lead me, and guide me.

5 Draw me out of the net which they have laid secretly for me; for thou art my protection.

6 Into thy hand do I commit my spirit: thou redeemest me, O LORD, the God of truth.

7 I hate those that depend on lying vanities; but I trust indeed in the LORD.

8 I will be glad and rejoice in thy kindness; because thou hast seen my misery; thou hast taken cognizance of the distresses of my soul;

9 And thou hast not surrendered me into the hand of the enemy: thou hast caused my feet to stand on an ample space.

10 Be gracious unto me, O LORD, for I am in distress; my eye is consumed through vexation—my soul (too) and my body.

11 For my life is spent with sorrow, and my years with sighing: my strength faileth because of my iniquity, and my bones are consumed.

12 Because of all my assailants am I become a reproach, and unto my neighbours greatly so, and a terror to my acquaintance, those that see me abroad flee away from me.

13 I am forgotten as a dead man out of the heart: I am become like a perishable vessel.

14 For I have heard the slandering of many; terror was on every side, while they took counsel together against me: to take away my life did they purpose.

15 But I trusted well in thee, O LORD: I said, Thou art my God.

16 In thy hand are my destinies:[b] deliver me from the hand of my enemies, and from my persecutors.

17 Let thy face shine upon thy servant: save me through thy kindness.

18 O LORD, let me not be put to shame; for I have called on thee: let the wicked be put to shame, let them be silent, (passing) to the nether world.

19 Let the lying lips be made dumb, which speak hard things against the righteous, with pride and contempt.

20 Oh how great is thy goodness, which thou hast treasured up for those that fear thee; which thou hast wrought for those that trust in thee before the sons of men!

21 Thou wilt conceal them in the secret of thy presence from the conspiracy of men: thou wilt keep them secretly in a pavilion from the strife of tongues.

22 Blessed be the LORD; for he hath shown me his kindness wonderfully in a beleaguered[c] city.

23 And yet had I said in my despondency,[d] I am cut off from before thy eyes: nevertheless thou didst hear the voice of my supplications when I cried loudly unto thee.

24 Oh love the LORD, all ye his pious ones: the Lord preserveth the faithful, and recompenses the presumption[e] of him that acteth proudly.

25 Be strong, and let your heart be of good courage, all ye that hope in the LORD.

PSALM XXXII.

1 ¶ Of David: a Maskil.[f] Happy is he whose transgression is forgiven, whose sin is covered (by repentance).[g]

2 Happy is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

3 When I kept silence,[h] my bones wasted away through my crying all the day.

---

unto thee." Jonathan, "that the honourable of the world," &c. *i. e.* the princes. So also Aben Ezra.

[a] Sachs, after Aben Ezra, &c. Lit. "a house of strong-hold."

[b] Lit. "times;" here, what occurs in them. Rashi, "the times that pass are through thy will and decrees."

[c] Others, "fortified city." Herxheimer, "as in," &c.

[d] Lit. "in my haste," *i. e.* "that brought about by trouble."

[e] Rashi. Philippson, "the LORD preserveth faithfulness and recompenseth abundantly the proud."

[f] Philippson, "a didactic poem;" a psalm in which something is taught. But all the superscriptions of the Psalms are rather uncertain in their meaning, wherefore they are left untranslated.

[g] Joel Briel. Philippson and Herxheimer, "pardoned."

[h] Rashi, "when I confessed not my transgression."

4 For by day and night lay thy hand heavily upon me: my (life's) moisture hath been changed through the droughts of summer. Selah.

5 My sin do I ever acknowledge unto thee, and my iniquity have I not covered up. I said, I will make confession because of my transgressions unto the LORD: and thou truly forgavest the iniquity of my sin. Selah.

6 For this shall every pious one pray unto thee in a time when thou mayest be found: surely (then) when great waters overflow, they shall never reach unto him.

7 Thou art my hiding-place; from distress wilt thou preserve me; with songs of deliverance wilt thou encompass me. Selah.

8 I will instruct thee and I will teach thee concerning the way which thou oughtest to go: I will counsel[a] thee with my eye.

9 Be ye not like the horse, or like the mule, who hath no understanding; who must be held in with bit and bridle, his ornament,[b] lest he come near unto thee.

10 Many are the pains of the wicked; but him that trusteth in the LORD will he encompass with kindness.

11 Rejoice in the LORD, and be glad, ye righteous: and shout for joy, all ye that are upright in heart.

PSALM XXXIII.

1 ¶ Be joyful, O ye righteous, in the LORD; (for) unto the righteous praise is comely.

2 Give thanks unto the LORD with the harp: with the ten-stringed psaltery do ye sing (praises) unto him.

3 Sing unto him a new song; play beautifully amidst a triumphant shout.

4 For the word of the LORD is upright; and all his works (are done) in truth.

5 He loveth righteousness and justice: the earth is full of the kindness of the LORD.

6 By the word of the LORD were the heavens made; and by the breath of his mouth all their host.

7 He gathereth together like heaps the waters of the sea: he layeth up in storehouses the depths (of the sea).

8 Let all the earth fear the LORD: of him stand in awe all the inhabitants of the world.

9 For he spoke, and it came into being: he commanded, and it stood fast.

10 The LORD frustrateth the resolves of the nations: he bringeth to nought the thoughts of the people.

11 The counsel of the LORD will stand for ever, the thoughts of his heart from generation to generation.

12 Happy is the nation whose God is the LORD, the people whom he hath chosen for himself as a heritage

13 The LORD looketh from heaven; he seeth all the sons of men.

14 From the place of his habitation he directeth his view upon all the inhabitants of the earth;

15 He fashioneth their hearts altogether; he hath regard to all their works.

16 The king is not saved by the multitude of an army: a mighty man is not delivered by much strength.

17 Vain is the horse for victory: nor shall he deliver any by the greatness of his strength.

18 Behold, the eye of the LORD is upon those that fear him, upon those that hope for his kindness,

19 To deliver from death their soul, and to keep them alive in famine.

20 Our soul waiteth for the LORD: our help and our shield is he.

21 For in him shall our heart rejoice; because in his holy name have we trusted.

22 Let thy kindness, O LORD, be upon us, even as we hope in thee.

PSALM XXXIV.

1 ¶ By David, when he disguised his reason before Abimelech,[c] who drove him away, and he departed.

2 I will bless the LORD at all times: continually shall his praise be in my mouth.

3 My soul shall make her boast in the

[a] Rashi. Redak, "concerning what I have seen with my eyes." Jonathan, "I will counsel thee and direct my eye upon thee."

[b] Aben Ezra understands עדי to mean "the jaws," or "mouth," "those whose mouth must be held in." The last part of the verse is given by Philippson, "else he cometh not nigh," &c., meaning only through restraint are the horse and mule subjected to man.

[c] In 1 Sam. xxi. 14, this king is called *Achish;* no doubt but that Abimelech (King's Father) was the usual appellation of all Philistine kings, as those of Egypt were called *Pharaoh.*

LORD: the humble shall hear it, and be rejoiced.

4 Oh magnify the LORD with me, and let us exalt his name together.

5 I sought the LORD, and he answered me, and from all that I dreaded did he deliver me.

6 They (who) looked unto him, were indeed enlightened, and their faces were not put to the blush.

7 This poor man cried, and the LORD heard him, and out of all his distresses did he save him.

8 The angel of the LORD encampeth round about those who fear him, and delivereth them.

9 Experience[a] and see that the LORD is good: happy is the man that trusteth in him.

10 Oh fear the LORD, ye his saints; for there is no want to those who fear him.

11 The young lions do lack, and suffer hunger; but those who seek the LORD shall not want any good.

12 Come, ye children, hearken unto me: the fear of the LORD will I teach you.

13 Who is the man that desireth life, loveth (many) days, that he may see happiness?

14 Guard thy tongue from evil, and thy lips from speaking deceit.

15 Depart from evil, and do good; seek peace, and pursue it.

16 The eyes of the LORD are directed unto the righteous, and his ears unto their cry.

17 (But) the anger of the LORD is against those that do evil, to cut off from the earth their remembrance.

18 Those cry, and the LORD heareth, and from all their distresses he delivereth them.

19 The LORD is nigh unto those that are broken-hearted; and he saveth those that are of a contrite spirit.

20 Many are the afflictions of the righteous; but out of them all the LORD ever delivereth him.

21 He watcheth all his bones: not one of them is broken.

22 The evil[b] will slay the wicked: and they who hate the righteous shall incur guiltiness.

23 The LORD redeemeth the soul of his servants: and all that trust in him shall not incur guiltiness.

PSALM XXXV.

1 ¶ Of David. Contend, O LORD, with those that contend with me: fight against those that fight against me.

2 Take hold of shield and buckler, and rise up for my help.

3 And draw out the spear, and step in against[c] my pursuers: say unto my soul, I am thy salvation.

4 Let those be put to shame and be confounded that seek after my life:[d] let those be turned backward and be made to blush, that devise unhappiness for me.

5 Let them be as chaff before the wind: and may the angel of the LORD cast them forth.

6 May their way be dark and slippery; and may the angel of the LORD pursue them.

7 For without cause have they hidden for me their net[e] in a pit, without cause have they dug (pit-falls) against my life.

8 May then destruction come upon each of them at unawares; and may his net that he hath hidden catch himself: in (utter) destruction let him fall therein.

9 But my soul shall exult in the LORD: she shall be glad through his salvation.

10 All my bones will say, LORD, who is like unto thee, who deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that robbeth him?

11 There rise up witnesses of violence; concerning what I know not they question me.[f]

12 They recompense me with evil in place of good, (bringing) bereavement[g] on my soul.

13 But as for me, when they were sick,

[a] Lit. "taste," *i. e.* to know by experiment.

[b] Sforno, "one evil that overcometh him will be enough to slay the wicked." Rashi, "the evil the wicked doth will slay him." Redak, "the evil he deviseth against the righteous," &c. Others, simply, "misfortune" or "evil" in general.

[c] Rashi. Lit. "lock against;" some give, "stop the way."

[d] Lit. "soul."

[e] Philippson, "nets of destruction." Herxheimer, "net-pits," *i. e.* pits covered over with a net, as used by hunters to catch wild animals.

[f] When confronted with him, they put questions to him, as though he were guilty and they spoke the truth.

[g] Meaning, causing him to be forsaken by all by their slanders.

my clothing was sackcloth: I afflicted with fasting my soul, and my prayer returned into my own bosom.[a]

14 As though he had been to me a friend or a brother did I walk about: as one that mourneth for a mother did I sorrowfully bend down my head.

15 But in my downfall they rejoiced, and gathered themselves together; there gathered themselves together against me abject wretches, whom I knew not; they did tear me, and ceased not:

16 With hypocritical babbling[b] mockers, they gnashed upon me with their teeth.

17 O Lord, how long wilt thou look on? rescue my soul from their destructions, from the young lions my solitary spirit.

18 I will thank thee in the great assembly: among a mighty people will I praise thee.

19 Let not rejoice over me those that are my enemies wrongfully: (nor) let those who hate me without cause wink with the eye.

20 For they speak not peace; but against the quiet in the land they devise deceitful words.

21 Yea, they opened wide against me their mouth; they said, Aha, aha, our eye hath seen it.

22 Thou hast seen it, O LORD! remain not silent: O Lord, be not far from me.

23 Arouse thyself, and awake to do me justice, my God and my Lord, unto my cause.

24 Judge me according to thy righteousness, O LORD my God; and let them not rejoice over me.

25 Let them not say in their heart, Aha, (this is the wish of) our soul: let them not say, We have swallowed him up.

26 Let those be made ashamed and put to the blush together that rejoice at my mishap: let them be clothed with shame and confusion that magnify themselves above me.

27 Let those shout, and rejoice, that desire my righteousness:[c] yea, let them say continually, Great is the LORD, who desireth the welfare of his servant.

28 And my tongue shall speak of thy righteousness, all the day of thy praise.

PSALM XXXVI.

1 ¶ To the chief musician, by the servant of the LORD, by David.

2 Saith vice itself[d] to the wicked—so I feel it within my heart—that he should have no dread of God before his eyes.

3 For he flattereth himself in his own eyes (too much) to find out[e] his iniquity to hate it.

4 The words of his mouth are wickedness and deceit: he hath left off to be wise, to do good.

5 He deviseth wickedness upon his couch; he placeth himself on a way that is not good; evil he despiseth not.

6 O LORD, into the heavens reacheth thy kindness, thy faithfulness even into the skies.

7 Thy righteousness is like the mountains of God; thy acts of justice like the great deep: man and beast dost thou ever help, O LORD.

8 How precious is thy kindness, O God! And the children of men that seek shelter under the shadow of thy wings,—

9 These will be abundantly satisfied with the fatness of thy house; and of the stream of thy delights wilt thou give them to drink.

10 For with thee is the source of life: in thy light shall we see light.

11 Draw down continuously thy kindness unto those that acknowledge thee; and thy righteousness to the upright in heart.

12 Let not come against me the foot of pride, and let not the hand of the wicked chase me off.

13 There are fallen the workers of wick-

[a] Sforno, "and my prayer for them returned to my bosom, because it was without deceit." Aben Ezra, "May God give me according to my prayer what I have asked for them."

[b] Redak, taking מעוג as "babbling, heedless talk." Philippson, "cake," or "bread," (1 Kings xvii. 12,) "mockers for bread;" those wretches who will do any thing to get a bit of bread, even to insult the great and innocent when in trouble.

[c] *I. e.* That he be delivered, and proved just.

[d] Mendelssohn, after Rashi. פשע, not here transgression or a single act, but the habit, *vice*. Philippson divides the verse, the first applying to the thoughts of the wicked, the other to David: thus, "The words of vice to the wicked are within my heart," so says the wicked, as explaining his act, as vice is his principle and motive; and then adds David, "no dread of the LORD is before his eyes."

[e] Philippson. Jonathan, nearly so, "to find iniquity, to hate instruction." Rashi, "so that God may find his iniquity to hate him." Herxheimer, "to accomplish his iniquity, to hate."

edness: they are thrust down, and shall not be able to rise.

PSALM XXXVII.

1 ¶ Of David. Do not fret[a] thyself because of the evil-doers, neither be thou envious[b] against the workers of iniquity.

2 For like the grass they shall soon be mowed down, and like the green herb shall they wither.

3 Trust in the LORD, and do good; dwell in the land, and feed (thyself) with truthfulness.

4 And delight thyself in the LORD, and he will give thee the wishes of thy heart.

5 Commit thy way unto the LORD, and trust in him: and he will accomplish it.

6 And he will bring forth as the light thy righteousness, and the justice of thy (cause) as the noonday.

7 Be silent before the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who practises wicked devices.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evil-doers shall be cut off; but those that wait upon the LORD, these—shall truly inherit the land.

10 For yet but for a little while, and the wicked shall be no more: yea, thou wilt look carefully at his place, and he shall not be there.

11 But the meek shall inherit the land, and shall delight themselves because of the abundance of peace.

12 The wicked purposeth evil against the just, and gnasheth against him with his teeth.

13 The Lord will laugh at him; for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cause the poor and needy to fall, and to slaughter such as are of an upright course (of life).

15 (But) their sword shall enter into their own heart, and their bows shall be broken.

16 Better is the little that the righteous hath, than the great riches of many wicked.

17 For the arms of the wicked shall be broken; but the upholder of the righteous is the LORD.

18 The LORD regardeth the days of the upright: and their inheritance shall endure for ever.

19 They shall not be made ashamed in the time of unhappiness; and in the days of famine shall they be satisfied.

20 But the wicked shall perish, and the enemies of the LORD shall be as the beauty[c] of the meadow: they pass away; in smoke they pass away.

21 The wicked borroweth, and repayeth not; but the righteous is beneficent,[d] and giveth.

22 For those blessed of him[e] shall inherit the land; and those cursed of him shall be cut off.

23 By the LORD are the steps of the righteous man established; and he findeth pleasure in his course (of life).

24 Though he fall, he shall not be utterly cast down; for the LORD upholdeth his hand.

25 I have been young, and I am also grown old: yet have I never seen the righteous forsaken, nor his seed seeking for bread.

26 He is all the time beneficent, and lendeth; and his seed will be for a blessing.

27 Depart from evil, and do good; and dwell[f] for evermore.

28 For the LORD loveth justice, and never forsaketh his pious servants: they are for ever preserved; but the seed of the wicked will be cut off.

29 The righteous shall inherit the land, and dwell for ever therein.

30 The mouth of the righteous uttereth wisdom, and his tongue speaketh what is just.

31 The law of his God is in his heart: none of his steps shall slip.

32 The wicked looketh out for the righteous, and seeketh to slay him.

33 The LORD will not leave him in his

[a] Rashi, "enter into a contest," as in a race.

[b] Sachs, "be not excited to zeal," or "overzealous."

[c] Aben Ezra; meaning, the herbs and flowers of the meadow land, or pasture, which are at times suddenly swept away in a wreath of smoke by the fire which seizes on them in the dry seasons; כר a plain, meadow; hence, Rashi, "like morning clouds in the sky," in the heavenly plain. Others, "the fat of lambs," which was burnt on the altar.

[d] Lit. "gracious."

[e] *i. e.* God.

[f] Aben Ezra, "then shalt thou dwell for ever."

hand, and will not condemn him when he is judged.

34 Wait on the LORD, and keep his way, and he will exalt thee to inherit the land: when the wicked are cut off, shalt thou look on.

35 I have seen the wicked terrible[a] in power, and striking root like a green tree in its native soil.

36 Yet he passed away, and, lo, he was no more: and I sought him, but he could not be found.

37 Observe the perfect man, and behold the upright; for there is a (happy) future for the man of peace.[b]

38 But the transgressors are destroyed together: the future of the wicked is cut off.

39 And the salvation of the righteous is from the LORD: he is their strong-hold in the time of distress.

40 And the LORD helpeth them, and delivereth them; he will deliver them from the wicked, and save them; because they have put their trust in him.

PSALM XXXVIII.

1 ¶ A psalm of David, to bring to remembrance.[c]

2 O LORD, correct me not in thy wrath, nor chastise me in thy fury.

3 For thy arrows have penetrated into me, and thy hand presseth down upon me.

4 There is no soundness in my flesh because of thy indignation: there is no peace in my bones because of my sin.

5 For my iniquities are passed over my head, as a heavy burden are they too heavy for me.

6 Foul, corrupt are my bruises because of my folly.

7 I am bent double; I am bowed down to the utmost; all the day long I go about full of grief.

8 For my loins are filled with a burning disease, and there is no soundness in my flesh.

9 I am made faint and crushed to the utmost; I cry aloud because of the groaning of my heart.

10 Lord, before thee is all my longing; and my sighing is from thee not hidden.

11 My heart is restless, my strength hath left me; and the light of my eyes—that also is no more with me.

12 My lovers and my friends stand[d] aloof from my plague; and my kinsmen stand afar off.

13 They also that seek after my life lay snares; and they that wish for my mishap speak wicked falsehoods; and deceits do they devise all the day long.

14 But I, as a deaf man, hear not; and I am as a dumb man that cannot open his mouth.

15 Thus am I as a man that heareth not, and in whose mouth are no words of defence.[e]

16 For in thee, O LORD, do I hope: thou wilt answer, O Lord my God.

17 For I said, Perhaps they might rejoice over me: when my foot slippeth, they might magnify themselves over me.

18 For I am prepared for (my) downfall, and my pain is continually before me.

19 For I will tell of my iniquity; I will be grieved because of my sin.

20 But my enemies are strong in life; and numerous are those that hate me wrongfully;

21 They also that repay (me) evil in lieu of good; they hate me bitterly because I pursue what is good.

22 Forsake me not, O LORD: O my God, be not far from me.

23 Make haste to help me, O Lord, my salvation.

PSALM XXXIX.

1 ¶ To the chief musician, to Jeduthun,[f] a psalm of David.

2 I said, I will guard my ways, that I sin not with my tongue: I will guard my mouth with a muzzle, while the wicked is before me.

[a] Aben Ezra. Mendelssohn, "a wicked man who was mighty."

[b] Sachs, after Rashi, who comments, "if he have no (happy) commencement he hath still an end." Jonathan, "for the end of man is peace." Eng. ver. "of *that* man;" but there is no particular person spoken of in the text, wherefore it must be taken generally.

[c] Rashi, "to bring to remembrance the troubles of Israel before God." Herxheimer, "or to call sufferings to mind." Mendelssohn, "at sacrificing."

[d] Jonathan, "opposite to," *i. e.* they see, but come not near.

[e] Redak. Others, "rejoinder." Eng. ver. "reproofs."

[f] Some suppose that Jeduthun was the composer of the melody of this Psalm written by David; some, that it signifies a particular instrument named after him.

3 I was dumb in deep silence. I was quite still, even from (speaking) good; but my pain was greatly excited;

4 My heart was hot within me, in my self-communing there burnt a fire: (then) spoke I with my tongue,

5 Let me know, O LORD, my end, and the measure of my days, what it is: I wish to know when I shall cease to be.

6 Behold, measured out with the span hast thou made my days; and my whole duration is nothing before thee: yea, as nothing but vanity doth every man stand here.[a] Selah.

7 As nothing but a shadowy image doth man walk about, yea, for vanity only do all make a noise: he heapeth up his gains, and knoweth not who shall gather them.

8 And now, what shall I wait for, O Lord? my hope is in thee.

9 From all my transgressions deliver thou me: render me not the object of reproach of the worthless.

10 I was dumb, I opened not my mouth; because thou hadst done it.

11 Remove thou thy plague away from me: from the blows of[b] thy hand am I consumed.

12 When thou with corrections chastisest man for iniquity, thou causest his excellence to melt away as (if eaten by) the moth: yea, nothing but vanity is every man. Selah.

13 Hear my prayer, O LORD, and give ear unto my cry; be not silent at my tears; for a stranger am I with thee, a sojourner, like all my fathers.

14 Leave off from me, that I may recover strength, before I go hence, and am no more.

PSALM XL.

1 ¶ To the chief musician, a psalm of David.

2 I had waited patiently for the LORD, when he inclined himself unto me, and heard my cry.

3 And he brought me up out of the noiseful deep,[c] out of the miry clay, and he set up my feet upon a rock, making firm my steps.

4 And he placed in my mouth a new song, a praise unto our God: many will see it, and fear; and they will trust in the LORD.

5 Happy is the man that maketh the LORD his trust, and turneth not unto the proud, nor such as stray aside unto lies.

6 Many things hast thou done, O LORD my God; thy wonderful deeds and thy thoughts toward us—there is none to be compared unto thee—will I tell and speak of, (though) they are too numerous to be counted.[d]

7 Sacrifice and meat-offering thou desirest not—ears[e] hast thou hollowed out unto me—burnt-offering and sin-offering thou demandest not.

8 Then said I, Lo, I come: in the roll of the book it is written down for me;

9 To fulfil thy will, O my God, do I desire; and thy law is within my heart.

10 I announce (thy) righteousness in the great assembly: lo, I will not refrain my lips, O LORD, thou well knowest it.

11 Thy righteousness have I never hidden within my heart; thy faithfulness and thy salvation have I spoken of openly: I have not concealed thy kindness and thy truth before the great assembly.

12 Do thou, O LORD, not withhold thy mercies from me: let thy kindness and thy truth continually watch over[f] me.

13 For evils without number have compassed me about; my iniquities have overtaken me, so that I am not able to see: they are more numerous than the hairs of my head; and my courage[g] hath forsaken me.

14 Be pleased, O LORD, to deliver me; O LORD, hasten to my help.

15 May those be made ashamed and put to the blush together that seek after my soul to take her away: let them be driven backward and be confounded, that wish for my mishap.

16 May they be astonished in consequence of their shame that say unto me, Aha, aha!

---

[a] Redak, with the addition, "the greatest vanity." Rashi, "every man's position and life are vanity."

[b] Rashi; but Menachem, "from the dread of thy punishment."

[c] Philippson; meaning, "the sea which is tumultuous in its roaring;" hence, not literally "pit," as others have.

[d] Philippson, after the Massoretic punctuation. Others divide the verse off differently, but with the same general meaning.

[e] Meaning, though he cannot bring sacrifices away from the temple, still can he worship God; obedience is demanded; he has ears to listen to instruction; and this sacrifice of obedience will he bring to be accepted.

[f] Rashi.

[g] Lit. "heart"

17 (But) may all those that seek thee be glad and rejoice in thee: may they say continually, The LORD be magnified,—those that love thy salvation.

18 But though I be poor and needy, the Lord will think of me: my help and my deliverer art thou; O my God, delay not.

PSALM XLI.

1 ¶ To the chief musician, a psalm of David.

2 Happy is he that careth for the poor: on the day of evil will the LORD deliver him.

3 The LORD will preserve him, and keep him alive; he shall be made happy on the earth: and thou wilt not deliver him unto the revengeful desire of his enemies.

4 The LORD will sustain him upon the bed of painful disease: thou changest[a] all his couch in his sickness.

5 I said, LORD, be gracious unto me: heal my soul; for I have sinned against thee.

6 My enemies speak evil of me, When will he die, and his name perish?

7 And if he come to see (me), he speaketh falsely: his heart gathereth wickedness[b] to itself; he goeth abroad (and) speaketh it.

8 Altogether whisper against me all that hate me: against me do they devise my injury.

9 "His godless deed (say they) is poured out over him: as he lieth there he will never more rise up again."

10 Yea, even the man that should have sought my welfare, in whom I trusted, who eateth my bread, hath lifted up his heel against me.

11 But thou, O LORD, be gracious unto me, and raise me up, that I may requite it unto them.

12 By this do I know that thou art pleased with me, that my enemy doth not triumph over me.

13 But as for me, thou upholdest me in my integrity, and placest me before thy presence for ever.

14 Blessed be the LORD the God of Israel from everlasting, and to everlasting. Amen, and Amen.

BOOK SECOND.

PSALM XLII.

1 ¶ To the chief musician, a Maskil, for the sons of Korach.

2 As a hart panteth after brooks of water, so panteth my soul after thee, O God.

3 My soul thirsteth for God, for the living God: when shall I go (again)[c] and be seen in the presence of God?

4 My tears have been my food day and night; because[d] men say unto me all the day, Where is thy God?

5 These things will I remember, and pour out my soul in me: how I was wont to pass along amidst the multitude, journeying with them as a pilgrim to the house of God, with the voice of joyful song and thanksgiving, among the festive throng.

6 Why art thou cast down, O my soul, and disquieted in me? Hope thou in God; for I shall yet thank him, because of the salvation of his countenance.

7 O my God, my soul is cast down within me: therefore will I remember thee from the land of the Jordan, and from the peaks of Chermon, from the low[e] mount.

---

[a] Rashi, "also at that time when his disease is severe upon him, and all his rest and quiet are changed." Jonathan, "thou hast changed his bed and cured him." Our translation simply means, changing his sick-bed into one of recovery.

[b] Rashi, "he pretendeth to feel regret, and while he sitteth he deviseth wicked thoughts to himself—what evil to speak when he goeth out."

[c] Mendelssohn. [d] Others, "while they say."

[e] This difficult verse is variously rendered. Mendelssohn, "When I remember thee (here) in the land of Jordan and the mountains of Chermon, mountains of little import," *i. e.* compared to Zion, although much higher. Others take מִצְעָר to be an otherwise not named peak, "Miz'ar." Philippson takes חרמונים to be derived from חרם "destruction;" hence, "therefore will I think of thee once worshipped in the land of the Jordan and the ruins on the degraded mount," meaning, "mount Zion," now degraded by triumphant enemies, conceiving this psalm to be written by an exile who was among the heathens.

8 Deep calleth unto deep at the noise of thy waterfalls:[a] all thy waves and thy billows have passed over me.

9 In the daytime the LORD will command his kindness, and in the night his song shall be with me, as a prayer unto the God of my life.

10 I will say unto God, My rock, why hast thou forgotten me? why must I walk grieved, under the oppression of the enemy?

11 It is as death[b] in my bones, when my assailants reproach me; when they say unto me all the day, Where is thy God?

12 Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet thank him, the salvation of my countenance, and my God.

PSALM XLIII.

1 ¶ Judge me, O God, and plead my cause against an ungodly nation: from the deceitful and unjust man do thou deliver me.

2 For thou art the God of my fortress: why hast thou abandoned me? why must I walk about grieved, under the oppression of the enemy?

3 Send thou thy light and thy truth, these shall guide me; they shall bring me unto thy holy mountain, and to thy dwellings:

4 That I may go unto the altar of God, unto God the joy of my gladness; and that I may thank thee upon the harp, O God, my God.

5 Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet thank him, the salvation of my countenance, and my God.

PSALM XLIV.

1 ¶ To the chief musician, for the sons of Korach, a Maskil.

2 O God, with our ears have we heard, our fathers have told us, deeds which thou hadst done in their days, in times of old.

3 Thou, with thy hand, didst indeed drive out nations, and plant them; thou didst ill-treat people, and cause them to spread out.[c]

4 For not by their sword did they obtain possession of the land, and their own arm brought them no victory; but thy right hand, and thy arm, and the light of thy countenance, because thou hadst given them thy favour.

5 Thou art my King, O God: ordain salvation for Jacob.

6 Through thee will we butt down our assailants: through thy name will we tread under foot our opponents.

7 For not in my bow will I trust, and my sword shall not help me.

8 But thou helpest us against our assailants, and those that hate us thou puttest to shame.

9 Of God we boast[d] all the day, and to thy name will we give thanks for ever. Selah.

10 But (now) thou hast cast off, and put us to the blush, and goest not forth with our armies.

11 Thou causest us to turn back from before our assailant: and they who hate us take spoil for themselves.

12 Thou givest us up like sheep for food, and among the nations hast thou dispersed us.

13 Thou sellest thy people for no value, and acquirest no gain by their price.

14 Thou renderest us a reproach to our neighbours, a scorn and a derision to those that are round about us.

15 Thou renderest us a by-word among the nations, a shaking of the head among the people.

16 All the day is my disgrace before me, and the shame of my face covereth me;

17 Because of the voice of him that reproacheth and blaspheneth; by reason of the enemy and him that seeketh vengeance.

18 All this is come over us, yet have we not forgotten thee; nor have we dealt falsely by thy covenant;

19 Our heart is not moved backward, nor hath our step turned aside from thy path:

20 Even when thou didst crush us in the abode of monsters, and cover us with the shadow of death.

21 If we had forgotten the name of our God, or spread forth our hands to a strange god:

---

[a] צנור is explained to mean properly a pipe by which water runs down from a roof; hence, "waterfalls," as applied to the great works of God, here denoting the severe distress which overwhelms the Psalmist.

[b] After Aben Ezra. Lit. "murder."

[c] Mendelssohn; *i. e.* Israel. Jonathan, "cast out," *i. e.* the Canaanites.

[d] Aben Ezra, "God we praise," &c.

22 Would not God search out this? for he knoweth the secrets of the heart.

23 But for thy sake are we slain all the day; we are counted as flocks (destined) for slaughter.

24 Awake, wherefore wilt thou sleep, O Lord? arise, abandon us not for ever.

25 Wherefore wilt thou hide thy face, wilt thou forget our misery and our oppression?

26 For our soul is bowed down to the dust; our body cleaveth unto the earth.

27 Arise unto our help, and redeem us for the sake of thy kindness.

PSALM XLV.

1 ¶ To the chief musician upon Shoshannim, by the sons of Korach, a Maskil, a song of love.[a]

2 My heart swelleth[b] with a good speech; I say,[c] "My works shall be for the king:" my tongue is the pen of a ready writer.

3 Thou art more fair than the children of men; grace is poured out over thy lips: therefore hath God blessed thee for ever.

4 Gird thy sword upon the thigh, O mighty one, (it is) thy glory and thy majesty;

5 Yea, it is thy majesty: be prosperous, ride along for the cause of truth and meekness[d] and righteousness; and fearful things shall thy right hand teach thee.

6 Thy sharpened arrows—people will fall down beneath thee—(will enter) into the heart of the king's enemies.

7 Thy throne, given of God,[e] endureth for ever and ever: the sceptre of equity is the sceptre of thy kingdom.

8 Thou lovest righteousness, and hatest wickedness: therefore hath God, thy God, anointed thee with the oil of gladness above thy associates.

9 Of myrrh, and aloes, and cassia are (fragrant) all thy garments: out of palaces of ivory have they made thee joyful with the sound of music.[f]

10 Kings' daughters are among those dear to thee:[g] the queen standeth on thy right hand in fine gold of Ophir.

11 Hearken, O daughter, and look, and incline thy ear, and forget thy own people, and thy father's house:

12 Then will the king long for thy beauty; for he is thy lord; and bow thyself to him.

13 And the daughter of Tyre shall be there with a gift: the rich among the people shall entreat thy favour.

14 All gloriously attired awaiteth the king's daughter in the inner chamber; of wrought gold is her garment.

15 In embroidered clothes will she be brought unto the king: virgins that follow her, her companions, are brought unto thee.

16 They are led forth with rejoicings and gladness, they enter into the palace of the king.

17 Instead of thy fathers shall be thy children: thou wilt appoint them as princes in all the land.

18 I will make thy[h] name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

PSALM XLVI.

1 ¶ To the chief musician: by the sons of Korach, upon 'Alamoth, a song.

2 God is our protection and strength, a help in distresses, very readily found.[i]

3 Therefore will we not fear, even when the earth is transformed, and when mountains are moved into the heart of the seas;

4 (When) the waters thereof roar and foam,[k] when mountains quake before his majesty.[l] Selah.

---

[a] Rashi conceives this Psalm to have been endited in praise of those who study the law of God; and explains the whole allegorically in this sense. Others give it a Messianic interpretation. Sforno comments, "to excite the love of Israel for their Father in heaven." The moderns deem it a poem by one of the sons of Korach at the nuptials of some king whose name is not mentioned.

[b] Lit. "bubbleth," or "boileth," *i. e.* overflows, is full of.

[c] Rashi, "This song which I have composed and made, I say it for him who is worthy to be a king," *i. e.* the student of the divine law.

[d] Mendelssohn, "the oppressed innocence." Zunz, "right." Philippson, "the meekness of justice."

[e] Rashi, "Thy throne, O judge and chief, is for ever."

[f] כני, after Sachs, who takes it as an abbreviation for מנים "instruments of music." Rashi and Aben Ezra as "from," thus, "from which they have made thee rejoice."

[g] Mendelssohn, "those that grace thy feast." Sachs, "that adorn thy house."

[h] Both Rashi and Aben Ezra refer this to God, in the manner of the Psalmists, who generally conclude with a thanksgiving to the LORD. We should then render, "people shall thank thee," &c.

[i] Others, "present greatly." Eng. ver. "very present." Philippson, "approved greatly."

[k] Redak, "rise as billows."

[l] Rashi, Jonathan, Aben Ezra, &c. Others, "when

5 (There) is a river, its rivulets cause to rejoice the city of God, the sanctuary of the dwellings of the Most High.

6 God is in her midst; she shall not be moved: God will ever help her, at the dawning of (her) morning.

7 Nations rage, kingdoms are moved: he letteth his voice be heard, the earth melteth away.

8 The LORD of hosts is with us; a defence unto us is the God of Jacob. Selah.

9 Come, look at the deeds of the LORD, who hath made desolations on the earth.

10 He causeth wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in pieces; he burneth wagons in the fire.

11 Leave off,[a] and know that I am God: I will be exalted among the nations, I will be exalted on the earth.

12 The LORD of hosts is with us; a defence unto us is the God of Jacob. Selah.

PSALM XLVII.

1 ¶ To the chief musician, a psalm for the sons of Korach.

2 All ye people, clap[b] your hands; shout unto God with the voice of triumph.

3 For the LORD is most high, fear-inspiring; he is a great king over all the earth.

4 He will subdue people under us, and nations under our feet.

5 He will choose for us our inheritance, the excellency of Jacob which he loveth. Selah.

6 God ascendeth amid a triumphal shout, the LORD, amid the sound of the cornet.

7 Sing praises to God, sing praises: sing praises unto our King, sing praises.

8 For God is King of all the earth: sing ye praises with understanding.[c]

9 God reigneth over the nations; God sitteth upon his holy throne.

10 The nobles of the people are gathered together, (to be with)[d] the people of the God of Abraham; for unto God belong the shields of the earth: he is greatly exalted.

PSALM XLVIII.

1 ¶ A song and psalm by the sons of Korach.

2 Great is the LORD, and highly praised in the city of our God, (in) his holy mountain.

3 A beautiful district, the joy of the whole earth, is mount Zion, the farthest[e] north, the city of the great King.

4 God is become known in her palaces as a defence.

5 For, lo, the kings were assembled, they are passed away together.

6 They indeed saw—(and) so they were astonished; they were terrified, they were confounded.[f]

7 Trembling seized on them there, pain, as on a woman in travail.

8 With the east wind thou breakest the ships of Tharshish.

9 As we have[g] heard, so have we seen (it) in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.

10 We have reflected on thy kindness, O God, in the midst of thy temple.

11 As thy name is, O God, so is thy praise over the ends of the earth: of righteousness is thy right hand full.

12 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

13 Compass Zion about, and walk round about her; number her towers.

14 Direct your mind to her outer wall, mark carefully[h] her palaces: in order that ye may tell it to the latest generation.

15 For[i] this One is God, our God for ever

---

the mountains quake through the pride of the sea." *i. e.* "through the breaking of the waves against them."

[a] Words of God—"Leave off war and contest."

[b] Rashi, "strike each other on the hand," or "join hands."

[c] Jonathan. Redak, "a song giving instruction;" so has it been rendered by the modern translators. Aben Ezra, "every intelligent man."

[d] Aben Ezra. Others render this as apposition, as, "yea, the people," &c.; hence, Rashi gives נדיבי as, "those who have voluntarily yielded themselves to slaughter, the people," &c.

[e] "At the north of it is the city of the Great King;" so Mendelssohn, since Zion is south of Jerusalem. Others take the "farthest north" to be, as in Isa. xiv. 13, the seat of the heathen gods; hence, the Psalmist says here, that Zion is as the farthest north, the residence of our great King.

[f] Rashi; but Aben Ezra, "they fled hastily away."

[g] *i. e.* What has been related from father to son is established by what is witnessed at the moment.

[h] Rashi, "build high."

[i] Sachs, "so that ye may tell to the latest generation, that this God is," &c.

and ever: he will be our guide even unto death.[a]

PSALM XLIX.

1 ¶ To the chief musician, by the sons of Korach, a psalm.

2 Hear this, all ye people; give ear, all ye inhabitants of the perishable world:

3 Both the sons of the low and the sons of the high, rich and needy, altogether.

4 My mouth shall speak wisdom; and the meditation of my heart shall be of understanding.

5 I will incline my ear to a parable: I will open with the harp my riddle.[b]

6 Wherefore should I fear in the days of evil, when the iniquity of my oppressors encompasseth me?—

7 Of those that trust in their wealth, and boast themselves of the multitude of their riches?

8 No one can in any wise redeem his brother, nor can he give to God redemption money for himself;

9 For the ransom of their soul is too costly, and it is omitted for ever.

10 And should he still live for ever? not see the pit?[c]

11 For he must see that wise men die, that together the fool and the brutish person perish, and leave to others their wealth.

12 Their inward thought is, that their houses are to be for ever, their dwelling-places, from generation to generation; they call them by their own names in (various) countries.[d]

13 Nevertheless man in (his) splendour endureth not: he is like the beasts (that) perish.

14 This is their way, their folly: yet their posterity will take pleasure in their sayings.[e] Selah.

15 Like flocks are they thrust into the nether world; death will feed them; but the upright shall have dominion over them in that morning;[f] and their form wasteth away in the nether world, (taken away) from their own dwelling.[g]

16 But God will redeem my soul from the power of the nether world; for he will take me away. Selah.

17 Be not thou afraid when a man becometh rich, when the glory of his house is increased;

18 For when he dieth he can take nothing away; his glory will not descend after him.

19 For though he bless his soul during his life, and men praise[h] thee, when thou doest well to thyself:

20 She[i] shall go to the generation of his fathers, unto eternity will these never see light.

21 Man, though in splendour, who understandeth not, is like the beasts that perish.

PSALM L.

1 ¶ A psalm of Assaph. The God of gods, the LORD, speaketh, and calleth the earth, from the rising of the sun unto his setting.

2 Out of Zion, the perfection of beauty, God shineth forth.

3 Our God is coming, and will not keep silence: a fire devoureth before him, and round him there rageth a mighty storm.

4 He will call to the heavens above, and to the earth, to judge his people.

5 "Gather together unto me my pious servants, who make a covenant with me by sacrifice."

---

[a] Menachem takes לעולם for על מות "for ever." Philippson, "even in danger of death." Lit. "over death."

[b] The Psalmist calls his proposition "a riddle," something to the world unknown; and as he propounds it, he plays on his harp, to accompany his song.

[c] So does Aben Ezra connect these verses. Redak, "and he must let it pass by for ever, that he is to live," &c.

[d] Rashi. Others, "men praise their names in the countries." Sachs, "they apply their names to their lands."

[e] Lit. "Mouth;" Mendelssohn, and so partly Rashi: "if but posterity praise them."

[f] The "morning" when the righteous are to rule, (see Malachi iii. 21,) the time of the divine judgment, or resurrection. Philippson explains "over them" to mean what they leave, and "the morning," simply, as speedily.

[g] Redak. Rashi, "the form of the wicked will outlast hell; this shall cease, but not they; so that it is not to be a dwelling for them." Philippson, "the nether world is an unreal dwelling for them."

[h] Rashi, "They will praise thee, if thou actest righteously; and when thou diest thou wilt see the generation of the sinners' fathers," &c. Philippson conceives the end of ver. 19 and 20 to be an ironical address to the rich, and renders "his," "thy fathers."

[i] Redak, taking תבוא to be the third feminine singular, referring to "soul" in ver. 19; and comments, "She goeth to the generation of his fathers who were wicked like himself." (See Exod. xx. 5.)

6 And the heavens tell of his righteousness; for God is judge himself. Selah.

7 "Hear, O my people, and I will speak; O Israel, and I will testify against thee: God, thy God, am I.

8 Not because of thy sacrifices will I reprove thee; and thy burnt-offerings are continually before me.[a]

9 I will not take a bullock out of thy house, nor he-goats out of thy folds.

10 For mine are all the beasts of the forest, the cattle upon a thousand[b] mountains.

11 I know all the fowls of the mountains: whatever moveth[c] on the fields is with me.

12 If I were hungry, I would not say it to thee; for mine is the world, and what filleth it.

13 Do I eat the flesh of fatted bulls, or drink the blood of he-goats?

14 Offer unto God thanksgiving;[d] and pay unto the Most High thy vows;

15 And call on me on the day of distress: I will deliver thee,—and so wilt thou glorify me."

16 But unto the wicked God saith, "What hast thou to do to relate my statutes, and why bearest thou my covenant upon thy mouth?

17 And yet thou hatest instruction, and castest my words behind thee.

18 When thou seest a thief, then art thou pleased with him, and with adulterers hast thou thy portion.

19 Thou lettest loose thy mouth with evil, and thy tongue frameth deceit.

20 Thou sittest and speakest against thy brother; against thy own mother's son thou utterest slander.

21 These things hast thou done, and I kept silence: thou didst ween that I am like thyself; (but) I will reprove thee, and set it in order before thy eyes."

22 Do but reflect on this, ye that forget God, lest I tear (you) in pieces, with none to deliver.

23 Whoso offereth thanksgiving[e] glorifieth me: and to him that ordereth his course aright, will I show the salvation of God.

PSALM LI.

1 ¶ To the chief musician, a psalm of David,

2 When Nathan the prophet came unto him, after he had gone in unto Bath-sheba'.

3 Be gracious unto me, O God, according to thy kindness: according to the greatness of thy mercies blot out my transgressions.

4 Wash me thoroughly from my iniquity, and cleanse me from my sin.

5 For of my transgressions I have full knowledge; and my sin is before me continually.

6 To thee, thee[f] only, have I sinned, and what is evil in thy eyes have I done:—in order that thou mightest be righteous when thou speakest, be justified[g] when thou judgest.

7 Behold, in iniquity was I brought forth; and in sin did my mother conceive me.

8 Behold, thou desirest truth in the inward parts: therefore do thou cause me to know wisdom in the recesses (of the heart).

9 Cleanse me from sin with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

10 Cause me to hear gladness and joy; that the bones which thou hast crushed may rejoice.

11 Hide thy face from my sins, and all my iniquities do thou blot out.

12 Create unto me a clean heart, O God; and a firm spirit renew thou within me.

13 Cast me not away from thy presence; and thy holy spirit do not take from me.

14 Restore unto me the gladness of thy salvation; and with a liberal spirit do thou support me.—

---

[a] Jonathan explains this verse, that God does not reprove the people for the sacrifices not brought in the captivity, and that those brought during the temple are still present. Rashi, Redak, &c. supply "not" in the second part, "which are not before me." Mendelssohn takes it, as here given: "The altar is full of burnt-offerings; yet this is not what is needed, but obedience."

[b] Rashi, "the cattle on the mountains covered with herds."

[c] Rashi. Others, "wild beasts—are known to me."

[d] Rashi comments, "make a confession of thy sins, repent, and then pay thy vows."

[e] Philippson, "Who, offering thanksgiving, honoureth me, and guideth his course (aright), him will I show," &c.

[f] Wesseli and Mendelssohn, "who art God alone;" but all injuries to man, are *sins* to God alone.

[g] Others, "clear," "pure;" but purity is justification as applied to the Judge.

15 I will teach transgressors thy ways, and sinners shall return unto thee.

16 Deliver me from blood-guiltiness, O God, thou God of my salvation; (that) my tongue[a] may sing aloud of thy righteousness.

17 O Lord, open thou my lips, and my mouth shall declare thy praise.

18 For thou desirest not sacrifice; else would I give it: in burnt-offering hast thou no delight.

19 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, wilt thou not despise.

20 Do good in thy favour unto Zion; build thou the walls of Jerusalem.

21 Then wilt thou be pleased with the sacrifices of righteousness, with burnt-offering and entire offering: then shall bullocks be offered upon thy altar.

PSALM LII.

1 ¶ To the chief musician, a Maskil of David,

2 When Doëg the Edomite came and told Saül, and said unto him, David is come to the house of Achimelech.

3 What vauntest thou thyself of wickedness, O mighty man? the kindness of God endureth all the time.

4 Thy tongue deviseth mischiefs, like a sharpened razor, thou worker of[b] deceit.

5 Thou lovest evil more than good; falsehood more than speaking righteousness. Selah.

6 Thou lovest all words of destruction, the tongue of deceit.

7 (Therefore) God will also destroy thee for ever: he will take[c] thee away, and pluck thee out of his tent, and root thee out of the land of life. Selah.—

8 And the righteous shall see it, and they will be afraid, and laugh concerning him:

9 "Lo, this is the man that made not God his fortress; but trusted in the abundance of his riches, relied proudly on his mischievous wickedness."

10 But I am like a green olive-tree in the house of God: I trust in the kindness of God for ever and ever.

11 I will thank thee for ever, because thou hast done it: and I will wait on thy name, for (it[d] is) good, before thy pious ones.

PSALM LIII.

1 ¶ To the chief musician upon Machalath, a Maskil of David.

2 The worthless fool saith in his heart, There is no God. They are corrupt, and they are abominable (in their) injustice: there is none that doth good.

3 God looketh down from heaven upon the children of men, to see if there be one intelligent, one who seeketh for God.

4 Every one (of them) hath departed (from righteousness); altogether are they become corrupt: there is none that doth good, no, not one.

5 Is there no knowledge in the workers of wickedness? who eat up my people as they eat bread: (while) they do not call on God.

6 There were they terrified with terror where there was no terror; for God had scattered the bones of those that encamped against thee: thou didst put them to shame, because God had rejected them.

7 Oh that some one might bring the salvation of Israel out of Zion! When God bringeth back the captivity of his people, (then) will Jacob be glad, (and) Israel will rejoice.

PSALM LIV.

1 ¶ To the chief musician on Neginoth, a Maskil of David,

2 When the Ziphim came and said to Saül, Behold, David is hiding himself with us.

3 O God, by thy name save me, and by thy strength grant me justice.

4 O God, hear my prayer; give ear to the words of my mouth.

5 For strangers (to goodness)[e] are risen up against me, and powerful oppressors seek after my soul: they have not set God before them. Selah.

---

[a] Only when sins are forgiven can praise be acceptable.

[b] Rashi refers "working deceit," to the razor; commenting, "cutting the flesh with the hair." Similarly Redak.

[c] Rashi, "break thee in pieces." Others, from חתה "to gather up," as coals are taken out of the fire by a shovel.

[d] Philippson supplies, "thou art," &c.

[e] Strangers here does scarcely mean foreigners, though Aben Ezra takes it so; but those strangers to justice and godliness. Jonathan reads זדים "the presumptuous."

6 Behold, God is a helper unto me: the Lord is among those that uphold my soul.

7 He will cause the evil to return upon those that regard me with envy: in thy truth cut them off.

8 I will liberally sacrifice unto thee: I will give thanks unto thy name, O LORD; for it is good.

9 For out of all distress hath he delivered me: and my eye hath seen (its desire) on my enemies.

PSALM LV.

1 ¶ To the chief musician on Neginoth, a Maskil of David.

2 Give ear, O God, to my prayer, and hide not thyself from my supplication.

3 Listen unto me, and answer me: I mourn[a] in my grief, and moan;

4 Because of the voice of the enemy, because of the oppression of the wicked; for they cast wrong upon me, and in wrath they attack me.

5 My heart is sorely pained[b] within me, and the terrors of death are fallen upon me.

6 Fearfulness and trembling are come upon me, and shuddering hath covered me.

7 And I said, Oh that some one would give me wings like a dove! I would fly away and dwell (quietly).

8 Lo, I would flee far away, I would spend my night in the wilderness. Selah.

9 I would prepare hastily a refuge for me from the sweeping wind (and) from storm.

10 Destroy, O Lord, divide[c] their tongue; for I have seen violence and strife in the city;

11 Day and night do these encompass it upon her walls: and wrong and trouble are in her midst.

12 Mischief is in her midst: guile and deceit depart not from her streets.

13 For it is not an enemy that reproached me; then I could bear it: not he that hateth me hath magnified himself against me; then I would have hidden myself from him;

14 But it is thou, a man my equal, my guide, and my acquaintance;

15 So that we took sweet secret counsel together, and walked unto the house of God in tumultuous company.

16 Let him dispense death over them; let them go down alive into the nether world; for evil is in their dwelling, in the midst of them.

17 I, however, will call on God: and the LORD will save me.

18 At evening and morning and noon will I make my complaint and moan: and he heareth my voice.—

19 He delivereth my soul in peace from the battle against me; for in multitudes are they (contending) with me.[d]

20 God will hear, and humble them—yea, he that sitteth enthroned from the oldest time—Selah—those who dread[e] no changes, and fear not God.

21 He[f] stretcheth out his hands against those at peace with him: he violateth his covenant.

22 The creamy words[g] of his mouth are smooth, yet there is war (in) his heart: his words are softer than oil, yet are they drawn swords.

23 Cast thy burden[h] upon the LORD, and he will sustain thee: he will never suffer the righteous to be moved.

24 But thou, O God, thou wilt bring them down into the pit of destruction: let not the men of blood and deceit live out half their days; but I will indeed trust in thee.

PSALM LVI.

1 ¶ To the chief musician upon Jonath-elem-rechokim,[i] by David, a Michtham, when the Philistines seized him in Gath.

2 Be gracious unto me, O God; for man longeth to swallow me up; all the time he oppresseth me fighting.

3 Those that regard me with envy long to swallow (me) up all the time; for many are

[a] Rashi. The moderns, Saehs, &c., "I roam about."

[b] Rashi, "full of care." Sachs, "trembleth."

[c] That is, "distract their counsels, and let their devices be confounded."

[d] Rashi, "this he hid because of the many who assisted me with their prayers." But though עִמָּדִי is generally found in a good sense "with me," still it is also met with in the opposite sense in Gen. xxxi. 7.

[e] Rashi. Jonathan and Saehs, "who change not their ways." Aben Ezra, "who have had no changes of fortune."

[f] A calumniator, a rebel, of whom David complains.

[g] Similar to the English expression, "honeyed phrases."

[h] יְהָבְךָ is explained by others, "what God hath bestowed," or "fortune." Sachs, "desire." Jonathan, "hope."

[i] Lit. "the dumb dove of the distance;" probably the name of a particular tune or melody.

they that fight against me, O thou Most High.[a]

4 The day (when) I am afraid, I will still trust in thee.

5 In God will I praise his word, in God I have put my trust; I will not be afraid: what can flesh do unto me?

6 All the day they wrest my words: against me are all their thoughts for evil.

7 They come together in troops, they hide themselves, they are those that watch my heels, as though they hoped (to take) my soul.

8 Because of their wrong-doing let me escape from them:[b] in anger cast down the people, O God.

9 My wanderings hast thou well numbered: put thou my tears into thy bottle; behold, they are numbered by thee.

10 Then shall my enemies retire backward on the day when I call (on thee): this I know—that God is for me.

11 In God[c] will I praise the word: in the LORD will I praise the word.

12 In God have I put my trust; I will not be afraid: what can man do unto me?

13 Upon me, O God, (rest) thy vows: I will pay thanksgiving offerings unto thee.

14 For thou hast delivered my soul from death—yea, behold, my feet from slipping, that I may walk before God in the light of the life.

PSALM LVII.

1 ¶ To the chief musician, Al-tashcheth,[d] by David, a Michtham, when he fled from Saül, in the cave.

2 Be gracious unto me, O God, be gracious unto me; for in thee my soul seeketh protection, and under the shadow of thy wings will I seek protection, until the mischief be passed away.

3 I will call unto God, the Most High; unto God that accomplisheth[e] (his kindness) on me.

4 He will send from heaven, and save me, though he that longeth to swallow me up utter reproach. Selah. God will send forth his kindness and his truth.

5 My soul is in the midst of lions; I lie down (in the midst of) those that send out flames,[f] (those) sons of men, whose teeth are spears and arrows, and whose tongue is a sharpened sword.

6 Be thou exalted above the heavens, O God: above all the earth let thy glory be.

7 A net have they prepared for my steps; my soul hath been bent down; they have dug before me a pit; they are fallen into the midst thereof. Selah.

8 Firm is my heart, O God, firm is my heart: I will sing and play.

9 Awake, my spirit; awake, psaltery and harp: I will wake up the morning-dawn.[g]

10 I will thank thee among the people, O Lord: I will sing praises unto thee among the nations.

11 For great, even unto the heavens, is thy kindness, and even unto the skies (extendeth) thy truth.

12 Be thou exalted above the heavens, O God: above all the earth let thy glory be.

PSALM LVIII.

1 ¶ To the chief musician Al-tashcheth, by David, a Michtham.

2 Do you indeed, who are dumb, speak righteously? do ye judge in uprightness,[h] O ye sons of men?

3 Even in (your) heart ye work injustice: on the earth do ye weigh out the violence of your hands.

4 The wicked are estranged (from goodness) from the womb: those who speak lies go astray from their very birth.

5 They have poison like the poison of a serpent: (they are) like the deaf adder that stoppeth her ear;

6 Which will not hearken to the voice of conjurers, yea, that of the wisest of all charmers.

---

[a] Jonathan. Philippson, "many are the proud fighters against me."

[b] Rashi and Aben Ezra. Jonathan, "for the falsehood in their hands let them have want." Sachs, "in vain be their escaping." Philippson, "through wickedness they obtain an escape," meaning, that singly they escape through cunning: he therefore prays for collective punishment—on the people—who compose the evil-doers.

[c] Jonathan, "I will praise God's word of justice, I will praise the LORD's word of mercy."

[d] Lit. "destroy not;" probably also a melody.

[e] Mendelssohn, "who decreeth over me."

[f] Figurative for those that speak calumnies. So Rashi.

[g] A beautiful image: the Psalmist rises before day, and impatiently calls for the morning to appear.

[h] Sachs, "judge righteously the sons of man."

7 O God, break out their teeth in their mouth: the jaw-teeth of the young lions tear thou out, O LORD.

8 Let them melt away as water (which) runneth off:[a] when each one bendeth (his bow to shoot) his arrows, let them be as if cut in pieces.[b]

9 As a snail which melteth, let him pass away; like the untimely birth[c] of a woman which hath not seen the sun.

10 Before your pots can feel the thorns, will he take them away with a whirlwind, both the green[d] and the burning.

11 The righteous will rejoice when he seeth the vengeance: he will bathe his steps in the blood of the wicked.

12 So that a man shall say, Verily fruit will come for the righteous: verily there is a God that judgeth on the earth.

PSALM LIX.

1 ¶ To the chief musician, Al-tashcheth, by David, a Michtham, when Saül sent, and they watched the house to put him to death.

2 Deliver me from my enemies, O my God: defend me from them that rise up against me.

3 Deliver me from the workers of wickedness, and from men of blood do thou save me.

4 For, lo, they lie in wait for my soul, the mighty are gathered in troops against me: not for my transgression, nor for my sin, O LORD.

5 Without guilt (in me) they run and make themselves ready: awake, (come) toward me, and behold.

6 And thou, O LORD God of hosts, the God of Israel, awake to punish all the nations: be not gracious to any treacherous wicked ones. Selah.

7 They will return at evening; they will howl like dogs, and go round about the city.

8 Behold, they sputter with their mouth: swords are in their lips; for who, (say they,) doth hear?[e]

9 But thou, O LORD, wilt laugh at them: thou wilt hold in derision all the nations.

10 Because of (the enemy's) strength will I wait upon thee; for God is my defence.

11 The God who showeth me kindness will go before me: God will let me see (my desire) upon those who regard me with envy.

12 Slay them not, that my people may not forget: drive them about by thy power; and bring them down, thou our shield, O Lord.

13 The sin of their mouth is the word of their lips: let them be caught through their pride, because of the cursing and lying which they relate.

14 Make an end in fury, make an end (of them), that they may be no more, and let them know that God ruleth in Jacob, as far as the ends of the earth. Selah.

15 And they will return in the evening; they will howl like dogs, and go round about the city.

16 They will indeed roam about after something to eat, if they be not satisfied, so that they can be at rest.[f]

17 But I will truly sing of thy strength; yea, I will sing joyfully in the morning of thy kindness; for thou hast been a defence unto me and a refuge on the day when I was distressed.

18 Unto thee, O my strength, will I sing; for God is my defence, the God of my kindness.

---

[a] Others, "Let them (the wicked) pass away."

[b] Rashi, "God bendeth his arrows that they may be destroyed." Redak, however, explains as in the text, and it means, that their arrows should be rendered harmless, as though the points were cut away.

[c] Jonathan, "like the untimely born and the mole, which are blind and have not seen the sun." אשת like the Chaldean אשותא "the mole." Philippson, "let them not see," &c.

[d] Herxheimer, who comments, that the simile is taken from a caravan, which prepares its food with the thorns of the desert, which are whirled away by a sudden gale, whether yet green or already burning. Philippson, partly after Redak, "Whether the flesh in the pot be raw or already cooked;" and says, "that so the counsel of the wicked shall be frustrated." Rashi, "Before your briers become thorns, (ere the children of the wicked grow up,) the LORD will sweep them off with might (חי like חיל) and in wrath." Mendelssohn, "When yet raw, scarcely warmed," &c.

[e] Rashi, Aben Ezra, and Redak. Mendelssohn, simply, "for who heareth." Philippson, "but who heareth them?"

[f] Rashi. Aben Ezra, "if they be not satisfied they will (not) rest." Philippson, "if they be not satisfied they will roam about all night;" which gives the same sense as the text, meaning, that the houseless dogs roam about all night unless they find enough to still their hunger, after which alone they will seek rest; and so the wicked roam about to commit injustice against the just.

PSALM LX.

1 ¶ To the chief musician upon Shushan-'eduth, a Michtham of David, to teach,

2 When he fought with Aram-naharayim, and with Aram-zobah, and Joäb returned, and smote of Edom in the Salt Valley twelve thousand (men).

3 O God, thou hast cast us off, thou hast made a breach in us, thou hast been displeased: restore now unto us (thy favour).

4 Thou hast caused the earth to quake; thou hast split it: heal her breaches; for she is moved.

5 Thou hast caused thy people to see hard things: thou hast made us to drink the wine of confusion.

6 Thou hast given to those that fear thee a banner,[a] to elevate themselves, because of the truth. Selah.

7 In order that thy beloved may be delivered: help with thy right hand, and answer me.

8 God hath spoken in his holiness: I will exult, I will divide Shechem, and the valley of Succoth will I measure out.

9 Mine is Gil'ad, and mine is Menasseh; Ephraim also is the strong-hold of my head; of Judah are my chiefs;[b]

10 Moäb is my washpot; upon Edom will I cast my shoe: Philistia, triumph thou but over me.

11 Who will bring me into the fortified city? who will lead me as far as Edom?

12 Behold, it is thou, O God, who hast cast us off; and thou, O God, goest not forth with our armies.

13 Give us help against the assailant; for vain is the help of man.

14 Through God shall we do valiantly: and he it is that will tread down our assailants.

PSALM LXI.

1 ¶ To the chief musician upon Neginah, by David.

2 Hear, O God, my entreaty; listen to my prayer.

3 From the end of the earth will I call unto thee, when my heart is overwhelmed: lead me to the rock that is too high for me.

4 For thou hast been a shelter unto me, a strong tower against the enemy.

5 Let me sojourn in thy tent to all eternity; let me be sheltered under the covert of thy wings. Selah.

6 For thou, O God, hast truly listened to my vows: thou hast given back[c] the heritage of those that fear thy name.

7 Oh, add days unto the king's days: may his years be as of many generations.

8 May he abide for ever before God: ordain that kindness and truth may guard him.

9 So will I sing praise unto thy name for ever, that I may pay my vows day by day.

PSALM LXII.

1 ¶ To the chief musician, upon Jeduthun, a psalm of David.

2 Only in God my soul trusted in silence: from him cometh my salvation.

3 Only he is my rock and my salvation; (he is) my defence: I shall not be greatly moved.

4 How long will ye devise mischief against a man? will ye all assault him murderously, as though he were a falling wall, a tottering fence?

5 Yea, from his height do they take counsel to cast (him) down; they delight in lies: with their mouth do they bless, but inwardly do they curse. Selah.

6 Yea, in God hope in silence, my soul; for from him is my expectation.

7 Only he is my rock and my salvation; (he is) my defence: I shall not be moved.

8 With God are my salvation and my glory: the rock of my strength (and) my protection are in God.

9 Trust in him at all times, O ye people; pour out before him your heart: God is a protection for us. Selah.

10 Verily nought are the sons of common men, a lie the sons of the great; they must rise in the balance; they are altogether (lighter) than nought.[d]

[a] As God's vassals a banner is given them, under which they are to march to victory, that truth may prevail.

[b] Rashi. Lit. "lawgiver," or "dispenser." Sachs and others, "sceptre," or "ruler's staff."

[c] Rashi. Others, "thou hast given (me) the heritage," &c.

[d] Sforno. Others render הבל with "a breath," hence, Mendelssohn, "on the scale a breath will outweigh them all."

11 Do not put your trust in defrauding, and be not rendered vain through robbery: if riches flourish, set not your heart (upon them).

12 Once hath God spoken; (yea,) twice (what) I have heard: that strength belongeth unto God.

13 And unto thee, O Lord, belongeth kindness; for thou wilt recompense every man according to his works.

PSALM LXIII.

1 ¶ A psalm of David, when he was in the wilderness of Judah.

2 O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry land, and it is faint without water.

3 As[a] I have beheld thee in the sanctuary, seeing thy strength and thy glory;

4 Because thy kindness is better than life, my lips shall praise thee:

5 Thus will I bless thee while I live; in thy name will I lift up my hands.

6 As with fat and marrow will my soul be satisfied; and with tuneful lips shall my mouth praise thee.

7 When I remember thee upon my couch, I meditate on thee in the night-watches.

8 Because thou hast been a help unto me; and in the shadow of thy wings will I sing rejoicingly.

9 My soul cleaveth unto following thee: me thy right hand upholdeth.

10 But those that seek my soul, to destroy it, shall go down into the lowest deeps of the earth.

11 They shall be delivered up to the power of the sword: they shall become a prey for jackals.

12 But the king shall rejoice in God: every one that sweareth by him shall glorify himself; for the mouth of those that speak falsehood shall be stopped.

PSALM LXIV.

1 ¶ To the chief musician, a psalm of David.

2 Hear my voice, O God, in my complaint: preserve my life from the dread of the enemy.

3 Hide me from the secret counsel of evil-doers, from the tumultuous assault of the workers of wickedness;

4 Who whet their tongue like a sword, who aim with[b] their arrow, the bitter word:

5 To shoot in secret at the innocent; suddenly do they shoot at him, and fear not.

6 They encourage themselves in an evil plan;[c] they tell secretly of laying snares: they say, Who will see them?

7 They search out iniquities; "We are ready with the carefully searched out device:" and the inward thought and heart of each is deeply (hidden).[d]

8 But God shooteth at them suddenly (his) arrow;—(thence) are come their wounds.

9 And their own tongues will stumble over themselves: all that look on them will shake their head.

10 All men shall fear, and shall declare the deeds of God, and understand his works.

11 The righteous shall rejoice in the LORD, and shall trust in him; and all the upright in heart shall glorify themselves.

PSALM LXV.

1 ¶ To the chief musician, a psalm (and) song of David.

2 For thee praise is waiting,[e] O God, in Zion: and unto thee shall vows be paid.

3 O thou that hearest prayer, unto thee all flesh shall come.

4 The iniquitous things have become too mighty for me: our transgressions—these wilt thou wipe away.

5 Happy is he whom thou choosest, and causest to approach, that he may dwell in thy courts: let us be satisfied with the happiness of thy house, the holiness[f] of thy temple.

[a] Philippson. Rashi connects this with the preceding verse, "my soul thirsteth—to see thy might and thy glory as I have beheld thee in the tabernacle at Shiloh."

[b] Lit. "who bend their arrow."

[c] Aben Ezra; lit. "word." Jonathan, "they fortify for themselves the evil word."

[d] After Philippson, who takes the sentence commencing תכנו as indicating the words of the wicked; notwithstanding which device being resolved on, each one keeps his thoughts hidden within his heart. Rashi reads טכנו "they have hidden—the well-considered device," &c. Others render, "they have accomplished."

[e] Aben Ezra and Redak. Jonathan and Rashi, "Silence is praise to thee." Philippson, "unto thee gentle praise is due." Herxheimer combines both these views, "unto thee is due silence and praise."

[f] Rashi, Mendelssohn, Sachs, &c.—The holiness will then be felt by man, when he is at peace with God.

6 With terrific deeds in righteousness wilt thou answer us, O God of our salvation, who art the confidence of all the ends of the earth, and of the sea, that are far away;

7 Who setteth firmly the mountains by his power, who is girded with might;

8 Who assuageth the roaring of the seas, the roaring of their waves, and the tumult of nations.

9 And they that dwell in the uttermost parts are afraid of thy wondrous signs: the outgoings[a] of the morning and evening thou causest to rejoice.

10 Thou hast thought of the earth, and waterest her abundantly; thou greatly enrichest her; the brook of God is[b] full of water: thou preparest their corn, when thou hast thus prepared her.[c]

11 Watering her furrows abundantly, smoothing down her ridges, thou softenest her with showers: thou blessest her growth.

12 Thou hast crowned the year of thy goodness; and thy tracks drop fatness.

13 The pastures of the wilderness are dropping (with plenty): and the hills are girt with gladness.

14 The meadows are clothed with flocks, and the valleys are enveloped with corn: men shout for joy, (yea,) they also sing.

PSALM LXVI.

1 ¶ To the chief musician, a song or psalm. Shout joyfully unto God, all ye lands:

2 Sing forth the glory of his name; make glorious his praise.

3 Say unto God, How fear-inspiring is every one of thy works! through the greatness of thy strength will thy enemies yield feigned obedience unto thee.

4 All the lands shall bow themselves down unto thee, and shall sing praises unto thee; they shall sing praises to thy name. Selah.

5 Come and see the deeds of God: fear-inspiring is his doing toward the children of men.

6 He changed the sea into dry land; through the river they went on foot: there did we rejoice in him.

7 He ruleth by his might for ever; his eyes look upon the nations: the rebellious—these shall not be exalted. Selah.

8 Bless, O ye people, our God, and cause the voice of his praise to be heard:

9 Who hath appointed our soul to life, and hath not suffered our foot to slip.

10 For thou hast proved us, O God: thou hast refined us, as silver is refined.

11 Thou hast brought us into the net; thou hast placed fetters upon our loins.

12 Thou hast caused men to ride on our head: we entered into fire and into water; but thou broughtest us out to (the enjoyment) of overflowing plenty.

13 I will enter thy house with burnt-offerings: I will pay unto thee my vows,

14 Which my lips have uttered, and my mouth hath spoken, when I was in distress.

15 Burnt-offerings of fatlings will I offer up unto thee, with the incense of rams; I will prepare steers with he-goats. Selah.

16 Come, hear, and I will relate, all ye that fear God, what he hath done for my soul.

17 Unto him I cried with my mouth, and a song of extolling was on my tongue.

18 If I had looked on wickedness with my heart, the Lord would not have heard;

19 But verily God hath heard; he hath listened to the voice of my prayer.

20 Blessed be God, who hath not removed my prayer (from him), nor his kindness from me.

PSALM LXVII.

1 ¶ To the chief musician on Neginoth, a psalm or song.

2 May God be gracious unto us, and bless us; may he cause his face to shine upon[d] us. Selah.

3 That upon earth men may know thy way, among all nations thy salvation.

4 The people will thank thee, O God; the people, all of them together, will thank thee.

5 Nations will rejoice and sing for joy:

[a] Philippson supplies, "the inhabitants of," *i. e.* those who live east and west. Others regard "the outgoing" as the stars that rise at the end of day, and the animals that go forth at the end of night. Rashi, "men thank him for the ending of the day and night."

[b] God's rain—his overflowing brook—is abundant for all.

[c] *i. e.* The earth: moistened by rain, she is prepared to prepare corn for man.

[d] Heb. "with us."

when thou judgest the people righteously, and guidest the nations upon earth. Selah.

6 The people will thank thee, O God; the people, all of them together, will thank thee.

7 The earth yieldeth her products: (yea,) God, our own God, will bless us.

8 God will bless us: and all the ends of the earth shall fear him.

PSALM LXVIII.

1 ¶ To the chief musician, by David, a Psalm or song.

2 Oh that God would arise, that his enemies might be scattered, and those that hate him might flee before him.

3 As smoke is driven off, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

4 But the righteous shall rejoice; they shall exult before God: yea, they shall be exceedingly joyful.[a]

5 Sing unto God, sing praises to his name; extol him who rideth upon the heavens: the Everlasting is his name, and rejoice before him.

6 A father of the fatherless, and a judge of the widows, is God in his holy habitation.

7 God places those who are solitary in the midst of their families: he bringeth out those who are bound unto happiness; but the rebellious dwell in a dry land.

8 O God, when thou didst go forth before thy people, when thou didst tread along through the wilderness—Selah—

9 The earth quaked, also the heavens dropped at the presence of God: yea, this Sinai, at the presence of God, the God of Israel.

10 Rain of beneficence[b] didst thou pour down, O God, whereby thou didst truly strengthen thy heritage, when it was weary.

11 Thy assembly dwelt therein: thou didst prepare it with thy goodness for the afflicted (people), O God,

12 The Lord gave (happy) tidings; they are published by the female messengers, a numerous host.

13 The kings of the armies flee away—flee away: yet she that tarried at home divideth the spoil.

14 When ye lie still between the folds[c] (of your cattle), (ye will be like) the wings of the dove covered with silver, and her pinions shining with flaming gold.

15 When the Almighty scattered kings in the midst of her, then even in darkness shone light (as pure) as snow.[d]

16 A mountain of God is the mount of Bashan; many peaks hath the mount of Bashan

17 Why watch ye enviously, ye many peaked mountains, yonder mountain which God hath chosen for his residence? yea, the LORD will also dwell (there) for ever.

18 The chariots of God are two myriads; thousands of angels (follow him): the Lord is among them; so is Sinai holy (among mountains).[e]

19 Thou didst ascend on high, lead away captives, receive gifts among men, yea, even the rebellious, to dwell among them, O LORD God.

20 Blessed be the Lord; day by day he loadeth us (with benefits);[f] our God is our salvation. Selah.

21 Our God is to us the God of salvation; and by the Eternal the Lord are the escapes from death.

22 But God will crush the head of his enemies, the hairy skull of him who walketh in his guiltiness.

23 The Lord hath said, From Bashan will I bring back, I will bring back from the depths of the sea:

24 In order that thou mayest[g] wade with thy feet in blood, feeding the tongue of thy dogs from the enemies' blood.

25 Men see thy goings forth, O God! the goings forth of my God, my King, into the sanctuary.

---

[a] Lit. "they shall be glad in joy."

[b] Philippson, "a rain of gifts," such as the manna and the quails bestowed in the wilderness—not actual rain. But Rashi and others take it literally as rain, destructive to God's enemies—blessing to his people. נדבות is literally, "of liberalities," what is cheerfully, willingly given; hence, "beneficence."

[c] The Israelites, living in peace among their sheepfolds, shall resemble in their loveliness the dove, whose wings present a beautiful play of colours, silver and gold.

[d] Sforno. When God's retribution falls on the oppressors, then even the oppressed feel joy and ease. "In her," is the land of Israel.

[e] After Mendelssohn. Lit. "Sinai (is) in the sanctuary." Sachs, Philippson, and others render literally, and explain, "the glory of God is transferred from Sinai into the sanctuary on Zion."

[f] Rashi, Redak, &c. Philippson, "if man lay burdens on us, God is our help."

[g] Rashi, "crush the enemy and wade in blood."

26 First come singers, then follow players on instruments, in the midst of maidens playing on timbrels.

27 In assemblies bless ye God, (praise) the Lord, ye sprung from Israel's fountain.

28 There Benjamin the youngest leadeth them on, the princes of Judah in purple robes,[a] the princes of Zebulun, the princes of Naphtali.

29 Thy God hath ordained the rule to thee: strengthen, O God, what thou hast wrought for us.

30 Because of thy temple over Jerusalem shall kings bring presents unto thee.

31 Rebuke the wild beasts hiding among the reeds, the troop of steers among the calves of nations, that hasten along with presents of silver. He scattereth nations that are eager for the fight.

32 Nobles will come out of Egypt: Ethiopia will stretch forth eagerly her hands unto God.

33 Kingdoms of the earth, sing unto God; sing praises unto the Lord; Selah;

34 To him who rideth over the highest heavens, of ancient days: hear! he sendeth forth his voice, the voice of might.

35 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the skies.

36 Thou art tremendous, O God, from thy holy residences: O God of Israel. (thou art) he that givest strength and power unto (thy) people. Blessed be God.

PSALM LXIX.

1 ¶ To the chief musician upon Shoshannim, by David.

2 Save me, O God; for the waters are come even to threaten my life.[b]

3 I am sunk in the mire of the deep, where there is no standing: I am come into the depths of the waters, and the flood overfloweth me.

4 I am weary of my calling; my throat is hoarse; my eyes fail, while I hope for my God.

5 More than the hairs of my head are those that hate me without a cause; numerous are those that would destroy me, that are my enemies wrongfully: what I have not robbed shall I now[c] restore.

6 O God, thou art well aware of my folly, and my guilty deeds are from thee not hidden.

7 Let not those that wait on thee, O Lord Eternal of hosts, be made ashamed through me: let not those that seek thee be confounded through me, O God of Israel.

8 Because for thy sake have I borne reproach, hath confusion covered my face.

9 A stranger am I become unto my brothers, and an alien unto my mother's children.

10 Because the zeal for thy house hath devoured me; and the reproaches of those that reproached thee are fallen upon me.

11 When I wept at the fasting of my soul, it became a reproach to me.

12 And when I made sackcloth my garment, I became a proverb to them.

13 Those that sit in the gate talk against me; and (about me make) songs the drinkers of strong drink.

14 But as for me, I direct my prayer unto thee, O LORD, in a time of favour; O God, in the multitude of thy kindness: answer me in the truth of thy salvation.

15 Deliver me out of the mire, that I may not sink: let me be delivered from those that hate me, and out of the depths of the waters.

16 Let not the flood of waters overflow me, and let not the deep swallow me up, and let not the pit close its mouth upon me.

17 Answer me, O LORD; for thy kindness is good: according to the multitude of thy mercies turn thou unto me.

18 And hide not thy face from thy servant; for I am in distress: make haste and answer me.

19 Draw nigh unto my soul, and redeem it: because of my enemies do thou ransom me.

20 Thou well knowest my reproach, and my shame, and my confusion: before thee are all my assailants.

21 Reproach hath broken my heart; and I am sick: and I waited for pity, but there was none; and for comforters, but I found none.

22 And they put into my food gall; and in my thirst they give me vinegar to drink.

23 May (then) their table become a snare

[a] Menachem. Others, "with their troops"

[b] Lit "up to the soul."

[c] Philippson.

before them: and to those that are at peace, a trap.

24 May their eyes become dark, that they cannot see; and make their loins continually to waver.

25 Pour out over them thy indignation, and let the heat of thy anger overtake them.

26 May their palace become desolate: in their tents let no one dwell.

27 For whom thou hast smitten they persecute; and of the pain of those whom thou hast wounded do they converse.

28 Lay guilt upon their guilt; and let them not come into thy righteousness.

29 Let them be blotted out of the book of the living; and with the righteous let them not be written down.

30 But I am poor and suffering: let thy salvation, O God, set me up on high.

31 I will praise the name of God with song, and will magnify him with thanksgiving.

32 And this will please the LORD better than an ox or bullock having horns and cloven hoofs.

33 The meek will see this, and be rejoiced: ye that seek God, and your heart shall revive.

34 For the LORD listeneth unto the needy, and his prisoners he despiseth not.

35 Let heaven and earth praise him, the seas, and every thing that moveth therein.

36 For God will save Zion, and will build the cities of Judah: that they may abide there, and have it in possession;

37 And the seed of his servants shall inherit it; and they that love his name shall dwell therein.

PSALM LXX.

1 ¶ To the chief musician, by David, to bring to remembrance.[a]

2 O God, (arise) to deliver me; O LORD, make haste to help me.

3 Let those that seek after my life be made ashamed and put to the blush: let those that desire my unhappiness be turned backward and put to confusion.

4 Let them be turned backward in consequence of their shame, that say, Aha, aha.[b]

5 Let all those that seek thee be glad and rejoice in thee; and let such as love thy salvation say continually, God is great.

6 But I am poor and needy, O God; come hastily unto me; my help and my deliverer art thou: O LORD, do not delay.

PSALM LXXI.

1 ¶ In thee, O LORD, do I put my trust; let me never be made ashamed.

2 In thy righteousness do thou deliver me and release me: incline thy ear unto me, and save me.

3 Be thou unto me a rocky habitation, whereunto I may continually resort, which thou hast ordained to save me; for my rock and my strong-hold art thou.

4 O my God, release me out of the hand of the wicked, out of the grasp of the unrighteous and violent man.

5 For thou art my hope, O Lord Eternal: thou art my trust from my youth.

6 By thee have I been supported from my birth; thou art he that took[c] me out of my mother's womb: of thee is my praise continually.

7 As a wonderful token have I been unto many; but thou art my strong refuge.

8 My mouth shall be filled with thy praise, and with thy glory all the day.

9 Cast me not off in the time of old age: when my strength faileth, forsake me not.

10 For my enemies speak of me; and they that watch for my soul take counsel together,

11 Saying, "God hath forsaken him: pursue and seize him; for there is none to deliver."

12 O God, be not far from me: O my God, hasten to my help.

13 Let those be made ashamed, let them perish, that are adversaries to my soul: let those be covered with reproach and dishonour that seek my unhappiness.

14 But I will continually hope, and will add yet more to all thy praise.

15 My mouth shall relate thy righteousness, all the day thy salvation; for I know not their numbers.

16 I will come to praise the mighty deeds

[a] Rashi explains this here to be a species of prayer.

[b] Either a term of rejoicing at his distress, or one of contempt and insult.

[c] Jonathan. Others take גו as "my refuge;" thus, "thou art my refuge since I escaped from my mother's womb."

of the Lord Eternal: I will make mention of thy righteousness, yea, thine only.

17 O God, thou hast taught me from my youth: and hitherto I ever tell of thy wondrous deeds.

18 Therefore also even in old age, and when I am grayheaded, O God, forsake me not: until I have told of thy strength unto (this) generation, to every one that may come of thy might.

19 And thy righteousness, O God, reacheth even to the height, thou, who hast done great things: O God, who is like thee!

20 Thou, who hast shown me great distresses and misfortunes, wilt again revive me; and from the depths of the earth wilt thou bring me up again.

21 Thou wilt increase my greatness, and wilt turn round and comfort me.

22 Also I, I will thank thee with the psaltery, (for) thy truth, O my God: I will sing unto thee with the harp, O thou Holy One of Israel.

23 My lips shall shout joyfully when I sing unto thee; and my soul (too), which thou hast redeemed.

24 Also my tongue shall speak all the day of thy righteousness; for ashamed, for put to the blush are those that seek my unhappiness.

PSALM LXXII.

1 ¶ By[a] Solomon. O God, give unto the king thy decisions,[b] and thy righteousness unto the king's son.

2 He shall decide for thy people with righteousness, and for thy afflicted with justice.

3 The mountains shall bear peace for the people, and the hills (the same), through righteousness.

4 He shall judge the afflicted of the people, he shall give help to the children of the needy; but he shall crush the oppressor.

5 They shall fear thee as long as the sun shineth, and in the presence of the moon, throughout all generations.

6 He shall come down like rain upon the mown grass, as showers which are dropping on the earth.

7 In his days shall the righteous flourish; and abundance of peace (shall be) till the moon shall be no more.

8 And he shall have dominion from sea to sea, and from the river unto the ends of the earth.

9 Before him shall bend down those that dwell in the wilderness; and his enemies shall lick the dust.

10 The kings of Tharshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, there shall bow down before him all kings: all nations shall serve him.

12 For he will deliver the needy when he crieth; the afflicted also, who hath no helper.

13 He will spare the poor and needy; and the souls of the needy will he assist.

14 From wrong and violence will he deliver their soul; and precious shall their blood be in his eyes.

15 And he shall live; and he[c] will give him of the gold of Sheba: and he will pray in his behalf continually; all the time will he bless him.

16 There shall be an abundance of corn in the land; upon the top of the mountains its fruit shall shake like (the trees of) Lebanon: and (men) shall blossom out of the city like herbs of the earth.

17 His name will endure for ever; in the presence of the sun his name shall flourish; and men shall bless themselves with him: all nations shall call him happy.

18 Blessed be the LORD the God, the God of Israel, who alone doth wondrous things.

19 And blessed be his glorious name for ever; and with his glory may the whole earth be filled: Amen, and Amen.

20 Here are ended the prayers of David the son of Jesse.

---

[a] Rashi and others, "for," as though it were composed by David or some other poet in reference to Solomon.

[b] This is explained by Rashi, "the wisdom of thy decisions according to the law."

[c] Philippson comments, "The poor shall live, and give presents to the king (after the custom of the East) from the property which he has recovered for him from those who had withheld it from him, and pray also for his welfare."

BOOK THIRD.

PSALM LXXIII.

1 ¶ A PSALM of Assaph. Truly God is good to Israel, to such as are pure of heart.

2 But as for me, it lacked but little that my feet had been moved: almost nothing was needed that my steps had slipped.

3 For I was envious at the arrogant, when I saw the prosperity of the wicked.

4 For there are no deadly fetters for them;[a] but their strength is firm.[b]

5 They share not in the trouble of mortals, and with men are they not afflicted.

6 Therefore is pride their neck-chain: violence envelopeth them as a garment.[c]

7 Their eyes start out from fatness: they have exceeded their heart's imaginings.[d]

8 They scorn, and speak wickedly of oppression: loftily do they speak.

9 They set their mouth in the heavens, and their tongue walketh busily on the earth.

10 Therefore do his people turn away hither: and waters of a full cup are drained by[e] them.

11 And they say, How should God know? and is there knowledge in the Most High?

12 Behold, these are the wicked; and yet prospering continually they increase in wealth.

13 Verily in vain have I thus cleansed my heart, and have washed in innocency my hands:

14 While I was afflicted all the day, and my chastisement (came) every morning.

15 But if I were to say, I will speak thus: behold, I would be treacherous[f] against the generation of thy children.

16 And when I should think to know this, it would be trouble in my eyes:

17 Until I enter into the sanctuary of God; and understand what their future will be.

18 Surely thou placest them on slippery spots: thou lettest them fall down into destruction.

19 How are they brought into desolation, as in a moment! they perish, they come to their end with terrific events.[g]

20 As a dream after awaking, O Lord, reject thou in wrath[h] their image.

21 For it fermented in my heart, and in my reins I felt sharp thrusts;

22 But I was indeed foolish, and I knew it not: I was as a (thoughtless) beast with thee.

23 Nevertheless I am continually with thee: thou hast seized hold of me by my right hand.

24 With thy counsel wilt thou guide me, and afterward take me on to glory.

25 Whom have I in heaven? and beside thee I desire nothing upon earth.

26 Though my flesh and my heart should fail: yet the rock of my heart, and my portion will be God for ever.

27 For, lo, those that are far from thee shall perish: thou destroyest every one that strayeth away from thee.

28 But as regardeth me, to draw near to God is good for me: I have put in the Lord Eternal my trust, that I may relate all thy works.[i]

PSALM LXXIV.

1 ¶ A Maskil of Assaph. Why, O God, hast thou cast us off for ever? why will thy anger smoke against the flock of thy pasture?

2 Remember thy congregation, which thou

---

[a] Lit. "there are no fetters to their death."

[b] Lit. "fat."

[c] Redak and Jonathan, "the crown they put on their head is obtained by violence." Rashi and Sforno render שית with "shame:" "their violently obtained wealth covereth their shame."

[d] Rashi, "they have obtained more than their heart's desire." Philippson, "the imaginings of their heart swelleth over."

[e] Jonathan takes the first part of the verse as saying that the wicked fall upon the people of God, "and many tears are wrung from them."

[f] Rashi, "I would make them all traitors;" but Philippson, "Speaking thus would bring him in contradiction to the pious—the sons of God, preeminently so called."

[g] Sachs, "as a shadowy image." Mendelssohn, "terrific vision."

[h] Jonathan. Rashi, Redak, and Aben Ezra, "in the city," either Jerusalem where they have done much evil, or any other where they were honoured. Moderns render בהקיץ as בהעיר "in awaking;" and Philippson, "Thou rejectest their vain plans when thou wakest them up." Sachs, "when they awake."

[i] Jonathan, "all the ordinances of thy messages."

didst acquire of old; which thou didst redeem as the tribe of thy inheritance: this mount Zion, whereon thou hast dwelt.

3 Lift up thy steps[a] unto the perpetual heaps of ruins: the enemy hath ill-used every thing in the sanctuary.

4 Thy adversaries have roared in the midst of thy places of assembly: they have set up their signs for signs.

5 (The enemy) is known as one that lifteth up high axes against the thickets of a forest.

6 And now they hew in pieces the carved work thereof altogether with hatchets and hammers.

7 They have set on fire thy sanctuary: to the ground have they profaned the dwelling-place of thy name.

8 They have said in their heart, We will oppress[b] them altogether: they have burnt up all the places of assembly of God in the land.

9 Our signs do we not see; there is no more any prophet: and there is no one among us that knoweth how long.

10 How long, O God, shall the adversary utter defiance? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, and thy right hand? (draw it) out of thy bosom —exterminate (them);

12 Since (thou) God art my King from olden days, working salvation in the midst of the earth.

13 It was thou that didst divide by thy strength the sea: thou brokest in pieces the heads of the crocodiles[c] on the waters.

14 Thou didst crush the heads of leviathan, and gavest them as food to the people inhabiting the wilderness.

15 Thou didst cleave fountain and stream: thou didst dry up ever-flowing[d] rivers.

16 Thine is the day and thine is the night: it is thou who hast prepared the luminary and the sun.

17 It is thou who hast set up all the boundaries of the earth: summer and winter—thou thyself hast formed them.

18 Remember this, that the enemy hath defied the LORD, and that a worthless foolish people have blasphemed thy name.

19 Oh give not up unto the multitude of enemies the soul of thy turtle-dove: the congregation[e] of thy afflicted do not thou forget for ever.

20 Look unto the covenant; for the dark places of the earth are full of the habitations of violence.

21 Oh let not the oppressed return confounded: let the poor and needy praise thy name.

22 Arise, O God, plead thy own cause: remember thy defiance from the worthless fool all the day.

23 Forget not the voice of thy adversaries: the tumult of those that rise up against thee ascendeth continually.

PSALM LXXV.

1 ¶ To the chief musician, Al-tashcheth, a psalm or song of Assaph.

2 We give thanks unto thee, O God, we give thanks, and nigh is thy name:[f] men relate thy wondrous deeds.

3 "For[g] I will take up a fixed time when I will judge uprightly.

4 The earth and all her inhabitants are melting away: I myself establish firmly her pillars." Selah.

5 I said unto the arrogant, Deal not arrogantly: and to the wicked, Lift not up the horn.

---

[a] Redak; but Rashi, "thy blows and terrors that they be to the enemy as perpetual destructions, because of the evil, &c."

[b] Jonathan, "Their children (נינם from נין 'child') altogether said in their heart, whose fathers have," &c. Rashi, "their rulers;" but Redak and others, from יגה "to oppress," "to overreach."

[c] תנינים is rendered by Philippson here "crocodile," by others, "dragons;" and לויתן "leviathan" in next verse with "dragon." But the words are like many proper and generic names in Scripture, not certain in their precise signification.

[d] Lit. "mighty," or those the water of which has a constant flow and does not dry up in the hottest summer.

[e] The חית עניך is given by Rashi, "the life of thy," &c. Others render לחית "to beast of prey," as though it were written לחית השדה "to the beasts of the field." Philippson connects לחית נפש and renders, "Give not up to the savage soul thy dove, the soul of thy afflicted do not forget for ever." Jonathan renders תורך with "the teachers of thy law."

[f] Rashi, "it is in our mouth continually."

[g] Rashi regards this and the next verse as applied to Israel, who at their appointed festivals act according to the ordinances of God, and not riotously like the nations at their feasts, and who sustained the world by their receiving the Law. Others take these verses as spoken by God, who will judge the world at the time fixed by him.

PETRA

6 Lift not up on high your horn, speak not with a stiffly erect neck.

7 For neither from the rising (of the sun), nor from (his) setting, nor from the wilderness of mountains (cometh this);[a]

8 But God is the judge: he lowereth one, and lifteth up another.

9 For there is a cup in the hand of the LORD, and the wine foameth, it is full of mixture; and he poureth out of the same; but its lees they drain, they drink—all the wicked of the earth.

10 But I will declare for ever, I will sing praises to the God of Jacob.

11 And all the horns of the wicked will I hew off; but the horns of the righteous shall be exalted.

PSALM LXXVI.

1 ¶ To the chief musician on Neginoth, a psalm or song of Assaph.

2 In Judah hath God been made known: in Israel is his name great.

3 And in Salem was his tabernacle made, and his dwelling-place in Zion.

4 There broke he the shining[b] arrows of the bow, shield, and sword, and battle. Selah.

5 Thou art more brilliant, more excellent than the mountains (full) of prey.[c]

6 Bereft of reason[d] are the stouthearted, they slumber their sleep: and none of the men of might have found (the use of)[e] their hands.

7 From thy rebuke, O God of Jacob, lie in deep sleep both chariot and horse.

8 Thou—thou art to be feared: and who may stand in thy sight when once thy anger (is kindled)?

9 From heaven hast thou caused (thy) sentence to be heard: the earth feared, and became still,

10 When God rose to judgment, to save all the lowly of the earth. Selah.

11 For the fury of man shall praise[f] thee: the remainder of the fury wilt thou gird about thee.

12 Make vows, and pay (them) unto the LORD your God, all ye that are round about him: let men bring presents unto him that exciteth fear.

13 He will cut down the spirit of the powerful: he is terrible to the kings of the earth.

PSALM LXXVII.

1 ¶ To the chief musician on Jeduthun, by Assaph a psalm.

2 (I lift up) my voice unto God, and I cry; (I lift up) my voice unto God: do then give ear unto me.

3 On the day of my distress I sought the Lord; in the night my hand was stretched out, and did not cease: my soul refused to be comforted.

4 I think of God, and moan: I reflect, and my spirit is overwhelmed. Selah.

5 Thou holdest my eyes awake: I am troubled and I cannot speak.

6 I think over the days of old, the years of ancient times.

7 I call to remembrance my song in the night; with my own heart I reflect: and my spirit maketh diligent search.

8 Will the Lord cast me off for ever? and will he never more give his favour again?

9 Is his kindness spent for ever? is his promise come to an end for all generations?

10 Hath God forgotten to be gracious? or hath he shut up in anger his mercies? Selah.

11 And I said, This shall be my entreaty, (for) the years of the right hand[g] of the Most High.

---

[a] This verse is given after Rashi.

[b] Redak. Rashi, "the winged messengers of the bow." Jonathan, "arrows and bows." Sachs and others, "the sparkling bow."

[c] *i. e.* Those inaccessible mountains where prey is placed for safety; but all of these avail nothing against the power of God, before whom their security is nought.

[d] Rashi. Redak, "plundered," or "despoiled."

[e] Lit. "they have not found their hands," *i. e.* when they wanted to strike, their hands were powerless.

[f] Rashi, "When the wicked are punished, mankind see that against God their fury is nothing;" hence they confess and praise his power. The fury of men is the weapon of God (girt about him) with which they are punished, while they retain but a remnant of their rebellion against their Maker. Others render the last part of the verse, "the remainder of the fury thou wilt restrain."

[g] *i. e.* That time when God will again vindicate the cause of his people; *the right hand*, metaphorical for power. So do Philippson and Sachs translate after an ancient Chaldean paraphrase inserted in Jonathan. Rashi, "My thoughts tell me, This is not so; but only to afflict me and to influence me with fear to return unto him, is the right hand of God changed, (שנות not "years," then, but "changes,") which, formerly prevailing with might crushed the enemy, hath now withdrawn itself."

12 I will remember the deeds of the LORD;
for I will remember out of ancient times thy
wonders.
13 I will meditate also of all thy work,
and on thy deeds will I reflect.
14 O God, in holiness is thy way: where
is there a god so great as God?
15 Thou art the God that dost wonders:
thou hast made known among the people thy
strength.
16 Thou hast redeemed with (a mighty)
arm thy people, the sons of Jacob and Joseph.
Selah.
17 The waters saw thee, O God, the waters
saw thee; they shook: also the depths
trembled.
18 The clouds poured out water; the skies
sent forth thunder: also thy arrows sped along.
19 The voice of thy thunder was in the
whirlwind;[a] lightnings gave light to the
world; the earth trembled and quaked.
20 Through the sea led thy way, and thy
path was through mighty waters, and thy
footsteps could not be known.
21 Thou didst lead like a flock thy people
by means of Moses and Aaron.

PSALM LXXVIII.

1 ¶ A Maskil of Assaph. Give ear, O my
people, to my instruction: incline your ear
to the words of my mouth.
2 I will open with a parable my mouth; I
will utter riddles out of ancient times;
3 Which we have heard and know, and
which our fathers have related unto us.
4 We will not conceal them from their
children, relating to the latest generation the
praises of the LORD, and his strength, and his
wonderful deeds which he hath done.
5 Yea, he established a testimony in Jacob,
and instituted a law in Israel, which he com-
manded our fathers, that they should make
them known to their children:
6 In order that the latest generation might
know them, even the children that are to be
born; that they may arise and relate them
to their children;
7 That they may place in God their hope,
and not forget the doings of God, but observe
his commandments;
8 And that they may not be like their
fathers, a stubborn and rebellious generation;
a generation that had not directed their heart
firmly, and whose spirit was not faithful to
God.
9 The children of Ephraim, like well-
armed archers, that turn round on the day
of battle,
10 Kept not the covenant of God, and in
his law they refused to walk;
11 And they forgot his deeds, as also his
wonders which he had permitted them to see.
12 In the presence of their fathers did he
do wonders, in the land of Egypt, in the fields
of Zo'an.
13 He divided the sea, and caused them to
pass through; and he made the waters stand
upright as a wall.
14 And he led them with the cloud by
day, and all the night with a light of fire.
15 He split rocks in the wilderness, and
gave them drink as out of the mighty deep.
16 And he brought forth running streams
out of the rock, and caused water to run down
like rivers.
17 But they repeated to sin yet more
against him, rebelling against the Most High
in the desert.
18 And they tempted God in their heart,
by asking food for their desire.
19 Yea, they spoke against God: they
said, Will God be able to set in order a table
in the wilderness?
20 Behold, he smote the rock, so that
waters gushed out, and streams overflowed:
shall he also be able to give bread? or can
he provide flesh for his people?
21 Therefore, when the LORD heard this,
he became wroth: and a fire was kindled
against Jacob, and anger also ascended
against Israel;
22 Because they had not believed in God,
and had not trusted in his salvation.
23 Then he ordained the skies from above,
and the doors of heaven he opened;
24 And he let rain down upon them manna
to eat, and the corn of heaven gave he unto
them.
25 Angels' bread did man eat: he sent
them provision to satisfaction.
26 He caused an east wind to pass along
the heavens: and he led forth by his strength
the south wind.

[a] Mendelssohn. Rashi, "by the rattling of the voice of thy thunder."

27 And he let rain upon them flesh (as plentiful) as the dust, and winged birds like the sand of the sea;

28 And he let them fall in the midst of their camp, round about their habitations.

29 And they ate, and were greatly satisfied, and what they longed for he brought unto them.

30 They were not estranged from their longing, yet was their food in their mouth:

31 When the wrath of God ascended against them, and he slew some of the fattest of them, and the young men of Israel did he strike down.

32 With all this they sinned again, and believed not in his wonders.

33 Therefore he caused their days to come to an end in nought, and their years in dread.

34 When he slew them, then did they seek him, and they returned and inquired earnestly after God.

35 And they remembered that God was their rock, and the most high God their redeemer.

36 Nevertheless they prayed insincerely to him with their mouth, and with their tongue they lied unto him.

37 For their heart was not firm with him, and they were not faithful in his covenant.

38 But he, being merciful, forgave[a] the iniquity, and destroyed (them) not: yea, many a time turned he his anger away, and did not awaken all his fury.

39 And he remembered that they are but flesh, a spirit[b] that passeth away, and returneth not again.

40 How oft did they rebel against him in the wilderness, grieve him in the desert!

41 Yea, they once more tempted God, and set[c] limits to the Holy One of Israel.

42 They remembered not his hand, the day when he ransomed them from the adversary;

43 When he displayed in Egypt his signs, and his wonderful tokens in the fields of Zo'an.

44 And he changed their rivers into blood; and their running streams, that they could not drink (of them).

45 He sent out among them various wild beasts, which devoured them; and frogs, which destroyed them.

46 And he gave unto the cricket their products, and their labour unto the locust.

47 He slew with hail their vines, and their sycamore-trees with ice-bolts.[d]

48 And he surrendered to the hail their cattle, and their herds to the lightning's flashes.

49 He let loose against them the fierceness of his anger, wrath, and indignation, and distress, a host of angels of misfortune.

50 He levelled a path for his anger; he withheld not from death their soul, and their life he surrendered to the pestilence;

51 And he smote all the first-born in Egypt; the first of their strength in the tents of Ham;

52 But he caused his own people to depart like flocks, and guided them like a drove in the wilderness.

53 And he led them in safety, so that they felt no dread; but the sea covered over their enemies.

54 And he brought them to his holy territory, even to this mount, which his right hand had acquired.

55 And he drove out from before them nations, and divided them by the measuring-line as an inheritance, and he caused to dwell in their tents the tribes of Israel.

56 Yet they tempted and rebelled against the most high God, and his testimonies they kept not;

57 But swerved aside, and dealt unfaithfully like their fathers; they turned about like a deceitful bow.

58 And they provoked him to anger with their high-places, and with their graven images they moved him to jealousy.

59 God heard this, and he became wroth, and felt greatly disgusted with Israel;

60 And he cast off the dwelling at Shiloh,[e]

[a] The construction of the verse is in the future tense in the text, giving it thus a general sense, that God is always mereiful and acts up to the same measure of goodness he showed the Israelites in the desert.

[b] When death takes place, the spirit leaves the body and returns not to it in the course of nature; and death would be final unless the Creator himself gave new life.

[c] So Aben Ezra and Redak; meaning, they pretended that his power was exhausted by what he had done. Rashi, "they prescribed signs to God," wanted proof that he was with them. (Exod. xvii. 7.) Sachs, "they pained."

[d] Philippson. Rashi, "a species of locusts."

[e] The place where Joshua erected the tabernacle.

the tabernacle where he had dwelt[a] among men;

61 And he gave up his strength unto captivity, and his glory into the adversary's hand.

62 And he surrendered his people unto the sword; and with his inheritance was he wroth.

63 His young men the fire devoured; and his virgins were not demanded in marriage.

64 His priests fell by the sword; and his widows did not weep.

65 Then awoke the Lord as one that sleepeth, like a mighty man that shouteth by reason of wine.

66 And he smote his enemies backward: a perpetual disgrace laid he on them.

67 Yet was he disgusted with the tent of Joseph, and of the tribe of Ephraim he made not choice;

68 But he chose the tribe of Judah, the mount Zion which he loved.

69 And he built like high (mountains)[b] his sanctuary, like the earth which he hath founded for ever.

70 And he made choice of David his servant, and took him from the sheep-folds:

71 From following the ewes with young he brought him, to feed Jacob his people, and Israel his inheritance.

72 And he fed them according to the integrity of his heart; and by the skilfulness of his hands did he lead them.

PSALM LXXIX.

1 ¶ A psalm of Assaph. O God! nations have entered into thy heritage; they have profaned thy holy temple; they have rendered Jerusalem heaps of ruins.

2 They have given the dead bodies of thy servants as food unto the fowls of the heaven, the flesh of thy pious ones unto the beasts of the earth.

3 They have shed their blood like water all round about Jerusalem: and there is no one to bury them.

4 We are become a reproach to our neighbours, a scorn and derision to those that are round about us.

5 How long, Lord? wilt thou be indignant for ever? shall thy jealousy burn like fire?

6 Pour out thy fury over the nations that acknowledge thee not, and over the kingdoms that have not called on thy name.

7 For they have devoured Jacob, and laid waste his dwelling-place.

8 Oh remember not against us the iniquities of our fathers: make haste, let thy mercies come to our aid; for we are very miserable.

9 Help us, O God of our salvation, because of the glory of thy name; and deliver us, and atone for our sins, for the sake of thy name.

10 Wherefore shall the nations say, Where is their God? let there be made known among the nations before our eyes, the vengeance for the blood of thy servants which hath been shed.

11 Let the sighing of the prisoner come before thee: according to the greatness of thy almighty power[c] preserve[d] thou those that are doomed to death;

12 And recompense unto our neighbours sevenfold into their bosom their defiance wherewith they have defied thee, O Lord.

13 But we thy people and the flock of thy pasture will give thanks unto thee for ever: from generation to generation will we relate thy praise.

PSALM LXXX.

1 ¶ To the chief musician upon Shoshannim; an 'Eduth[e] by Assaph; a psalm.

2 O Shepherd of Israel, give ear, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

3 Before Ephraim and Benjamin and Menasseh awaken thy might, and come to our help.

4 O God, cause us to return, and let thy countenance shine, that we may be saved.

5 O Lord of hosts, how long shall thy anger smoke against the prayer of thy people?

6 Thou feedest them with the bread of tears, and givest them tears to drink in great measure.

7 Thou renderest us a contest unto our

[a] Jonathan. Philippson, "which he had placed among men." [b] Rashi, "like the heavens."

[c] Heb. "arm."

[d] Rashi, "undo the fetters of those," &c.

[e] Probably a species of psalm, like Maskil, for "instruction;" so *'Eduth*, "a testimony." So renders Rashi, who conceives that the Psalmist indicates and prays for three captivities.

neighbours: and our enemies hold derision among themselves.

8 O God of hosts, cause us to return, and let thy countenance shine, that we may be saved.

9 A vine didst thou remove out of Egypt: thou drovest out nations, and plantedst it.

10 Thou didst clear out a place before it, and it struck its root deeply, and it filled the land.

11 Mountains were covered with its shadow, and with its boughs the cedars of God.

12 It sent out its tendrils as far as the sea, and unto the river its suckers.

13 Wherefore hast thou now broken down its fences, so that all who pass by the way pluck the fruit from it?

14 The boar out of the forest doth gnaw at it, and what moveth on the field feedeth on it.

15 O God of hosts, return; I pray thee, look down from heaven, and behold, and think of this vine;

16 And of the sprout[a] which thy right hand hath planted, and of the branch that thou hast made strong for thyself.

17 It is burnt with fire, it is hewn down: because of the rebuke of thy countenance do they perish.

18 Let thy hand be over the man of thy right hand, over the son of man whom thou hast made strong for thyself.

19 Then will we not swerve from thee: revive us again, and we will call on thy name.

20 O LORD God of hosts, cause us to return: let thy countenance shine, that we may be saved.

PSALM LXXXI.

1 ¶ To the chief musician upon Gittith; by Assaph.

2 Sing aloud unto God our strength: shout joyfully unto the God of Jacob.

3 Lift up psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

4 Blow on the new moon the cornet, at the time appointed, on the day of our feast.

5 For this is a statute for Israel, an ordinance by the God of Jacob.

6 As a testimony in Joseph did he ordain it, when he went out over the land of Egypt. The language of one I had not known did I hear.[b]

7 I removed from the burden his shoulder: his hands left behind the burden-basket.[c]

8 In distress thou didst call, and I delivered thee; I answered thee in the secret[d] of the thunder: I proved thee at the waters of Meribah. Selah.

9 Hear, O my people, and I will give warning unto thee; O Israel, if thou wouldst but hearken unto me!

10 There shall not be among thee a foreign god; nor shalt thou bow thyself down to any strange god.

11 I am the LORD thy God, who have brought thee up out of the land of Egypt: open wide thy mouth, and I will fill it.

12 But my people did not hearken to my voice; and Israel was not willing (to follow) me.

13 So I let them go in the stubbornness of their own hearts: and they walked in their own counsels.

14 Oh that my people would hearken unto me, that Israel would walk in my ways!

15 In a little while would I subdue their enemies, and against their adversaries would I turn my hand.

16 The haters of the LORD should offer flattery unto him; but their[e] time should endure for ever.

17 And he would feed him with the best[f] of wheat: and out of the rock would I satisfy thee with honey.

---

[a] Rashi, Jonathan, and other Jewish interpreters. Others, after the Septuagint, take it as an imperative, from נכן: "and establish what thy right hand hath planted and the son whom thou hast made strong for thyself."

[b] Some suppose these to be the words of the Psalmist, referring to God, whom he had not known, and whom he now heard. Philippson takes them as the words of God, who says that he heard the prayer of a people (Israel) that had not known him, and redeemed them, as farther described. Aben Ezra, "Then I (Israel) had to hear the language of a people I did not understand."

[c] After Aben Ezra; *i. e.* the basket in which the newly made bricks were carried to the kiln. Rashi, however, "the cauldron," or "pot," as the Israelites had to perform all domestic labour besides that of brickmaking.

[d] Rashi, "thou calledst me in secret, between me and thee, and I answered thee publicly with the voice of thunder."

[e] Most commentators explain, "the prosperity of Israel;" but Rashi, "the punishment of the enemies."

[f] Lit. "the fat of wheat." A similar description is found in Deut. xxxii. 13, 14.

PSALM LXXXII.

1 ¶ A psalm of Assaph. God standeth in the congregation of God, in the midst of judges doth he judge.

2 How long will ye judge unjustly, and treat with favour the face of the wicked? Selah.

3 Judge uprightly the poor and fatherless: do justice to the afflicted and indigent.

4 Release the poor and needy: deliver them out of the power of the wicked.

5 They know not, nor will they understand; in darkness do they walk on: all the foundations of the earth are moved.

6 I have indeed said, Ye are gods; and children of the most High are all of you.

7 But verily like men shall ye die, and like one of the princes shall ye fall.

8 Arise, O God, judge the earth; for thou wilt possess[a] all the nations.

PSALM LXXXIII.

1 ¶ A song or psalm of Assaph.

2 O God, take no rest for thyself: be not silent and keep not still, O God!

3 For, lo, thy enemies make a tumult, and they that hate thee have lifted up their head.

4 Against thy people they take crafty secret device, and they consult against those whom thou protectest.

5 They have said, Come, and let us cut them off from being a nation; and the name of Israel shall be remembered no more.

6 For they have consulted cordially together; against thee they make a covenant:

7 The tents of Edom, and the Ishmaëlites; Moäb, and the Hagarenes;

8 Gebal, and 'Ammon, and 'Amalek; the Philistines with the inhabitants of Tyre;

9 Also Asshur is joined with them; they have become an arm[b] unto the children of Lot. Selah.

10 Do unto them as (unto) Midian; as to Sissera, as to Jabin, at the brook Kishon:

11 Who were annihilated at 'En-dor; they became as dung for the ground.

12 Render them, their nobles, like 'Oreb, and like Zeëb; yea, like Zebach and like Zalmunna' all their princes;

13 Who said, Let us conquer for ourselves the dwellings of God.

14 O my God, render them like the thistle-down, like stubble before the wind.

15 As the fire burneth up a forest, and as the flame setteth the mountains on fire:

16 So pursue them with thy storm, and with thy whirlwind do thou terrify them.

17 Fill their faces with shame, that they may seek thy name, O LORD!

18 Let them be made ashamed and terrified for ever and aye; yea, let them be put to the blush and perish:

19 That they may know that thou, whose name is the Eternal, art by thyself alone, the Most High over all the earth.

PSALM LXXXIV.

1 ¶ To the chief musician upon Gittith, by the sons of Korach, a psalm.

2 How lovely are thy dwelling-places, O LORD of hosts!

3 My soul desired,[c] yea, it also longed for the courts of the LORD: my heart and my flesh shout with joy unto the living God.

4 Even as the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young:—(have I found)[d] thy altars, O LORD of hosts, my King, and my God.

5 Happy are they who dwell in thy house: they will be continually praising thee. Selah.

6 Happy is the man whose strong confidence is in thee, (all) whose heart reflecteth on the paths[e] (of righteousness).

7 Passing through the valley of weeping, they will change it into a spring: also the early rain covereth it with blessings.[f]

8 They go from strength to strength, each of them appeareth before God in Zion.

---

[a] All nations shall once acknowledge God. Sforno, "thou possessest the righteous among all nations." Aben Ezra, "thou wilt be the portion of those who call on thee among all the nations."

[b] *i. e.* Assistants.

[c] Rashi conceives this Psalm to be a prophecy of the captivity, and says that even then Israel desires to be in the courts of God. So also Sforno. Philippson takes it to be a hymn of one who had been compulsorily absent, and had just returned to the temple precincts.

[d] Rashi, "at thy altars, which are ruined and are a resting-place for birds:" the version in the text is partly after R. Judah Ibn Bil'am, followed by Mendelssohn, Sachs, and Philippson.

[e] After Rashi.

[f] Philippson. Jonathan, "the wicked who pass through the depth of hell, these make it a spring with their tears;

9 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

10 (Thou,) our shield,[a] behold, O God, and look upon the face of thy anointed.

11 For better is a day in thy courts than a thousand (elsewhere): I would rather choose to wait at the threshold of the house of my God, than to dwell in the tents of wickedness.

12 For a sun and shield is the LORD God; grace and glory will the LORD give; he will not withhold any good from those that walk with integrity.

13 O LORD of hosts, happy is the man that trusteth in thee.

PSALM LXXXV.

1 ¶ To the chief musician, by the sons of Korach, a psalm.

2 Thou hast[b] been favourable, O LORD, unto thy land: thou hast brought back the captivity of Jacob.

3 Thou hast forgiven the iniquity of thy people: thou hast covered over all their sin. Selah.

4 Thou hast taken away all thy wrath: thou hast relinquished the fierceness of thy anger.

5 Return unto us, O God of our salvation, and cause thy ill-will toward us to cease.

6 Wilt thou be wroth with us for ever? wilt thou extend thy anger from generation to generation?

7 Wilt thou not (now) revive us again, that thy people may rejoice in thee?

8 Show us thy kindness, O LORD, and grant us thy salvation.

9 I will hear what God the LORD will speak; for he will speak peace unto his people, and to his pious ones: only let them not turn again to folly.

10 Surely, nigh is his salvation unto those that fear him: that glory may dwell in our land.

11 Kindness and truth are met together: righteousness and peace kiss each other.

12 Truth will grow up out of the earth, and righteousness will look down from heaven.

13 Yea, the LORD will also give the good, and our land will yield its products.

14 Righteousness will walk firmly before him, and will make (level) the way by its steps.

PSALM LXXXVI.

1 ¶ A prayer of David. Incline, O LORD, thy ear, answer me; for poor and needy am I.

2 Preserve my soul; for I am pious: help thy servant, O thou my God, that trusteth in thee.

3 Be gracious unto me, O Lord; for unto thee I call all the time.

4 Cause to rejoice the soul of thy servant; for unto thee, O Lord, do I lift up my soul.

5 For thou, O Lord, art good and forgiving, and abundant in kindness unto all that call on thee.

6 Give ear, O LORD, unto my prayer, and attend to the voice of my supplications.

7 On the day of my distress will I call on thee; for thou wilt answer me.

8 There is none like unto thee among the gods, O Lord; and there is nothing like thy works.

9 All the nations whom thou hast made shall come and bow themselves down before thee, O Lord; and they shall ascribe honour unto thy name.

10 For great art thou, and doing wondrous things: thou art God by thyself alone.

11 Teach me, O LORD, thy way; I will walk firmly in thy truth: unite[c] my heart to fear thy name.

---

but blessings will cover those who return to the teaching of the law." Rashi, "they will confess his justice, and will invoke blessings on those who have taught them righteousness." But these are merely allegorical versions. מורה, as in Joel ii. 23, means "the first rain," which falls in November. The verse then means, "Those who trust in God will regard even the parched valley through which they have to pass, as it were, as one supplied with springs; and then indeed will all become bright for them, as the land dried up by the long summer heats suddenly is wrapt in a mantle of green when the early rain falls in Palestine; and so will they overcome difficulty after difficulty till they appear duly before God at his residence.

[a] Redak. Others make "shield" the object, and render then, "Behold our shield, (the chief or king,) O God."

[b] Philippson, "thou hadst," and so in all the construction to ver. 4. Mendelssohn, "Formerly thou didst love thy land." The Psalm is either a prophecy for those returned from the Babylonian exile, or written by a son of Korach soon after that event.

[c] Meaning, "let all the desires of the heart be directed solely to the fear of God."

12 I will thank thee, O Lord my God, with all my heart, and I will honour thy name for evermore.

13 For thy kindness is great toward me: and thou hast delivered my soul from the grave[a] of the lower world.

14 O God, the presumptuous are risen up against me, and the assembly of the powerful wicked have sought after my life, and have not set thee before them.

15 But thou, O Lord, art God, full of mercy, and gracious, long-suffering, and abundant in kindness and truth.

16 Oh turn unto me, and be gracious unto me: give thy strength unto thy servant, and save the son of thy handmaid.

17 Display on me a sign for good, that those who hate me may see it, and be ashamed; because thou, Lord, hast helped me, and comforted me.

PSALM LXXXVII.

1 ¶ By the sons of Korach; a psalm or song. It is founded[b] by him on holy mountains.

2 The Lord loveth the gates of Zion more than all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of Rahab[c] and Babylon as those that know me; behold, here is Philistia, and Tyre, with Ethiopia:[d] "This man was born there."

5 But of Zion will it be said, "This and that man were born in her:" and the Most High himself doth establish her.

6 The Lord will number when he writeth down nations, "This man was born there." Selah.

7 And the singers[e] as well as the players on instruments shall be there: all my springs (of joy) are in thee.

PSALM LXXXVIII.

1 ¶ A song or psalm of the sons of Korach, to the chief musician upon Machalath-le'annoth, a Maskil of Heman the Ezrachite.

2 O Lord the God of my salvation, by day do I cry, (and) at night I am before thee.

3 Let my prayer come unto thy presence; incline thy ear unto my entreaty.

4 For my soul is sated with troubles; and my life draweth nigh unto the nether world.

5 I am counted with those that descend into the pit; I am become as a man without vigour:

6 Free[f] among the dead, like the slain that dwell in the grave, whom thou rememberest no more; and those that are cut off by[g] thy hand.

7 Thou hast laid me in the pit of the lower world, in darkness, in the depths.

8 Upon me lieth heavily thy fury, and with all thy billows hast thou afflicted me. Selah.

9 Thou hast removed my acquaintances far from me; thou hast rendered me an abomination unto them: I am imprisoned, and I cannot go forth.

10 My eye languisheth by reason of affliction: I call on thee, O Lord, every day, I stretch out unto thee my hands.

11 Wilt thou display wonders to the dead? shall the departed arise (and) thank thee? Selah.

12 Shall thy kindness be related in the grave? thy faithfulness in the place of corruption?

13 Shall thy wonders be acknowledged in the darkness? and thy righteousness in the land of forgetfulness?

14 Yet I cry indeed aloud unto thee, O Lord; and in the morning shall my prayer come before thee.

---

[a] Redak. Rashi, "from the lowermost hell," and comments, "for the sin with Bath-sheba', when Nathan said to him, 'The Lord hath let thy sin pass away, thou shalt not die.'"

[b] Mendelssohn and Sachs, "his foundation," *i. e.* Jerusalem and Zion. Our version is after Philippson. Herxheimer, "The mountains are the various hills on which thy holy city is built." Rashi and other ancients take this as a part of the title, and render, "The Psalmist hath founded it (the song) in behalf of the holy mountains."

[c] Egypt.

[d] Meaning, but few, here and there one, are acquainted with God's mercy and worship him; hence they will have to be recorded by the Lord himself when he reviews the world; but in Zion all are God-fearing, every man born there is holy to the most High.

[e] Rashi, "All my thoughts shall sing of the salvation like those who play festive music." In our version, "in thee" refers to Zion.

[f] *i. e.* Having no farther concern with life, either to enjoy or to act; whereas the living are bound to be dutiful in the observance of charity and goodness.

[g] Rashi. Others, "from thy hand," *i. e.* protection, incapable of happiness.

15 Why, O LORD, wilt thou cast off my soul? (why) wilt thou hide thy face from me?

16 I am afflicted and perishing from[a] my youth up: I bear thy terrors, I am distracted.

17 Over me have the fires of thy wrath passed; thy terrors have destroyed me;

18 They encompass me like water all the time; they have closed in round about me together.

19 Thou hast removed far from me lover and friend, my acquaintances (are in)[b] darkness.

PSALM LXXXIX.

1 ¶ A Maskil of Ethan the Ezrachite.

2 The kindnesses of the LORD will I for ever sing: from generation to generation will I make known thy faithfulness with my mouth.

3 For I have said, To eternity will kindness be built up: the heavens—yea, in these wilt thou establish thy faithfulness.

4 "I[c] have made a covenant with my elect, I have sworn unto David my servant,

5 Unto eternity will I establish thy seed, and I will build up thy throne from generation to generation." Selah.

6 And the heavens praise thy wonder, O LORD: also thy faithfulness in the assembly of holy ones.

7 For who in the sky can be compared unto the LORD? who can be likened unto the LORD among the sons of the mighty?[d]

8 God is greatly terrific in the secret council of the holy ones, and fear-inspiring over all that are about him.

9 O LORD God of hosts, who is powerful, like thee, Eternal! and thy faithfulness is round about thee.

10 Thou rulest over the pride of the sea: when its waves are lifted up, thou assuagest them.

11 Thou didst crush Rahab as one that is slain: with thy strong arm[e] didst thou scatter thy enemies.

12 Thine are the heavens, also thine is the earth: as for the world and what filleth it, thou hast founded them.

13 The north and the south[f]—these hast thou created: Tabor and Chermon shall rejoice in thy name.

14 Thine is the powerful arm, with might: strong is thy hand, and exalted is thy right hand.

15 Righteousness and justice are the prop of thy throne: kindness and truth precede thy presence.

16 Happy is the people that know the cornet's sound:[g] O LORD, in the light of thy countenance will they ever walk firmly.

17 In thy name will they be glad all the day, and in thy righteousness will they be exalted.

18 For thou art the glory of their strength; and through thy favour will our horn be exalted.

19 For of[h] the LORD is our shield; and of the Holy One of Israel is our king.

20 Then spokest thou in a vision to thy pious (servant), and saidst, "I have bestowed help to one that is mighty; I have exalted a youth[i] out of the people;

21 I have found David my servant; with my holy oil have I anointed him;

22 With whom my hand shall be firmly established; also my arm shall strengthen him;

23 The enemy shall not exact from him like a lender; and the son of injustice shall not afflict him;

24 And I will beat down before his face his assailants, and those that hate him will I plague.

25 But my faithfulness and my kindness

---

[a] Rashi, "from being shaken," as one shaketh off the dust; hence, "tremour," "anxiety."

[b] Redak. Rashi, "by my acquaintances I am considered in the dark, and I am withdrawn from them." Philippson, "my confidants are—the place of darkness," *i. e.* the grave alone is his friend.

[c] The words of God in 2 Sam. vii. 12, referred to, not exactly quoted, in regard to David and his family, which must have been in great danger when this psalm was composed.

[d] Aben Ezra, "the stars;" Redak, "angels;" and Philippson, Sachs, &c., "sons of God."

[e] Heb. "the arm of thy strength."

[f] Lit. "the right hand," which is the south when the face is turned to the east; so is Tabor on the west of Palestine, Chermon on the east.

[g] The peculiar sounds which are known to Israel, which they blow at their festivals at the sacrifices, and the day of Memorial in particular. (See Lev. xxiii. 24; Num. x. 10.)

[h] *i. e.* By God is the shield, the king, appointed. The elevation of the family of David was not a mere matter of chance, but a display of the divine will, and to be for the future also.

[i] Jonathan. Redak, "a chosen one."

shall be with him: and through my name shall his horn be exalted.

26 And I will place on the sea his hand, and on the rivers his right hand.

27 He will call unto me, Thou art my father, my God, and the rock of my salvation.

28 Also I will appoint him my first-born, the highest among the kings of the earth.

29 For evermore will I keep for him my kindness, and my covenant shall stand faithfully with him.

30 And I appoint for ever his seed, and his throne as the days of heaven.

31 If his children forsake my law, and walk not in my ordinances;

32 If they profane my statutes, and keep not my commandments:

33 Then will I visit with the rod their transgressions, and with plagues their iniquity.

34 Nevertheless my kindness will I not make utterly void from him, and I will not act falsely against my faithfulness.

35 I will not profane my covenant, and what is gone out of my lips will I not alter.

36 One thing have I sworn by my holiness, that I will not lie unto David.

37 His seed shall endure for ever, and his throne shall be like the sun before me.

38 Like the moon shall it be firmly established for ever, and as this faithful witness in the sky." Selah.

39 And yet thou hast cast off and despised, thou hast become wroth with thy anointed.

40 Thou hast made void the covenant of thy servant: thou hast profaned, down to the ground, his crown.

41 Thou hast broken down all his fences: thou hast brought his strong-holds to terror.[a]

42 All that pass by the way plunder him: he is become a reproach to his neighbours.

43 Thou hast raised up the right hand of his assailants: thou hast caused all his enemies to rejoice.

44 Thou hast also turned the edge of his sword, and hast not let him stand erect in the battle.

45 Thou hast made his brilliancy cease; and his throne hast thou thrown down to the ground.

46 Thou hast shortened the days of his youth:[b] thou hast enshrouded him with shame. Selah.

47 How long, LORD, wilt thou hide thyself, continually?[c] how long shall thy fury burn like fire?

48 Remember (what) I am, what my duration is (here), for what nothingness thou hast created all sons of men!

49 What man is there that can live, and shall not see death? that can deliver his soul from the power of the nether world? Selah.

50 Where are thy former kindnesses, O Lord, which thou hast sworn unto David by thy truth?

51 Remember, Lord, the disgrace of thy servants; that I bear in my bosom the (burden) of all the many nations;

52 That thy enemies have defied, O LORD; that they have defied the footsteps[d] of thy anointed.

53 Blessed[e] be the LORD for evermore. Amen, and Amen.

---

[a] Jonathan, "ruin," or "breach."

[b] Redak explains this to mean the time of the Davidian rule, which lasted but a short time compared with the length of the captivity.

[c] Heb. "for ever." Sachs, "so entirely."

[d] Aben Ezra comments, "They that utter the defiance are the enemies of the LORD, and they say his heels are broken, (meaning, he—the redeemer—cannot,) wherefore he is not come as yet."

[e] In this manner end all the various books of the Psalms, such as xli. lxxii. lxxxix. cvii. and cl., which see. Philippson regards their terminations as doxologies.

BOOK FOURTH.

PSALM XC.

1 ¶ A PRAYER of Moses the man of God. Lord, a place of refuge[a] hast thou been unto us in all generations.

2 Before yet the mountains were brought forth, or thou hadst ever produced the earth and the world, even from everlasting to everlasting, thou art God.

3 Thou turnest man to contrition,[b] and sayest, Return ye children of men.

4 For a thousand years are in thy eyes but as the yesterday when it is past, and as a watch in the night.

5 Thou carriest them away as with a flood; they are as a sleep: in the morning[c] (they grow) like the grass which changeth.

6 In the morning it blossometh, and is changed: in the evening it is mowed off, and withereth.

7 For (thus) are we consumed by thy anger, and by thy fury are we terrified.[d]

8 Thou hast set our iniquities before thee, our concealed sins before the light of thy countenance.

9 For all our days are passed away in thy wrath: we consume our years like a word that is spoken.[e]

10 The days of our years in this life[f] are seventy years; and if by uncommon vigour they be eighty, yet is their greatness[g] trouble and mishap; for it soon hasteneth off, and we fly away.

11 Who knoweth the strength of thy anger, and thy wrath which is like the fear of thee?

12 Let us then know how to number our days, that we may obtain a heart endowed with wisdom.

13 Return, O LORD, how long yet?[h] and bethink thee concerning thy servants.

14 Oh satisfy us in the morning with thy kindness, that we may be glad and rejoice throughout all our days.

15 Cause us to rejoice as many days as those wherein thou hast afflicted us, the years wherein we have seen unhappiness.

16 Let thy act be visible on thy servants, and thy majesty over their children.

17 And may the beauty[i] of the LORD our God be upon us; and the work of our hands do thou firmly establish upon us: yea, the work of our hands—firmly establish thou it.

PSALM XCI.

1 ¶ He[k] who sitteth under the secret protection of the Most High, shall rest under the shadow of the Almighty.

2 I will say of the LORD, who is my refuge and my stronghold, my God, in whom I ever trust,

3 That he will surely deliver thee from

---

[a] Rashi. Lit. "dwelling," or "place of abiding" against danger; hence, "refuge."

[b] Rashi and Joseph Kimchi, who conceive that sufferings brought on man are the means alluded to, to effect this contrition; they are followed by Mendelssohn and Sachs. דכא stand for "contrite," in Isaiah lvii. 15. But Aben Ezra, "Thou bringest man back (in his old age) to dissolution, and sayest, Return ye (to the dust), O children of men;" and so translate Philippson and Herxheimer.

[c] Rashi and Aben Ezra, חלף "to change." Sachs and others, "In the morning he groweth up like grass—in the morning he blossometh and groweth up," &c. Redak, וחלף in ver. 6, "he is renovated," as though it were in the *Hiphil* from החליף, which has this meaning. Philippson insists that this is the right sense, or rather, "growing constantly larger," and then "in the evening it is cut off," &c. But the Psalmist seems to say, that no sooner has man produced his flower, reached his best, than he changes like the grass; he remains but a moment in his glory; and evening speedily following, he is then mowed down and left to wither.

[d] Sachs, "we decay." (See Isaiah lxv. 23.)

[e] Rashi. Philippson, "sigh;" (Isaiah xvi. 7; Jer. xlviii. 31; Ezek. ii. 10.) Mendelssohn, "idle talk." Herxheimer, "thought."

[f] Jonathan. Rashi refers בהם to "our iniquities;" thus, "through these sins are the days, &c. but seventy years." Sachs, "the years of our life—yea, these are seventy years."

[g] Rashi. Aben Ezra, "strength," or "youth," "for it is soon cut off." Mendelssohn, "pride." Philippson, "storm," *i. e.* the uneasy, stormy, excited state of existence; but I know not whence this meaning is derived. The word רהב (*Rohab*) is found but here; hence the uncertainty of its derivation, and commentators therefore expound as they believe the context warrants. The same is the case with other words of the kind.

[h] *i. e.* Shall the punishment or evil endure?

[i] Sachs, "grace." Mendelssohn, "kindliness." Philippsou, "favour," or "lovingness."

[k] Philippson, "He who sitteth under the protection of the Most High, lodgeth under the Almighty's shadow: I say unto the LORD, My refuge, &c.—for he, he will deliver," &c.

the snare of the fowler, and from the pestilence of destruction.[a]

4 With his pinions will he cover thee, and under his wings shalt thou find shelter: shield and buckler is his truth.

5 Thou shalt not be afraid of the terror of the night; nor of the arrow that flieth by day;

6 Nor of the pestilence that stalketh in darkness; nor of the deadly disease that wasteth at noonday.

7 There shall fall at thy side a thousand, and ten thousand at thy right hand; unto thee (however) shall it not come nigh.

8 Only with thy eyes shalt thou behold it, and see the recompense of the wicked.

9 Because thou hast (said),[b] The LORD is my protection; the Most High hast thou made thy refuge:

10 No evil shall befall thee, nor shall any plague come nigh unto thy tent.

11 For his angels will he give charge concerning thee, to guard thee on all thy ways.

12 Upon (their) hands shall they bear thee, that thou mayest not dash against a stone thy foot.

13 Upon the fierce lion and asp shalt thou tread: thou shalt trample under foot the young lion and serpent.[c]

14 Because he hath fixed his desire upon me, therefore will I release him: I will set him on high, because he knoweth my name.

15 He will call on me, and I will answer him: with him will I be in distress; I will deliver him, and grant him honour.

16 With length of days will I satisfy him, and I will let him see my salvation.

PSALM XCII.

1 ¶ A psalm or song for the sabbath day.

2 It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O Most High:

3 To tell in the morning of thy kindness, and of thy faithfulness in the nights,

4 Upon a ten-stringed instrument, and upon the psaltery; and with the sweet[d] sound of the harp.

5 For thou hast caused me to rejoice, O LORD, through thy doing: because of the works of thy hands will I triumph.

6 How great are thy works, O LORD! exceedingly profound are thy thoughts.

7 A brutish man knoweth it not, and a fool cannot understand this.

8 When the wicked spring up like herbs, and when all the workers of wickedness do flourish: it is that they may be destroyed evermore.

9 But thou art exalted to eternity, O LORD!

10 For, lo, thy enemies, O LORD, for, lo, thy enemies shall perish: all the workers of wickedness shall be scattered.

11 But thou exaltest my horn like that of a reëm: I am anointed with fresh oil.

12 And my eye looketh on (the punishment of) those that regard me with envy: of the evildoers that rise up against me my ears shall hear it.

13 The righteous shall spring up like the palm-tree: like a cedar in Lebanon shall he grow high.

14 Planted in the house of the LORD, in the courts of our God shall they spring up.

15 They shall still flourish in high old age; they shall be vigorous and covered with foliage;

16 To declare that the LORD is upright: he is my rock, and there is no faultiness in him.

PSALM XCIII.

1 ¶ The LORD reigneth, he is clothed with excellency; the LORD is clothed, he hath girded himself with strength: (therefore) also the world is firmly established, that it cannot be moved.

2 Firmly established is thy throne from the beginning: from everlasting art thou (God).

3 The rivers have lifted up, O LORD, the rivers have lifted up their voice; the rivers lift up their waves.

---

[a] Philippson renders הוות "wickedness;" metaphorical, "the plague of wickedness;" not the actual pestilence which is spoken of in v. 6.

[b] Rashi, who supplies "said." Others take these as the words of the Psalmist, "Because thou, O LORD, art my refuge."

[c] Elsewhere rendered "dragon," "monster," &c.

[d] One opinion cited by Aben Ezra; another referred to by him would make *Higgayon* an instrument, perhaps a guitar. So also Philippson. But if we derive הגיון from הגה "to meditate," the meaning would justly be the meditating, soothing, or sweet sound elicited from the strings of the harp. Hence, Mendelssohn, "waked to thinking by the harp."

4 (But) more than the noise of great waters, than the mighty billows of the sea, is the LORD excellent on high.

5 Thy testimonies are exceedingly steadfast: in thy house abideth holiness,[a] O LORD! to the utmost length of days.

PSALM XCIV.

1 ¶ O God, of vengeance,[b] LORD! O God of vengeance, shine forth.

2 Lift up thyself, O Judge of the earth! bring a recompense upon the proud.

3 How long shall the wicked, O LORD—how long shall the wicked exult?

4 They sputter, they speak hard things: all the workers of wickedness boast themselves.

5 Thy people, O LORD! they crush, and thy heritage they afflict.

6 The widow and the stranger they slay, and the fatherless they murder.

7 And they say, The LORD will not see, and the God of Jacob will not take notice of it.

8 Understand, ye brutish among the people: and ye fools, when will ye become intelligent?

9 He that hath planted the ear, shall he not hear? or he that hath formed the eye, shall he not see?

10 He that admonisheth[c] nations, shall he not correct? is it not he that teacheth man knowledge?[d]

11 The LORD knoweth the thoughts of man, that they are nought.

12 Happy is the man whom thou admonishest, O LORD, and teachest him out of thy law:

13 That thou mayest grant him repose from the days of evil, until the pit be dug for the wicked.

14 For the LORD will not cast off his people, and his inheritance will he not forsake.

15 For unto righteousness will justice return; and it shall be followed by all the upright in heart.

16 Who will rise up for me against evildoers? or who will stand forward for me against the workers of wickedness?

17 Unless the LORD had been a help unto me, but a little would have been wanting that my soul had dwelt in the silence of death.

18 When I said, My foot hath slipped: thy kindness, O LORD, sustained me.

19 In the multitude of my (painful) thoughts within me, thy consolations delight my soul.

20 Can there be associated with thee the throne of destructive wickedness, which frameth mischief as[e] a law?

21 They band themselves together against the soul of the righteous, and innocent blood do they condemn.

22 But the LORD is become my defence, and my God, the rock of my refuge.

23 And he will bring back upon them their own injustice, and in their own wickedness will he destroy them: (yea,) he will destroy them—the LORD our God.

PSALM XCV.

1 ¶ Oh come, let us sing unto the LORD: let us shout joyfully to the rock of our salvation.

2 Let us come before his presence with thanksgiving, and shout joyfully unto him with psalms.

3 For a great God is the LORD, and a great King above all gods;

4 In whose hand are the deep places of the earth; and whose are the heights of mountains;

5 Whose is the sea, and who hath made it; and whose hands have formed the dry land.

6 Oh come, let us prostrate ourselves and

---

[a] Rashi. Redak, "holiness graceth thy house." Others, "becometh thy house."

[b] Vengeance in man may be the result of malevolence, because he is subject to passion, and may punish unjustly; hence we are prohibited (Lev. xix. 18) from taking revenge on those who have injured us; but to the Omniscient belongs properly the prerogative of vengeance; because retribution is the highest prerogative of justice, and this the more in Him who knows all secrets, and is not liable to forgetfulness, and whose very chastisement is mercy.

[c] יסר generally means "to chastise;" and so do Aben Ezra and Redak explain it, as having reference to great national calamities like the flood, &c.; but Jonathan renders, "is it possible that he who gave to his people the law should not chastise them when they are guilty?" and hence Philippson, generally, as in our version, "who warneth."

[d] Jonathan, Mendelssohn, and others connect this part of verse 10 with verse 11: "he who teacheth man knowledge—the LORD, knoweth," &c.

[e] Rashi. Others, "against the law," *i. e.* of God. The mischief this confederacy of the ungodly do is contrary to the divine commands.

bow down: let us kneel before the LORD our Maker.

7 For he is our God; and we are the people of his pasture, and the flock of his hand: yea, this day, if ye will hearken to his voice.

8 Harden not your heart, as at Meribah, as on the day of the temptation in the wilderness:

9 When your fathers tempted me, proved me, although they had seen my doing.

10 Forty years long did I feel loathing on that generation, and I said, It is a people of an erring heart; and they truly acknowledged not my ways:

11 So that I swore in my wrath, that they should not enter into my rest.

PSALM XCVI.

1 ¶ Oh sing unto the LORD a new song: sing unto the LORD, all the lands.

2 Sing unto the LORD, bless his name: announce from day to day his salvation.

3 Relate among the nations his honour, among all the people his wonders.

4 For the LORD is great, and greatly praised: he is to be feared above all gods.

5 For all the gods of the nations are idols; but the LORD hath made the heavens.

6 Glory and majesty are before him: strength and beauty are in his sanctuary.

7 Ascribe unto the LORD, O ye families of the people, ascribe unto the LORD honour and strength.

8 Ascribe unto the LORD the honour (due unto) his name: bear hither a present, and come unto his courts.

9 Bow down unto the LORD in the beauty of holiness: tremble before him, all ye lands.

10 Say among the nations, "The LORD reigneth;" (therefore) also the world is ever firmly established that it shall not be moved: he will judge the people in equity.

11 Let the heavens rejoice, and let the earth be glad: let the sea roar, with all that filleth it.

12 Let the field exult, and all that is therein: then shall all the trees of the forest sing for joy,

13 Before the LORD; for he cometh, for he cometh to judge the earth; he will judge the world with righteousness, and people in his truth.

PSALM XCVII.

1 ¶ The LORD reigneth: let the earth be glad; let the multitude of isles rejoice.

2 Clouds and thick darkness are round about him: righteousness and justice are the support of his throne.

3 A fire goeth before him, and burneth up round about his adversaries.

4 His lightnings give light to the world: the earth seeth it, and trembleth.

5 The mountains melt away like wax at the presence of the LORD, at the presence of the Lord of all the earth.

6 The heavens tell of his righteousness, and all the people see his glory.

7 Made ashamed shall be all that serve graven images, that boast themselves of idols: unto him bow down all the gods.

8 Zion heareth it, and rejoiceth; and glad are the daughters of Judah, because of thy decrees, O LORD.

9 For thou, O LORD, art the most high above all the earth: thou art greatly exalted above all gods.

10 Ye that love the LORD, hate ye the evil: he preserveth the souls of his pious ones; out of the hand of the wicked he ever delivereth them.

11 Light is sown for the righteous, and joy for the upright in heart,

12 Rejoice, ye righteous, in the LORD, and give thanks to his holy memorial.

PSALM XCVIII.

1 ¶ A psalm. Oh sing unto the LORD a new song; for he hath done wonderful things: his right hand and his holy arm have gotten him the victory.

2 The LORD hath made known his salvation: before the eyes of the nations hath he revealed his righteousness.

3 He hath remembered his kindness and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Shout joyfully unto the LORD, all the lands: break forth, and rejoice, and sing praises.

5 Sing praises unto the LORD with the harp, —with the harp, and the voice of psalmody.

6 With trumpets and the sound of cornet shout joyfully before the King, the LORD.

7 Let the sea roar, with all that filleth it; the world, with those that dwell therein.

8 Let the rivers clap their hands; let the mountains be joyful together,

9 Before the LORD; for he cometh to judge the earth: he will judge the world with righteousness, and people with equity.

PSALM XCIX.

1 ¶ The LORD reigneth; people tremble: he sitteth enthroned over the cherubim; the earth is moved.

2 The LORD is great in Zion; and he is exalted above all the people.

3 They will give thanks to thy name, great, and terrible, (and) holy it is;

4 And[a] to the power of the king who loveth justice; thou hast established equity; justice and righteousness hast thou truly executed in Jacob.

5 Exalt ye the LORD our God, and bow yourselves down before his footstool: he is holy.—

6 Moses and Aaron were among his priests, and Samuel among those that call on his name; they called on the LORD, and he answered them.

7 In the pillar of cloud he used to speak unto them: they kept his testimonies, and the statutes which he had given unto them.

8 O LORD, our God, thou didst answer them: thou wast a forgiving God unto them, yet also an avenger for their wrong doings.[b]

9 Exalt the LORD our God, and bow yourselves down before his holy mount; for holy is the LORD our God.

PSALM C.

1 ¶ A psalm of thanksgiving. Shout joyfully unto the LORD, all ye lands.

2 Serve the LORD with joy; come before his presence with triumphal song.

3 Know, that the LORD is God indeed: it is he that hath made us, and his are we[c]—his people and the flock of his pasture.

4 Enter his gates with thanksgiving, his courts with praise: give thanks unto him, bless his name.

5 For the LORD is good; to eternity endureth his kindness; and unto the latest generation his truth.

PSALM CI.

1 ¶ By David, a psalm. Of kindness and justice will I sing: unto thee, O LORD, will I sing praises.

2 I will carefully regard the way of the perfect: oh when wilt thou come unto me? I will walk in the integrity of my heart in the midst of my house.[d]

3 I will not set before my eyes a godless thing; to commit a departure (from righteousness) do I hate; it shall not cleave to me.

4 A perverse heart shall depart from me: evil will I not know.

5 Whoso slandereth in secret his neighbour, him will I destroy: whoso hath proud eyes and a haughty heart, him will I not suffer.

6 My eyes shall be upon the faithful of the land, that they may abide with me: he that walketh in the way of the perfect, he it is that shall serve me.

7 He that practiseth deceit shall not dwell within my house: he that speaketh falsehoods shall not succeed before my eyes.

8 Every morning will I destroy all the wicked of the land, cutting off from the city of the LORD all the wrong-doers.

PSALM CII.

1 ¶ A prayer of the afflicted, when he is overwhelmed, and poureth out before the LORD his complaint.

2 O LORD, hear my prayer, and let my cry come unto thee.

3 Hide not thy face from me on the day when I am distressed; incline unto me thy ear; on the day when I call, answer me speedily.

[a] So Rashi and other commentators, who conceive "they will give thanks" is to be understood before this verse also; thus: "And they will praise the power of the king," &c.; but Aben Ezra, "And the power is the king's, who loveth justice."

[b] So Jonathan, Rashi, &c.; but Aben Ezra and Redak refer it to the rebellion of Korach, and we should then render, "and thou didst avenge the false accusations against them." But it more probably means, that even the beloved of God do not escape the punishment due to their transgressions, so even-handed is divine justice. Philippson regards this verse as applied to all Israel, not to Moses, Aaron, and Samuel.

[c] So is the *Keri* ולו; but the *Kethib* is לא "not we ourselves," we are not the architects of our own fortune. Or might it not be thus rendered as a question, "and are we not his people?" &c.

[d] Rashi explains, "no less in secret than in public."

4 For my days vanish in smoke, and my bones are burning like a hearth.[a]

5 Struck (by heat) like the herb and dried up is my heart; for I forget to eat my bread.

6 Because of the voice of my groaning my bones cleave to my flesh.

7 I am like the pelican of the wilderness: I am become like the owl amid ruins.

8 I watch, and I am become like a (night-) bird sitting alone upon the housetop.

9 All the day my enemies reproach me: they that mock[b] me swear by me.

10 For ashes do I eat like bread, and my drink I mingle with weeping;

11 Because of thy indignation and thy wrath; for thou hadst lifted me up, and hast cast me down.

12 My days are like a shadow that declineth;[c] and like the herb I wither.

13 But thou, O LORD, wilt sit enthroned for ever; and thy memorial is unto all generations.

14 Thou wilt indeed arise; thou wilt have mercy upon Zion; for it is time to favour her, for the appointed time is coming.

15 For thy servants hold dear her stones, and her very dust they cherish.

16 Then shall nations fear the name of the LORD, and all the kings of the earth thy glory:

17 When the LORD shall have built up Zion, he appeareth in his glory;

18 (When) he hath regarded the prayer of the forsaken, and doth not despise their prayer.

19 This shall be written down for the latest generation; and the people which shall be created shall praise the LORD.

20 For he hath looked down from the height of his sanctuary; the LORD hath cast from heaven his view to the earth;

21 To hear the sighing of the prisoner; to loosen those that are doomed to death:

22 That men may proclaim in Zion the name of the LORD, and his praise in Jerusalem;

23 When people, are gathered together, and kingdoms, to serve the LORD.—

24 He hath weakened on the way my strength; he hath shortened my days.

25 I will say, O my God! take me not away in the midst of my days: throughout all generations are thy years.

26 In olden times didst thou lay the foundations of the earth; and the heavens are the work of thy hands.

27 These will indeed perish, but thou wilt ever exist: yea, all of them will wear out like a garment; as a vesture wilt thou change them, and they will be changed;

28 But thou art ever the same, and thy years will have no end.

29 The children of thy servants will dwell (securely), and their seed will be firmly established before thee.

PSALM CIII.

1 ¶ Of David. Bless, O my soul, the LORD, and all that is within me, his holy name.

2 Bless, O my soul, the LORD, and forget not all his benefits:

3 Who forgiveth all thy iniquities; who healeth all thy diseases;

4 Who redeemeth from the pit[d] thy life; who crowneth thee with kindness and mercies;

5 Who satisfieth with happiness thy spirit,[e] so that thy youth is renewed like the eagle's (plumage).[f]

6 The LORD executeth righteousness, and justice for all that are oppressed.

7 He made known his ways unto Moses, unto the children of Israel his acts.

8 Merciful and gracious is the LORD, long-suffering and abundant in kindness.

9 Not for all eternity will he contend; nor will he for ever retain his anger.

10 Not in accordance with our sins hath he dealt with us; nor according to our iniquities hath he requited us.

11 For as high as heaven is above the

[a] Mendelssohn, "are consumed as a firebrand."

[b] Rashi. Redak, "who rave about me." Philippson, "who would make me a fool." "Swear by me" means that they say, "May I become like him, if I have done so."

[c] Others, "lengthened," *i. e.* toward night; but it is the same as declining—toward extinction by the coming darkness.

[d] Others, "destruction."

[e] Aben Ezra. Jonathan, "old age." Lit. "ornament," which old age is to the good, and the spirit to the chief of God's creation. Redak, "mouth." (See Ps. xxxii. 9.)

[f] Rashi; but Philippson conceives that it merely means that the youth spoken of should be renewed to be as vigorous as the eagle is.

earth, so mighty is his kindness toward those that fear him.

12 As far as the east is from the west, so far hath he removed from us our transgressions.

13 As a father hath mercy on his children, so hath the LORD mercy on those that fear him.

14 For he knoweth our frame;[a] he remembereth that we are dust.

15 As for man, like the grass are his days: as the blossom of the field, so doth he bloom.

16 When a wind but passeth over it,[b] it is gone, and its place will recognise it no more.

17 But the kindness of the LORD is from everlasting to everlasting over those that fear him, and his righteousness unto children's children,

18 To such as keep his covenant, and to those who remember his precepts to execute them.

19 The LORD hath established in the heavens his throne; and his kingdom ruleth over all.

20 Bless the LORD, ye his angels, mighty in strength, that execute his word, hearkening unto the voice of his word.

21 Bless ye the LORD, all his hosts, ye his ministers, that execute his will.

22 Bless the LORD, all his works, in all the places of his dominion: bless, O my soul, the LORD.

PSALM CIV.

1 ¶ Bless, O my soul, the LORD. O LORD my God, thou art very great; with glory and majesty art thou clothed.

2 (Thou art he) who wrappeth himself in light as with a garment; who stretcheth out the heavens like a curtain;

3 Who frameth of the waters the beams of his upper-chambers; who maketh the clouds his chariot; who walketh along upon the wings of the wind;

4 Who maketh the winds his messengers; the flaming fire his ministers;

5 Who hath founded the earth upon her bases, that she should not be moved to all eternity.

6 Thou[c] hadst covered the deep as with a garment: above the mountains stood the waters.

7 At thy rebuke they fled, at the voice of thy thunder they hastened away.

8 They ascended mountains; they went down valleys, unto the place which thou hadst founded for them.

9 Bounds hast thou set which they cannot pass over, that they return not again to cover the earth.

10 (Thou art he) who sendeth springs into the valleys,[d] between mountains they run along.

11 They give drink to all the beasts of the field: the wild asses quench (thereon) their thirst.

12 By them have the fowls of the heaven ever their habitation, from between the branches they send forth their voice.

13 Who watereth the mountains from his upper-chambers: from the fruit of thy works is the earth satisfied.

14 (Thou art he) who causeth grass to grow for the cattle, and herbs by[e] the service of man, that he may bring forth bread out of the earth;

15 And wine that maketh joyful the heart of man, (and)[f] oil to brighten his face, and bread which strengtheneth the heart of man.

16 Full of sap are the trees of the LORD, the cedars of Lebanon, which he hath planted;

17 Where the birds make their nests: the stork—fir-trees are her house.

18 The high mountains are for the wild goats: the rocks are a shelter for the conies.

---

[a] *i. e.* The manner we were made, our mind wavering, our body perishable. Others think יצר is used to represent the *disposition*, either good or bad, of man. Philippson renders, "our framing," *i. e.* what we do.

[b] Philippson, after Rashi, "over him," "he is," &c. Redak, "so will his (man's) place," &c. Rashi explains "wind" to mean "the sickness preceding death."

[c] The Psalmist represents the first appearance of the earth after the creation, perfect in its mountains and valleys, but all covered over with the sea, (deep, or abyss,) which has to retire into its proper receptable at God's rebuke, unwilling in a measure to lose its dominions, but obeying at length the will of the Creator.

[d] Redak. Jonathan, "sendeth out springs to become streams."

[e] Aben Ezra, &c. Philippson, "for the use of man."

[f] Rashi. Sachs, "that his countenance may shine more than oil." Philippson, "than from oil." Herxheimer, "as it (the wine) maketh the face more shining than oil."

19 He hath made the moon for seasons: the sun knoweth his going down.

20 Thou causest darkness, and it becometh night, wherein creep forth all the beasts of the forest.

21 The young lions roar after their prey, and ask from God their food.

22 The sun ariseth, they withdraw (to their lairs), and lie down in their dens.

23 Man goeth (then) forth unto his work, and to his labour until the evening.

24 How manifold are thy works, O LORD! in wisdom hast thou made them all: the earth is full of thy riches.[a]

25 Here is this great and wide-extended sea; therein are moving things without number, living creatures both small and great.

26 There the ships make their way: (there also) is that leviathan, whom thou hast made to sport therein.

27 All of these wait upon thee, to give them their food in its due season.

28 What thou givest them they gather: thou openest thy hand, they are satisfied with good.

29 Thou hidest thy face, they suddenly vanish:[b] thou takest away their spirit,[c] they perish, and to their dust they return.

30 Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth.

31 The glory of the LORD will endure for ever; the LORD will rejoice in his works:

32 He who looketh down on the earth, and she trembleth; who toucheth the mountains, and they smoke.

33 I will sing unto the LORD while I live: I will sing praises to my God while I exist.

34 May my speech be agreeable to him: I will indeed rejoice in the LORD.

35 May the sinners cease from off the earth, and the wicked be no more. Bless, O my soul, the LORD. Hallelujah.[d]

PSALM CV.

1 ¶ O give thanks unto the LORD; call on his name: make known among the people his deeds.

2 Sing unto him, sing praises unto him: speak of all his wonderful works.

3 Glorify yourselves in his holy name: let the heart of those rejoice that seek the LORD.

4 Inquire after the LORD and his strength: seek his presence evermore.

5 Remember his wonderful works which he hath done; his tokens, and the decrees of his mouth;

6 O ye seed of Abraham his servant, ye children of Jacob, his elect.

7 He is the LORD our God: over all the earth are his decrees.

8 He remembereth his covenant for ever, the word which he hath commanded, to the thousandth generation,

9 Which he covenanted with Abraham; and his oath unto Isaac;

10 And which he established unto Jacob as a statute, unto Israel as an everlasting covenant:

11 Saying, "Unto thee will I give the land of Canaan, as the portion[e] of your inheritance."

12 When they were but a few men in number; yea, very few, and strangers in it;

13 And when they wandered from one nation to another, from one kingdom to another people:

14 He suffered no man to oppress them; yea, he reproved kings for their sake;

15 (Saying,) "Touch not my anointed, and do my prophets no harm."—

16 And he called for a famine over the land; every staff of bread he broke.

17 He sent a man before them; for a servant was Joseph sold;

18 They forced into fetters his feet; in iron was his body put:

19 Until the time that his word came[f] to pass, (when) the saying of the LORD had purified him.

---

[a] Lit. "acquisitions."

[b] Mendelssohn, as in Isaiah lxv. 23, the sudden or speedy transition from life to death; here the effect of God's hiding his countenance. Jonathan and others simply, "they are terrified." Sachs, "they become a prey to terror."

[c] Others, "breath;" and so in next verse.

[d] This is a compound word from הללו *hallelu*, "praise ye," and יה *Jah*, (*yah*,) "the LORD." We shall leave it untranslated, as it has passed into the modern languages as a familiar word.

[e] Lit. "cord," or that which is measured by a surveyor's cord or line. Others, "lot."

[f] Rashi refers "his word" to God; Aben Ezra, to Joseph, *i. e.* whose prophecy or interpretation was fulfilled, which was the cause of his being sent for.

20 The king[a] sent and unfettered him; the ruler of people, and let him go free.

21 He appointed him lord of his house, and ruler of all his possession:

22 That he might bind his princes at his pleasure; and teach his ancients wisdom.

23 Then came Israel into Egypt, and Jacob sojourned in the land of Ham.

24 And he increased his people greatly, and made them stronger than their adversaries.

25 He turned their heart to hate his people, to deal subtilely with his servants.

26 He sent Moses his servant, Aaron also whom he had made choice of.

27 They displayed among them his effective signs, and wonders in the land of Ham.

28 He sent darkness, and made it dark; and they rebelled not against his word.

29 He changed their waters into blood, and slew their fish.

30 Their land brought forth frogs in abundance, in the very chambers of their kings.

31 He spoke, and there came various wild beasts, lice also within all their boundary.

32 He gave them as their rain hail, and flames of fire in their land.

33 And he smote their vines and their figtrees, and broke the trees within their boundary.

34 He spoke, and the locusts came, and crickets,[b] and that without number;

35 And they ate up all the herbs in their land, and ate up the fruit of their ground.

36 And he smote all the first-born in their land, the first of all their strength.

37 And he brought them forth with silver and gold: and there was not one that stumbled among his tribes.

38 Egypt rejoiced when they departed; for the dread of them was fallen upon them.

39 He spread out a cloud for a covering, and fire to give light in the night.

40 The people asked, and he brought quails, and with heavenly bread he satisfied them.

41 He opened the rock, and the waters gushed out: they ran in the dry places like a river.

42 For he remembered his holy word given to Abraham his servant.

43 And he brought forth his people with gladness, with joyful song his elect.

44 And he gave them the lands of nations; and the labour of people they obtained as an inheritance:

45 So that they might observe his statutes, and keep his laws. Hallelujah.

PSALM CVI.

1 ¶ Hallelujah. Oh give thanks unto the LORD; for he is good; for to eternity endureth his kindness.

2 Who can utter the mighty acts of the LORD? who can publish all his praise?

3 Happy are those that observe justice, that execute righteousness at all times.

4 Remember me, O LORD, when thou favourest thy people: oh visit me with thy salvation;

5 That I may look on the happiness of thy elect, that I may rejoice in the joy of thy nation, that I may glorify myself with thy inheritance.

6 We have sinned[c] together with our fathers, we have committed iniquity, we have done wickedly.

7 Our fathers did not reflect on thy wonders in Egypt: they remembered not the multitude of thy kindnesses; but rebelled at the sea, even at the Red Sea.

8 Nevertheless he saved them for the sake of his name, to make known his might.

9 He rebuked the Red Sea also, and it was dried up; and he led them through the depths, as through the wilderness.

10 And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

11 And the waters covered their adversaries: not one of them was left.

12 Then believed they in his words, they sang his praise.

13 Speedily they forgot his works, they waited not for his counsel;

14 And they felt a lustful longing in the wilderness, and tempted God in the desert.

15 And he gave them what they had asked; but sent dryness into their soul.

[a] So Rashi. Aben Ezra, however, "God sent a king who unfettered him."

[b] Philippson, as in Joël, יֶלֶק with "grub."

[c] The national sins since the exodus are here recounted.

16 Moreover they envied[a] Moses in the camp, and Aaron the holy one of the LORD.
17 The earth opened and swallowed up Dathan, and covered over the company of Abiram.
18 And a fire was kindled in their company: the flame burnt up the wicked.
19 They made a calf in Horeb, and bowed themselves down to a molten image.
20 And they exchanged their glory for the similitude of an ox that eateth herbs.
21 They forgot God their saviour, who had done great things in Egypt,
22 Wonders in the land of Ham, terrible things by the Red Sea.
23 He therefore spoke of destroying them: had not Moses his elect stood in the breach before him, to turn away his fury, that he might not destroy.
24 And they despised the pleasant land, they believed not in his word;
25 But they murmured in their tents, they hearkened not unto the voice of the LORD.
26 He therefore lifted up his hand against them, to cause them to fall in the wilderness;
27 And to let their seed fall among the nations, and to scatter them in the lands.
28 And they joined themselves unto Ba'al-pe'or, and ate the sacrifices of the dead.[b]
29 And they provoked him to anger with their deeds: and there broke in among them the plague.
30 Then stood up Phinehas, and executed judgment:[c] and the plague was stayed.
31 And it was accounted unto him for righteousness, unto all generations for evermore.
32 They angered him also at the waters of Meribah, and evil happened to Moses for their sake;
33 Because they had imbittered his spirit, and so he spoke thoughtlessly with his lips.
34 They did not exterminate the nations, that the LORD had indicated to them;
35 But they mingled themselves among the nations, and learned their doings.
36 And they served their idols, and these became unto them a snare.
37 Yea, they sacrificed their sons and their daughters unto the evil spirits;
38 And they shed innocent blood, the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood-guiltiness.
39 Thus were they made unclean through their own doings, and went astray with their own deeds.
40 Therefore was the wrath of the LORD kindled against his people, and he felt disgust for his own inheritance.
41 And he gave them up into the hand of the nations: and there ruled over them those that hated them.
42 And their enemies also oppressed them: and they were subdued under their hand.
43 Many times did he deliver them; but they rebelled with their counsel, and they were brought low through their iniquity.
44 Nevertheless he looked on when they were in distress, when he heard their entreaty.
45 And he remembered unto them his covenant, and he bethought himself according to the abundance of his kindnesses;
46 And he caused them to find mercy[d] before all those that had carried them away captive.
47 Save us, O LORD our God, and gather us from among the nations, to give thanks unto thy holy name, to triumph in thy praise.
48 Blessed be the LORD the God of Israel from everlasting even to everlasting: and let all the people say, Amen, Hallelujah.

[a] Rashi, "they made Moses angry."
[b] *i. e.* The idols which are inanimate, in opposition to "the living God" of Israel.
[c] Aben Ezra; but Jonathan, as though it were ויתפלל "and he prayed."
[d] Lit. "And he gave them unto mercy."

BOOK FIFTH.

PSALM CVII.

1 ¶ Oh give thanks unto the Lord; for he is good; for unto eternity endureth his kindness.

2 Thus let the Lord's redeemed say, even those whom he hath redeemed from the hand of the adversary;[a]

3 And whom he hath gathered out of the (various) lands, from the east, and from the west, from the north, and from the sea.[b]

4 They wandered about in the wilderness, in the desert path;[c] they could not find an inhabited[d] city:

5 Hungry and thirsty, their soul within them fainted.

6 Then they cried unto the Lord when they were in distress, (and) out of their afflictions he delivered them.

7 And he led them forth on the right way, that they might go to an inhabited city.

8 They (therefore) shall give thanks unto the Lord for his kindness, and (proclaim)[e] his wonders to the children of men!

9 For he satisfied the longing soul, and the hungry soul he filled with good.—

10 Such as sit in darkness and in the shadow of death, bound in misery and (fetters of)[f] iron;—

11 Because they have rebelled against the words of God, and have contemned the counsel of the Most High;

12 And he humbled with trouble their heart; they stumbled, and there was none to help;

13 But when they cry unto the Lord when they are in distress, he saveth them out of their afflictions;

14 He bringeth them out of darkness and the shadow of death, and teareth their bands asunder.

15 They (therefore) shall give thanks unto the Lord for his kindness, and (proclaim) his wonders to the children of men!

16 For he hath broken the doors of copper, and the bolts of iron hath he hewn asunder.—

17 Fools, because of their transgression, and because of their iniquities, are afflicted.

18 All manner of food their soul abhorreth; and they draw near unto the gates of death;

19 But when they cry unto the Lord when they are in distress, he saveth them out of their afflictions.

20 He sendeth his word and healeth them, and delivereth them from their graves.[g]

21 They (therefore) shall give thanks unto the Lord for his kindness, and (proclaim) his wonders to the children of men!

22 They shall also sacrifice the sacrifices of thanksgiving, and relate his deeds with joyful song.—

23 They who go down to the sea in ships, who do business on great waters;—

24 These have seen the works of the Lord, and his wonders on the deep.

25 For he spoke, and he raised the stormy wind, which lifteth up its waves.

26 They would mount up to heaven, they would go down to the depths: their soul was melted because of their danger.[h]

27 They would reel to and fro, and stagger like a drunken man, and all their wisdom was exhausted.[i]

28 And they cried unto the Lord when they were in distress, and he brought them out of their afflictions.

---

[a] Aben Ezra, Redak and others, the same as צרה "distress."

[b] Sforno, "the Red Sea," which is to the south of Palestine. Redak remarks, the south is not mentioned because, from its heat, it is not much travelled.

[c] Sforno, "trackless desert;" but thus is precisely the way through the sea or desert, immediately obliterated.

[d] Eng. ver. and Philippson, "a city to dwell in."

[e] Aben Ezra and Redak. Others supply אשר עשה "and for his wonders (which he hath done) to," &c.

[f] Lit. "prisoners of misery and iron."

[g] So Redak. Others, "their destruction." In the whole construction of this Psalm the future alternates rapidly with the past; wherefore either tense may be adopted in the translation.

[h] Redak. Lit. "evil," *i. e.* misfortune, or the consequence of it; here evidently the danger awaiting the crew from shipwreck.

[i] Lit. "was swallowed." Aben Ezra, "was hidden as though it were not." Eng. ver., "they are at their wit's end." Philippson, "all their wisdom was at an end." *i. e.* as regards devising means of escape

29 He calmed the storm into a whisper,
and stilled were the waves of the sea.

30 And they were rejoiced because they
were silent: and then he guided them unto
their desired haven.[a]

31 They (therefore) shall give thanks unto
the LORD for his kindness, and (proclaim) his
wonders to the children of men![b]

32 And they must exalt him in the con-
gregation of the people, and in the assembly[c]
of the elders must they praise him.—

33 He changeth rivers into a wilderness,
and water-springs into parched ground;

34 A fruitful land into a salty waste, for
the wickedness of those that dwell therein.

35 He changeth the wilderness into a pool
of water, and desert land into water-springs.

36 And there he causeth to dwell the
hungry, that they may found an inhabited
city;

37 And they sow fields, and plant vine-
yards, that they may yield the fruits of the
(annual) product.[d]

38 He also blesseth them, and they multi-
ply greatly, and he suffereth not their cattle
to diminish.

39 They[e] were also diminished and bowed
low through oppression, misfortune, and sor-
row:

40 He (then) poureth contempt upon
princes, and causeth them to wander in a
pathless wilderness.

41 And he exalteth the needy from misery,
and maketh (his) families like flocks.

42 The righteous shall see it, and rejoice;
but all wickedness shall stop her mouth.

43 Whoever is wise, let him observe these
things, and let (all) understand the kindness
of the LORD.

PSALM CVIII.[f]

1 ¶ A song or psalm of David.

2 My heart is firm, O God; I will sing
and give praise, even with my spirit.

3 Awake, psaltery and harp: I will wake
up the morning-dawn.

4 I will give thee thanks among the peo-
ple, O LORD: and I will sing praises unto thee
among the nations.

5 For great above the heavens is thy kind-
ness, and thy truth reacheth even unto the
skies.

6 Exalt thyself above the heavens, O God;
and above all the earth thy glory.

7 In order that thy beloved may be de-
livered: help with thy right hand, and an-
swer me.

8 God hath spoken in his holiness: I will
exult, I will divide Shechem, and the valley
of Succoth will I measure out.

9 Mine is Gil'ad, and mine is Menasseh;
Ephraim also is the strong-hold of my head;
of Judah are my chiefs.

10 Moäb is my washpot; upon Edom will
I cast my shoe; over Philistia will I triumph.

11 Who will bring me into the fortified
city? who will lead me as far as Edom?

12 Behold, it is thou, O God, who hast cast
us off; and thou, O God, goest not forth with
our armies.

13 Give us help against the assailant;
for vain is the help of man.

14 Through God shall we do valiantly; for
he it is that will tread down our adversaries.

PSALM CIX.

1 ¶ To the chief musician, by David, a
psalm. O God of my praise, do not keep
silence.

2 For the mouth of the wicked and the
mouth of deceit are opened against me: they
have spoken with me with the tongue of
falsehood.

3 Also with words of hatred have they en-
compassed me, and they fight against me
without a cause.

4 In recompense for my love[g] are they my
accusers, while I have nothing but prayer.

---

[a] Rashi, "boundary."

[b] The Rabbins say that four classes are bound to return public thanks: those who have returned from a journey through the wilderness, who have been imprisoned, been sick, and lastly, who have returned from sea. Moderns interpret this Psalm as referring to those returned from the Babylonian exile, and explain it metaphorically for all Israel, who had undergone various mishaps from the destruction of the temple.

[c] Lit. "seat," where the elders sit together.

[d] Redak, "fruit and products."

[e] Mendelssohn connects the verses in this way: "If they are diminished, &c.—then doth he pour out contempt upon princes—and delivereth the needy from oppression," &c.

[f] This Psalm is from 1 to 6 the same as Ps. lvii. 6, 8–12; and from 7 to 11 nearly as lx. 7–14.

[g] Rashi, "my love to thee."

5 And they impose evil on me in recompense for good, and hatred in lieu of my love.

6 Appoint[a] thou a wicked man over him, and let an accuser stand at his right hand.

7 When he is to be judged, let him go forth guilty, and let his prayer become sin.

8 Let his days be few, and let another take his office.[b]

9 Let his children be fatherless, and his wife a widow.

10 Let his children be continually moving about, and beg, and let them seek (their bread) out of their ruined places.

11 Let the creditor lay snares after all that he hath, and let strangers plunder his labour.

12 Let him have none that extendeth kindness, and let there be none that is gracious to his fatherless children.

13 Let his posterity be cut off: in another generation let their name be blotted out.

14 Let the iniquity of his fathers be remembered by the LORD, and let the sin of his mother not be blotted out.

15 Let them[c] be before the LORD continually, that he may cut off from the earth their memory.

16 For the reason that he remembered not to show kindness; but persecuted the poor and needy man, and the grieved in heart to put him to death.

17 As he loved cursing, so let it come over him: and as he delighted not in blessing, so let it be far from him.

18 And he clothed himself with cursing as with his garment: and it cometh like water within him, and like oil into his bones.[d]

19 Let it be unto him as a garment in which he wrappeth himself, and for a girdle let him be continually girded with it.

20 Let this be the reward of my accusers from the LORD, and of those that speak evil against my soul.

21 But thou, O Eternal Lord, deal with me for the sake of thy name: because thy kindness is good, deliver thou me.

22 For poor and needy am I, and my heart is deeply wounded within me.

23 Like the shadow when it declineth do I hasten away: I am driven suddenly off like the locusts.[e]

24 My knees stumble through fasting, and my flesh faileth of fatness.[f]

25 And I am become a reproach unto them: when they see me, they shake their head.

26 Help me, O LORD my God: O save me according to thy kindness:

27 That they may know that this is thy hand; that thou, LORD, hast truly done it.

28 Let them then curse, but do thou bless: when they arise, let them be made ashamed; but let thy servant rejoice.

29 Let my accusers be clothed with confusion, and let them wrap themselves, as with a mantle, in their own shame.

30 I will thank the LORD greatly with my mouth, and in the midst of many will I praise him.

31 For he ever standeth at the right hand of the needy, to save him from those that judge[g] his soul.

PSALM CX.

1 ¶ By David, a psalm. The Eternal saith unto my lord, Sit thou at my right hand, until I place thy enemies as a stool for thy feet.

2 The staff of thy strength will the Eternal stretch forth out of Zion: rule thou in the midst of thy enemies.

3 Thy people will bring freewill-gifts on the day of thy power, in the ornaments of holiness: as out of the bosom of the morning-dawn, so is thine the dew of thy youth.[h]

4 The LORD hath sworn, and will not re-

[a] Mendelssohn and others take all from ver. 6 to 19 as the curse of David's enemies against him; while the greater part of the commentators regard it as the outbreak of feeling of the Psalmist against the chief of those who persecuted him relentlessly without the least regard to justice. Redak conceives this one to be Doëg, who betrayed his staying with Achimelech to the enraged Saül.

[b] Rashi. Redak, "his property," or "his wife."

[c] *i. e.* The iniquity and sin just spoken of.

[d] Philippson, "as water and oil penetrate substances, so may the inner part of the wicked be penetrated by the curse."

[e] *i. e.* Which are suddenly destroyed at times by rain or carried away by a storm. (See Exod. x. 19.)

[f] Philippson, "my flesh deceiveth, because there is no oil," *i. e.* to anoint therewith, anointing being omitted during a fast.

[g] Sachs, "that condemn his soul."

[h] *i. e.* The dew, the emblem of blessing, which he had so long deserved, shall now come to him as the actual dew drops on the earth, so to say, out of the bosom of the morning-dawn. This verse is rendered after Philippson. Rashi, interpreting this Psalm as applied to Abraham,

pent of it, Thou shalt be a priest[a] for ever after the order of Malki-zedek.

5 The Lord at thy right hand crusheth kings on the day of his wrath.

6 He will judge among the nations—there shall be a fulness of corpses—he crusheth heads on a wide-spread land.

7 From the brook will he drink on the way:[b] therefore will he lift up the head.

PSALM CXI.

1 ¶ Hallelujah. I will thank the LORD with all (my) heart, in the council of the upright, and in the congregation.

2 Great are the works of the LORD, they are sought for (by them) in all their desires.[c]

3 Glorious and majestic is his doing, and his righteousness endureth for ever.

4 He hath made a memorial for his wonderful works: gracious and merciful is the LORD.

5 He hath given sustenance unto those that fear him: he will for ever be mindful of his covenant.

6 The power of his works hath he told unto his people, that he might give them the heritage of nations.

7 The works of his hands are truth and justice: faultless[d] are all his precepts.

8 They are well supported for ever and eternally: they are framed in truth and uprightness.

9 Redemption hath he sent unto his people; he hath commanded his covenant for ever: holy and to be feared is his name.

10 The beginning of wisdom is the fear of the LORD; a good[e] understanding have all that fulfil (his commandments): his praise[f] endureth for ever.

PSALM CXII.

1 ¶ Hallelujah. Happy is the man that feareth the LORD, that greatly delighteth in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Plenty and riches shall be in his house, and his righteousness shall endure for ever.

4 There ariseth in the darkness a light to the upright: he is gracious, and merciful, and righteous.

5 Well[g] will it be with the man who is kind, and lendeth: he will guide his affairs with justice.

6 Surely unto eternity shall he not be moved: in everlasting remembrance shall the righteous be held.

7 Of an evil report shall he not be afraid: his heart is firm, trusting in the LORD.

8 Well supported is his heart, he shall not be afraid, until he looketh on (the punishment of) his assailants.

9 He distributeth, he giveth to the needy: his righteousness endureth for ever; his horn shall be exalted in honour.

10 The wicked shall see it, and be vexed; he will gnash with his teeth, and melt away: the longing of the wicked shall perish.

PSALM CXIII.[h]

1 ¶ Hallelujah. Praise, O ye servants of the LORD, praise ye the name of the LORD.

2 Let the name of the LORD be blessed from this time forth and for evermore.

---

renders, "Thy people will come voluntarily unto thee on the day of thy gathering an army; this shall be thine because of the beauties of holiness which thou hadst from thy earliest age, soon after thou didst leave thy mother's womb; to thee shall be accounted the way of righteousness which thou didst follow in thy youth, to be as pleasant as the dew." Sachs, accordingly, "Thy people, voluntarily coming on the day of the gathering of thy army, is in holy ornament; out of the bosom of the morning-dawn (floweth) unto thee the dew of thy youth."

[a] Aben Ezra, "minister," or "servant," to serve the LORD. Malki-zedek was king and priest at Salem, afterward Jerusalem; and so the king it is said here shall be both temporal chief and a priest in the general sense, not sacrificial, or servant of God. So also, "you shall be unto me a kingdom of priests." (Exod. xix. 6.) This precisely was David, as he superintended and organized the temple worship, without infringing on the office of the Aaronitic priesthood, in which a stranger, though king of Israel, could not mingle.

[b] "In the haste of pursuit the king will not stop to have the water brought, but drink it as he finds it on his way."—HERXHEIMER. But Philippson, "Wherever he goes God provides him the brook to quench his thirst, and so to acquire a complete victory."

[c] Sforno and Rabbi Morenus; meaning, the righteous seek for the works of the LORD, to satisfy themselves in all their desires.

[d] Redak. Lit "faithful," "approved," or "found true."

[e] Others, "good success," &c.

[f] *i. e.* God's praise. Aben Ezra and Redak, "the praise of the man that observeth the precepts," &c.

[g] Redak; but Jonathan, "the good man hath pity on the poor and lendeth."

[h] This and Psalms cxiv. cxvii. are called "the (Egyptian) Hallel."

3 From the rising of the sun unto his going down the name of the LORD is[a] praised.

4 High above all nations is the LORD, above the heavens is his glory.

5 Who is like the LORD our God, who dwelleth on high?

6 Who condescendeth[b] to view what is done in the heavens, and on the earth?

7 He raiseth up out of the dust the poor, from the dunghill he lifteth up the needy:

8 That he may set him with princes, even with the princes of his people.

9 He causeth the barren woman to dwell in the midst of (her) household,[c] the joyful mother of children. Hallelujah.

PSALM CXIV.

1 ¶ When Israel went forth out of Egypt, the house of Jacob from a people of a strange language:

2 Judah became his sanctuary, (and) Israel his dominion.

3 The sea beheld it, and fled: the Jordan was driven backward.

4 The mountains skipped like wethers, the hills like lambs.

5 What aileth thee, O sea, that thou fleest? thou, O Jordan, that thou art driven backward?

6 Ye mountains, that ye skip like wethers? ye hills, like lambs?

7 At the presence of the Lord tremble,[d] O earth, at the presence of the God of Jacob;

8 Who changeth the rock into a pool of water, the flint into a fountain of water.

PSALM CXV.

1 ¶ Not for our sake, O LORD, not for our sake,[e] but unto thy name give glory, for the sake of thy kindness, for the sake of thy truth.

2 Wherefore should the nations say, Where now is their God?

3 Whereas our God is in the heavens: whatsoever he desireth hath he done.[f]

4 Their idols are silver and gold, the work of the hands of man.

5 A mouth they have, but speak not; eyes they have, but see not;

6 Ears they have, but hear not; a nose they have, but smell not.

7 They have hands,[g] but they touch not; they have feet, but they walk not: nor do they give any utterance by their throat.

8 Like them are those that make them, every one that trusteth in them.

9 O Israel, trust thou in the LORD—he is their help and their shield.

10 O house of Aaron, trust ye in the LORD—he is their help and their shield.

11 Ye that fear[h] the LORD, trust ye in the LORD—he is their help and their shield.

12 The LORD hath even been mindful of us, he will bless (us); he will bless the house of Israel; he will bless the house of Aaron;

13 He will bless those that fear the LORD, the small together with the great.

14 May the LORD increase you more and more, you and your children.

15 Blessed are ye of the LORD, who made heaven and earth.

16 The heavens are the heavens of the LORD; but the earth hath he given to the children of men.

17 Not the dead can praise the LORD, nor all those that go down into the silence (of death).[i]

18 But as for us, we will bless the LORD from this time forth and for evermore. Hallelujah.

---

[a] Redak. Others, "let the name of the LORD be praised."

[b] Redak, who also quotes a version by others, "who dwelleth so high in heaven, and seeth so deep on the earth." Rashi, who is followed by Sachs, &c.: "Who looketh down so deeply, (who is) in heaven and on earth."

[c] Redak and Aben Ezra. Rashi, allegorically, "Zion, who is like a barren woman, will he cause to be inhabited as the joyful mother of children." Philippson, "the barren one of the house he causeth to dwell, as," &c.

[d] Aben Ezra, one opinion, "the earth trembleth;" חוּלִי as infinitive absolute, not imperative. But Rashi, "before the Lord who produceth the earth," as though it were הַמְחוֹלֵל.

[e] Rashi, with the comment, "deal with us." Others, "Not to us give glory, but to thy name."

[f] Others, "whatsoever he desireth that he doeth."

[g] There is a change of construction in the text, and might be rendered, "as regardeth their feet these do not walk," &c.

[h] Rashi here, "the proselytes;" in cxviii. 4, "the Levites." Aben Ezra, "those that fear God among all nations."

[i] Lit. "silence," *i. e.* death where there is no speech." (See Ps. xciv. 17.)

PSALM CXVI.

1 ¶ It is lovely to me[a] that the LORD heareth my voice, my supplications.

2 For he hath inclined his ear unto me: therefore throughout all my days will I call on him.

3 The bands of death had compassed me, and the pangs of the nether world had overtaken me; I had met with distress and sorrow:

4 I then called on the name of the LORD, I beseech thee, O LORD, release my soul.

5 Gracious is the LORD, and righteous; and our God is merciful.

6 The LORD preserveth the simple: I was in misery, and he helped me.

7 Return, O my soul, unto thy rest; for the LORD hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, my eyes from tears, my feet from falling.

9 I will walk before the LORD in the lands of life.

10 I believe, therefore will I speak: I was greatly afflicted;

11 I indeed said in my despondency, Every man is a liar.[b]

12 What shall I give in return unto the LORD for all his bounties toward me?

13 The cup of salvation will I lift up, and on the name of the LORD will I call.

14 My vows will I pay unto the LORD, yea, in the presence of all his people.

15 Grievous in the eyes of the LORD is the death of his pious ones.

16 O LORD, truly am I thy servant; I am thy servant,—the son of thy handmaid: thou hast loosened my fetters.

17 Unto thee will I offer the sacrifice of thanksgiving, and on the name of the LORD will I call.

18 My vows will I pay unto the LORD, yea, in the presence of all his people,

19 In the courts of the house of the LORD, in thy midst, O Jerusalem. Hallelujah.

PSALM CXVII.

1 ¶ Praise the LORD, all ye nations: praise him, all ye people.

2 For mighty is his kindness over us: and the truth of the LORD endureth for ever. Hallelujah.

PSALM CXVIII.

1 ¶ O give thanks unto the LORD; for he is good; because unto eternity endureth his kindness.

2 Let Israel then say so; because to eternity endureth his kindness.

3 Let the house of Aaron then say so; because to eternity endureth his kindness.

4 Let those who fear the LORD then say so; because to eternity endureth his kindness.

5 From the midst of distress I called on the LORD: the LORD answered me with enlargement.

6 The LORD is for me; I will not fear: what can a man do unto me?

7 The LORD is for me, among those that help me: therefore shall I indeed look on (the punishment of) those that hate me.

8 It is better to seek shelter with the LORD than to trust in man.

9 It is better to seek shelter with the LORD than to trust in princes.

10 All nations encompassed me about; but in the name of the LORD I will surely[c] cut them off.

11 They encompassed me about; yea, they compassed about; but in the name of the LORD I will surely cut them off.

12 They encompassed me about like bees; they blazed[d] up like the fire of thorns; but in the name of the LORD I will surely cut them off.

13 Thou hast thrust violently at me that I might fall; but the LORD assisted me.

---

[a] Rashi and Aben Ezra. Redak supplies, "the LORD;" thus, "I love (the LORD), because the LORD heareth."

[b] Rashi, one opinion, "I said in my haste to escape from Saül, Every man, even Samuel who had anointed me as king, is a liar." The verses thus mean, "At present, seeing the fulfilment of God's truth, he would speak confidently—in times past he was greatly afflicted; in the despondency (or hastiness) thence occurring he had doubted both men and Providence; all words, all prophecy was deemed a deception."

[c] Jonathan, "In the name of the LORD (I trust), therefore will I destroy them;" supplying "I trust," and rendering כי as "because." Philippson deems it useless to supply this, and translates, "—in the name of the LORD; for I destroy them." So also in verses 11 and 12.

[d] Jonathan and Rashi, the latter commenting that the root דעך signifies a sudden starting from a spot, such as water and fire, which leave their starting-point rapidly, especially the flame when it is quenched; hence also the sudden blazing up of a fire of dry bushes, which is thereupon speedily quenched. Aben Ezra, however, renders it with "quenched" here also.

14 My strength and song is the LORD, and he is become my salvation.

15 The voice of rejoicing and salvation is in the tents of the righteous: the right hand of the LORD doth valiantly.

16 The right hand of the LORD is exalted: the right hand of the LORD doth valiantly.

17 I shall not die, but I shall live, and relate the works of the LORD.

18 Severely hath the LORD chastised me; but unto death hath he not given me up.

19 Open to me the gates of righteousness: I will enter into them, I will give thanks unto the LORD.

20 This is the gate which belongeth unto the LORD, the righteous shall enter thereby.

21 I will thank thee; for thou hast answered[a] me, and art become my salvation.

22 The stone[b] which the builders rejected is become the chief corner-stone.

23 From the LORD is this come to pass, it is marvellous in our eyes.

24 This is the day which the LORD hath made, we will be glad and rejoice thereon.

25 We beseech thee, O LORD, save (us) now: we beseech thee, O LORD, send (us) now prosperity.

26 Blessed be he that cometh in the name of the LORD: we bless you out of the house of the LORD.

27 God is the LORD, and he giveth us light: bind the festive sacrifice with cords, (leading it)[c] up to the horns of the altar.

28 Thou art my God, and I will thank thee: my God, I will exalt thee.

29 Oh give thanks unto the LORD; for he is good; because to eternity endureth his kindness.

PSALM CXIX.[d]

א ALEPH.

1 ¶ Happy are they whose way is perfect, who walk in the law of the LORD.

2 Happy are they who keep his testimonies, that seek him with all their heart.

3 They also commit no injustice: in his ways do they walk.

4 Thou thyself hast commanded us thy precepts, that we might keep (them) diligently.

5 Oh that my ways were firmly directed to observe thy statutes!

6 Then would I not be made ashamed, while I look at all thy commandments.

7 I will thank thee with uprightness of heart, when I learn thy righteous ordinances.

8 Thy statutes will I observe: oh forsake me not too greatly.

ב BETH.

9 Wherewithal shall a youth keep his way pure? by guarding it according to thy word.

10 With all my heart have I sought thee: oh let me not wander astray from thy commandments.

11 In my heart have I treasured up thy saying, in order that I may not sin against thee.

12 Blessed art thou, O LORD: teach me thy statutes.

13 With my lips have I related all the ordinances of thy mouth.

14 On the way of thy testimonies have I been glad, as over all wealth.

15 On thy precepts will I meditate, and direct my look unto thy paths.

16 In thy statutes will I seek[e] my delight: I will not forget thy word.

ג GIMEL.

17 ¶ Deal bountifully with thy servant: let me live, that I may observe thy word.

18 Open thou my eyes, that I may behold wondrous things out of thy law.

19 A stranger am I on the earth: hide not from me thy commandments.

20 My soul is broken from longing for thy ordinances at all times.

21 Thou hast rebuked the accursed proud, who go erringly astray from thy commandments.

22 Roll away from me reproach and contempt; for thy testimonies have I kept.

---

[a] Jonathan. Sachs, Mendelssohn, and others, "for thou hast afflicted me."

[b] Rashi comments, "the people which has been so low among idolaters."

[c] Redak. Mendelssohn renders בעבתים "wound about with myrtles." Philippson understands the closing words, "till the blood be sprinkled on the horns of the altar."

[d] This Psalm consists of 176 verses, and is divided into 22 sections, each one consisting of 8 verses, all of which commence with the same letter of the alphabet, which is thus contained eight times in this Psalm. Each verse contains a sentence praising the law of God.

[e] Rashi, "I will turn my attention to," or "busy myself with."

23 Although even princes should sit and speak against me, thy servant would still meditate on thy statutes.

24 Also thy testimonies are my delight, my counsellors.[a]

ד DALETH.

25 ¶ My soul cleaveth unto the dust: revive thou me according to thy word.

26 My ways do I relate (to thee), and thou answerest me: teach me thy statutes.

27 Cause me to understand the way of thy precepts, that I may meditate on thy wonders.

28 My soul droppeth away from grief: sustain me according to thy word.

29 The way of falsehood do thou remove from me, and grant me graciously thy law.

30 The way of truth have I chosen: thy ordinances have I set (before me).

31 I have adhered unto thy testimonies: O LORD, put me not to shame.

32 The way of thy commandments will I run; for thou wilt enlarge my heart.

ה HE.

33 ¶ Teach me, O LORD, the way of thy statutes, and I shall keep it in all its windings.[b]

34 Give me understanding, that I may keep thy law, and I will observe it with all (my) heart.

35 Guide me on the path of thy commandments; for therein do I find my delight.

36 Incline my heart unto thy testimonies, and not to desire for gain.

37 Turn away my eyes from beholding vanity: on thy way do thou give me life.

38 Fulfil unto thy servant thy promise[c] for those who are devoted to thy fear.

39 Cause to pass away my disgrace of which I have dread; for thy ordinances are good.

40 Behold, I have longed after thy precepts: through thy righteousness do thou give my life.

ו VAV.

41 ¶ And let thy kindness come unto me, O LORD, thy salvation, according to thy promise.

42 Then shall I have a word to answer the one that reproacheth me; for I trust in thy word.

43 And snatch not the word of truth out of my mouth too greatly; for I wait for thy ordinances.

44 So shall I observe thy law continually for ever and ever.

45 And I will walk in an open space; for thy precepts have I sought.

46 And I will speak of thy testimonies before kings, and will not be ashamed.

47 And I will delight myself in thy commandments, which I love.

48 And so will I lift up my hands unto thy commandments, which I love, and I will meditate on thy statutes.

ז ZAYIN.

49 ¶ Remember thy word unto thy servant, upon which thou hast caused me to wait.

50 This is my comfort in my affliction, that thy promise hath revived me.

51 The presumptuous have held me too greatly in derision: yet have I not departed away from thy law.

52 I remembered thy decrees (which were) from olden times, O LORD, and thus comforted myself.

53 Horror seized on me because of the wicked that forsake thy law.

54 Songs have thy statutes been unto me in the house of my pilgrimage.

55 I remembered in the night thy name, O LORD, and observed thy law.

56 This came to pass unto me, because I had kept thy precepts.

ח CHETH.

57 ¶ My portion is the LORD, have I said, that I might observe thy words.

58 I make entreaty before thee with all my heart: be gracious unto me according to thy promise.

59 I have thought over my ways, and made my feet return unto thy testimonies.

60 I hastened, and delayed not to observe thy commandments.

61 Companies of wicked men have surrounded[d] me; but I have not forgotten thy law.

[a] Heb. "men of my counsel."

[b] Rashi. Aben Ezra, after whom Sachs, "and if I keep it, (then followeth) its reward." Eng. ver. and Philippson, "to the end."

[c] אמר "the saying" of God, *i. e.* his promise through the prophets.

[d] Jonathan. Menachem, "robbed," from עד "booty," "plunder."

62 At midnights do I constantly rise to give thanks unto thee, because of thy righteous decrees.

63 An associate am I unto all that fear thee, and unto those that keep thy precepts.

64 Of thy kindness, O LORD, is the earth full: teach me thy statutes.

ט TETH.

65 ¶ Thou hast shown goodness on thy servant, O LORD, according to thy word.

66 The best of discernment and knowledge do thou teach me; for in thy commandments do I believe.

67 Before I was afflicted[a] I was in error; but now I observe thy saying.

68 Thou art good, and doing good: teach me thy statutes.

69 The presumptuous have invented falsehoods against me; but I will with all my heart indeed keep thy precepts.

70 Gross as fat is their heart; but I take truly delight in thy law.

71 It is well for me that I have been afflicted, in order that I might learn thy statutes.

72 Better is unto me the law of thy mouth than thousands of gold and silver.

י YOD.

73 ¶ Thy hands have made me and established me: give me understanding, that I may learn thy commandments.

74 Those that fear thee will see me and be rejoiced; because I have waited for thy word.

75 I know, O LORD, that thy decrees are righteous, and that in faithfulness thou hast afflicted me.

76 Let, I pray thee, thy kindness come to comfort me, according to thy promise unto thy servant.

77 Let thy mercies come unto me, that I may live; for thy law is my delight.

78 Let the presumptuous be made ashamed; because they have without a cause dealt perversely with me; but I will indeed meditate on thy precepts.

79 Let those that fear thee return unto me, and those that know thy testimonies.

80 Let my heart be entire in thy statutes, in order that I may not be put to shame.

כ CAPH.

81 ¶ My soul ardently desireth for thy salvation: for thy word do I wait.

82 My eyes look eagerly for thy promise, saying, When wilt thou comfort me?

83 For I am become like a bottle[b] in the smoke: (yet) do I not forget thy statutes.

84 How many are the days of thy servant? when wilt thou execute justice on my persecutors?

85 The presumptuous have dug pits[c] for me, which is not in accordance with thy law.

86 All thy commandments are founded on truth: without cause they persecute me; help thou me.

87 But little was wanting that they had consumed me upon earth; but I have truly not forsaken thy precepts.

88 According to thy kindness give me life, that I may observe the testimony of thy mouth.

ל LAMED.

89 ¶ To eternity, O LORD, standeth firm thy word with the heavens.[d]

90 Unto all generations endureth thy faithfulness: thou hast established the earth, and she standeth.

91 According[e] to thy ordinances they exist this day; for all are thy servants.

92 Unless thy law had been my delights, I should long since have been lost in my affliction.

93 Never will I forget thy precepts; for with them thou hast kept me alive.

94 Thine am I, save me; for thy precepts have I sought.

95 Wicked men have waited for me to destroy me; (but) I will reflect on thy testimonies.

96 Of all perfection have I seen the end; (but) thy commandment is exceedingly extended.

---

[a] Rashi, "before I had studied them;" but others, as in the text, that affliction taught the Psalmist the value of religion.

[b] *i. e.* Shrivelled up like a leathern water-bottle hung up to dry in the smoke.

[c] As wild beasts are taken in pits slightly covered over.

[d] Redak, who comments, "that God having said the heavens should exist, they will endure for ever."

[e] Redak, "to obey thy ordinances."

מ MEM.

97 ¶ Oh how do I love thy law! all the day is it my meditation.

98 Wiser than my enemy doth thy commandment[a] make me; for it is perpetually with me.

99 Above all my teachers have I obtained intelligence; for thy testimonies are my meditation.

100 More than the elders do I possess understanding; because thy precepts do I keep.

101 From every evil path have I withholden my feet, in order that I might observe thy word.

102 From thy ordinances have I not departed; for thou hast instructed me.

103 How much sweeter are to my palate thy sayings than honey to my mouth!

104 Through thy precepts shall I obtain understanding: therefore do I hate every path of falsehood.

נ NUN.

105 ¶ A lamp unto my feet is thy word, and a light unto my path.

106 I have sworn, and I will perform it, to observe thy righteous ordinances.

107 I am afflicted exceedingly much: O LORD, revive me, according to thy word.

108 Receive in favour the freewill-offerings of my mouth, I beseech thee, O LORD, and teach me thy ordinances.

109 My life is in my hand[b] continually: yet thy law do I not forget.

110 The wicked have laid a snare for me: yet have I not erred from thy precepts.

111 I have taken thy testimonies as a heritage to eternity; for they are the joy of my heart.

112 I have inclined my heart to perform thy statutes always, in all their ways.

ס SAMECH.

113 ¶ Those of divided thoughts I hate; but thy law do I love.

114 My shelter and my shield art thou: for thy word do I wait.

115 Depart from me, ye evildoers, that I may keep the commandments of God.

116 Uphold me according to thy promise, that I may live, and let me not be made ashamed of my hope.

117 Support me that I may be placed in safety, and I will direct my regard unto thy statutes continually.

118 Thou hast trodden down all that erringly stray from thy statutes; for falsehood is their deceit.

119 Like dross dost thou put away all the wicked of the earth: therefore do I love thy testimonies.

120 My flesh trembleth shudderingly from dread of thee, and of thy decrees am I afraid.

ע 'AYIN.

121 ¶ I have executed justice and righteousness: leave me not to those who oppress me.

122 Protect[c] thy servant for good: let not the presumptuous oppress me.

123 My eyes look eagerly for thy salvation, and for thy righteous promise.

124 Deal with thy servant according to thy kindness, and thy statutes do thou teach me.

125 I am thy servant: give me understanding, that I may know thy testimonies.

126 It is time to act[d] for the LORD: they have broken[e] thy law.

127 Therefore do I love thy commandments more than gold, and more than fine gold.

128 Therefore do I esteem all thy precepts in all things as right: every path of falsehood do I hate.

פ PE.

129 ¶ Wonderful are thy testimonies: therefore doth my soul keep them.

130 The opening[f] of thy words giveth light, it giveth understanding unto the simple.

131 I opened my mouth, and panted for breath; because for thy commandments did I long.

---

[a] Aben Ezra explains the plural in the original as, "every one of thy commandments."

[b] *i. e.* Is in constant danger.

[c] Rashi, "protect," or "deliver." Lit. "to guarantee," *i. e.* against evil. Redak, "give delight to."

[d] Jonathan. Redak, "It is time for the LORD to act," *i. e.* that he might dispense punishment.

[e] "Broken," as in Gen. xvii. 14. Eng. ver., "made void," which man cannot do except by transgressing.

[f] Philippson, "The exposition," *i. e.* what they teach

132 Turn thou unto me, and be gracious unto me, as is thy wont[a] unto those that love thy name.

133 My steps establish thou through thy promise, and suffer not any wrong to have dominion over me.

134 Deliver me from the oppression of man, and I will observe thy precepts.

135 Let thy face shine upon thy servant, and teach me thy statutes.

136 Streams of water have run down my eyes; because they[b] had not observed thy law.

צ TZADDE.

137 ¶ Righteous art thou, O LORD, and upright are thy decrees.

138 Thou hast commanded thy testimonies, as righteous and faithful exceedingly.

139 My zeal destroyeth me; because my assailants have forgotten thy words.

140 Thy promise is greatly refined, and thy servant loveth it.

141 I am little and despised: yet thy precepts have I not forgotten.

142 Thy righteousness is an everlasting righteousness, and thy law is the truth.

143 Distress and trouble have overtaken me: (yet) are thy commandments my delights.

144 Righteous are thy testimonies for everlasting: give me understanding, that I may live.

ק KOPH.

145 ¶ I have called with all my heart: answer me, O LORD: thy statutes will I keep.

146 I have called on thee, save me, and I will observe thy testimonies.

147 I come before thee in the dawn of morning, and cry: for thy word do I wait.

148 My eyes are awake before the night-watches, that I may meditate in thy saying.

149 Hear my voice according to thy kindness: O LORD, according to thy decree do thou grant me life.

150 They that pursue mischievous devices draw nigh: from thy law are they far.

151 Near art thou, O LORD; and all thy commandments are the truth.

152 Of old already I knew of thy testimonies; because for eternity hast thou founded them.

ר RESH.

153 Look on my affliction, and release me; for thy law have I not forgotten.

154 Plead my cause, and deliver me: according to thy promise do thou revive me.

155 Far from the wicked is salvation; because thy statutes have they not sought for.

156 Thy mercies are abundant, O LORD; according to thy decrees do thou revive me.

157 Many are my persecutors and my assailants: yet from thy testimonies do I not turn away.

158 I beheld the treacherous, and felt disgust; because they observed not thy saying.

159 Behold that I love thy precepts: O LORD, according to thy kindness do thou revive me.

160 The summit[c] of thy word is truth: and the whole of thy righteous judgment endureth for ever.

ש SHIN.

161 ¶ Princes have persecuted me without a cause; but of thy word standeth my heart in dread.

162 I am rejoiced over thy promise, as one that findeth great spoil.

163 Falsehood I hate and abhor; but thy law do I love.

164 Seven times in the day do I praise thee because of thy righteous decrees.

165 Abundant peace have they who love thy law; and there is nothing that causeth them to stumble.

166 I have hoped for thy salvation, O LORD, and thy commandments have I fulfilled.

167 My soul hath observed thy testimonies, and I love them exceedingly.

168 I have observed thy precepts and thy testimonies; because all my ways are before thee.

ת TAV.

169 ¶ Let my entreaty come near before thee, O LORD: according to thy word grant me understanding.

[a] Sachs, "as is proper for," &c.

[b] Aben Ezra refers this to the eyes; or renders it "men."

[c] Sachs. Herxheimer, "the sum." (Exod. xxx. 12.) Redak, "From the beginning is thy word true."

170 Let my supplication come before thee: according to thy promise do thou deliver me.

171 My lips shall utter[a] praise; because[b] thou wilt teach me thy statutes.

172 My tongue shall speak loudly of thy promise; for all thy commandments are righteous.

173 Let thy hand be (ready) to help me; for thy precepts have I chosen.

174 I have longed for thy salvation, O LORD; and thy law is my delights.

175 Let my soul live, and it shall praise thee: and let thy decrees help me.

176 I have gone erringly astray like a lost sheep: seek thy servant; for thy commandments have I not forgotten.

PSALM CXX.

1 ¶ A song of the degrees.[c] Unto the LORD, when I was in distress, did I call, and he hath answered me.

2 O LORD, deliver my soul from lips of falsehood, and from a tongue of deceit.

3 What will (God)[d] give unto thee? or what will he add unto thee, thou tongue of deceit?

4 Sharpened arrows of the mighty, with coals of the broom-bush.

5 Wo is me, that I sojourn in Meshech,[e] that I dwell in the tents of Kedar!

6 Too long for herself hath my soul dwelt with him that hateth peace.

7 I am for peace; but when I speak, they are for war.

PSALM CXXI.

1 ¶ A song for the degrees. I lift up my eyes unto the mountains: whence shall come my help?

2 My help is from the LORD, the maker of heaven and earth.

3 He will not suffer thy foot to slip: thy keeper doth not slumber.

4 Behold, he slumbereth not, and he sleepeth not—the keeper of Israel.

5 The LORD is thy keeper: the LORD is thy shade, he is on thy right hand.

6 By day the sun shall not strike thee, nor the moon by night.

7 The LORD will guard thee against all evil: he will guard thy soul.

8 The LORD will guard thy going out and thy coming in from this time forth and for evermore.

PSALM CXXII.

1 ¶ A song of the degrees by David. I was rejoiced when they said unto me, Unto the house of the LORD let us go.

2 Our feet are now standing within thy gates, O Jerusalem!

3 Jerusalem, which art built as a city wherein all associate together.[f]

4 For thither go up the tribes of the LORD, as a testimony[g] for Israel, to give thanks unto the name of the LORD.

5 For there are placed chairs for (giving) judgment, the chairs for the house of David.—

6 Pray ye for the peace of Jerusalem: may those that love thee prosper.

7 May there be peace within thy walls, prosperity[h] within thy palaces.

8 For the sake of my brethren and my friends, let me now speak, Peace be within thee.

9 For the sake of the house of the LORD our God, will I seek thy good.

PSALM CXXIII.

1 ¶ A song of the degrees. Unto thee do I lift up my eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of servants are directed unto the hand of their masters, as the eyes of a maiden unto the hand of her

[a] Rashi. Mendelssohn, "flow with."

[b] Aben Ezra, "when thou wilt teach," &c.

[c] The most reasonable signification of the term seems to be that these Psalms were sung by the people on their pilgrimages to Jerusalem at the festivals; hence Philippson, "A song for the pilgrimages."

[d] So does Rashi, after one opinion, translate and connect these two verses; and they mean, that deceit will at length meet with the heaviest retribution, as the arrow shot unfailingly by the arm of a hero, and the unquenchable coals of the Rothem (broom-bush).

[e] Rashi, "This is the complaint of the congregation of Israel, who have dwelt in many banishments." Meshech, in Armenia, is the north; Kedar, in Arabia, the south.

[f] Redak, meaning, where all the tribes of Israel meet. Sachs, "like an entirely compact city." Philippson, "which is all closed in together," *i. e.* with walls, and yet full of beautiful structures.

[g] To acknowledge that they are God's people and be their God. Philippson, "as an institution," a "law for Israel."

[h] Philippson, "quiet." Sachs, "security."

mistress: thus are our eyes directed unto the LORD our God, until he be gracious unto us.

3 Be gracious unto us, O LORD! be gracious unto us; for we are overburdened with contempt.[a]

4 Our soul is overburdened with the scorn of those who are at ease, with the contempt of the proud oppressors.

PSALM CXXIV.

1 ¶ A song of the degrees by David. If it had not been the LORD who was for us, so should Israel say;

2 If it had not been the LORD who was for us, when men rose up against us:

3 Then would they have swallowed us up alive, when their wrath was kindled against us;

4 Then would the waters have overwhelmed us, the stream would have passed over our soul;

5 Then would have passed over our soul the presumptuous waters.

6 Blessed be the LORD, who hath not given us up as a prey to their teeth.

7 Our soul is escaped like a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 Our help is in the name of the LORD, the maker of heaven and earth.

PSALM CXXV.

1 ¶ A song of the degrees. Those who trust in the LORD are like mount Zion, which will not be moved, which endureth for ever.

2 Jerusalem hath mountains round about her: and (so) is the LORD round about his people, from this time forth and for evermore.

3 For the sceptre of wickedness shall not rest upon the lot of the righteous: in order[b] that the righteous may not stretch forth their hands unto wrong-doing.

4 Do good, O LORD, unto the good, and to those that are upright in their hearts.

5 But as for those who turn aside unto their crooked ways, them will the LORD drive away with[c] the workers of wickedness; but peace shall be upon Israel.

PSALM CXXVI.

1 ¶ A song of the degrees. When the LORD bringeth[d] back again the captivity[e] of Zion, then shall we be like dreamers.

2 Then shall our mouth be filled with laughter, and our tongue with singing: then shall they say among the nations, Great things hath the LORD done for these.

3 Great things would the LORD have done for us, (whereat) we should be joyful.

4 Bring back again, O LORD, our captivity, like rivulets in arid land.[f]

5 Those that sow in tears shall reap with joyful song.

6 He goeth forth indeed and weepeth, that beareth the seed for sowing; but he will surely come with joyful song when he beareth (home) his sheaves.

PSALM CXXVII.

1 ¶ A song of the degrees for Solomon. Unless the LORD do build the house, in vain labour they that build it on it: unless the LORD guard the city, in vain is the watchman wakeful.

2 It is in vain for you to be early in rising, to be late in sitting up, eating the bread of painful toils; (for) so doth he give unto his beloved during sleep.[g]

3 Lo, children are an inheritance from the LORD: a reward is the fruit of the body.

4 Like arrows in the hand of a mighty man, so are the children of youth.[h]

5 Happy is the man that hath his quiver filled with them: they shall not be put to shame, when they do speak with the enemies in the gate.[i]

[a] Lit. "for much are we satisfied of contempt."

[b] Rashi, "because the righteous do not," &c.

[c] Jonathan. Others, "them, the workers of wickedness, will the LORD drive away."

[d] Rashi conceives, and after him Philippson, this Psalm to be a petition for the return of the captives; and so it is here translated.

[e] Jonathan. Philippson, שיבה as "those who return."

[f] Rashi. Lit. "in the south;" some explain this to mean that the exiles are to return just as the southern torrents are filled with the winter's rain. Philippson more generally, that the dry land might obtain water, the want of which makes it barren; similar to which will the return of the exiles be in their effect on the world.

[g] *i. e.* While the worldly toil early and late, God gives his blessing to the righteous while they yet sleep; hence the folly of too much toil with nothing but self-reliance.

[h] *i. e.* Children born while the parents are yet in vigorous age.

[i] *i. e.* When they defend their parents before the judges.

PSALM CXXVIII.

1 ¶ A song of the degrees. Happy is every one that feareth the LORD, that walketh in his ways.

2 When thou eatest the labour of thy hands: (then) wilt thou be happy, and it shall be well with thee.

3 Thy wife is (then) as a fruitful vine in the recesses of thy house: thy children, like olive-plants round about thy table.

4 Behold, truly thus shall be blessed the man that feareth the LORD.

5 May the LORD bless thee out of Zion: and see thou the happiness of Jerusalem all the days of thy life.

6 And see thou thy children's children: may[a] there be peace upon Israel.

PSALM CXXIX.

1 ¶ A song of the degrees. Many a time have they assailed me from my youth, so should Israel say;

2 Many a time have they assailed me from my youth: yet have they not prevailed against me.

3 Upon my back have ploughmen ploughed; they have drawn long their furrows:

4 (Yet) the LORD is righteous; he hath cut asunder the cords of the wicked.

5 May all be put to shame and turned backward that hate Zion;

6 May they become like the grass of the roofs, which withereth before it is pulled[b] up;

7 Wherewith the mower filleth not his hand; nor his arm[c] he that bindeth sheaves.

8 Nor do they who pass by say, The blessing of the LORD be with you: we bless you in the name of the LORD.

PSALM CXXX.

1 ¶ A song of the degrees. Out of the depths have I called thee, O LORD.

2 Lord, listen to my voice: let thy ears be attentive to the voice of my supplications.

3 If thou, LORD, shouldst treasure up iniquities, O Lord, who would be able to stand?

4 But with thee there is forgiveness, in order that thou mayest be feared.

5 I hope for the LORD, my soul doth hope, and for his word do I wait.

6 My soul (waiteth) for the Lord, more than they that watch for the morning expect[d] the morning.

7 Let Israel wait for the LORD; for with the LORD there is kindness, and with him is redemption in abundance;

8 And he will surely redeem Israel from all his iniquities.

PSALM CXXXI.

1 ¶ A song of the degrees by David. O LORD, my heart was not haughty, nor were my eyes lofty: neither have I walked after matters too great, or those too wonderful for me.

2 Surely I have pacified and stilled my soul, like the suckling[e] on its mother's breast: like a suckling is in me my soul.

3 Let Israel wait for the LORD from this time forth and for ever more.

PSALM CXXXII.

1 ¶ A song of the degrees. Remember, O LORD, unto David all his afflictions;

2 How he swore unto the LORD; how he vowed unto the mighty One of Jacob:

3 Surely, I will not enter into the tent of my house, nor ascend the couch of my repose;

4 I will not grant any sleep to my eyes, nor to my eyelids any slumber:

5 Until I shall have found out a place for the LORD, a dwelling-place for the mighty One of Jacob.

6 "Lo, we heard of it at Ephratah: we met with it in the fields of the forest:[f] .

---

[a] Jonathan. Redak, "(and see) peace over Israel."

[b] Rashi. Others, "before it groweth."

[c] Rashi, "the upper arm," wherein sheaves are carried.

[d] Sforno. Others simply, "than watchers for the morning, watchers for the morning;" the repetition is then to denote the ardency of the waiting for the morning after watching sleeplessly the whole night.

[e] Rashi, and after him Mendelssohn and Philippson. Redak and others take גמול in the sense of "weaned," and say, "As the child just weaned is fearful of walking without its mother's support, so does the Psalmist lean on God for help."

[f] Verses 6 and 7 are regarded as the saying of the people in reply to the first verses, containing the words of David which are continued in 8–10. "The fields of the forest" are the highlands of Lebanon. The verse then means, the people declare they heard of the selection of Zion at Bethlechem-Ephratah in the south and on Lebanon on the north; hence, they wish to go thither to see the sanctuary.

7 Let us then go into his dwelling; let us prostrate ourselves before his footstool."

8 Arise, O LORD, unto thy resting-place: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness; and let thy pious servants shout for joy.

10 For the sake of David thy servant turn not away the face[a] of thy anointed.

11 The LORD hath sworn unto David in truth; he will not turn from it: "From the fruit of thy body will I set (some one) on the throne to succeed thee.

12 If thy children will observe my covenant and this my testimony which I teach them: then also shall their children sit for evermore upon the throne to succeed thee."

13 For the LORD hath made choice of Zion: he hath desired it as a habitation for himself.

14 This is my resting-place for evermore: here will I dwell; for I have desired it.

15 Her provision will I bless abundantly: her needy ones will I satisfy with bread.

16 And her priests will I clothe with salvation: and her pious ones shall shout aloud for joy.

17 There will I cause to grow a horn unto David: I arrange a lamp for my anointed.

18 His enemies will I clothe with shame; but upon himself shall his crown shine brilliantly.[b]

PSALM CXXXIII.

1 ¶ A song of the degrees by David. Behold, how good and how pleasant it is when brethren[c] dwell closely together (in union)!

2 (It is) like the precious oil[d] upon the head, running down upon the beard, yea, Aaron's beard, which runneth down upon the upper border of his garments;

3 Like the dew of Chermon,[e] running down upon the mountains of Zion; for there hath the LORD commanded the blessing, even life for evermore.

PSALM CXXXIV.

1 ¶ A song of the degrees. Arise![f] bless ye the LORD, all ye servants of the LORD that stand in the house of the LORD in the nights.

2 Lift up your hands toward the sanctuary, and bless the LORD.

3 May the LORD bless thee out of Zion, he that is the maker of heaven and earth.

PSALM CXXXV.

1 ¶ Hallelujah. Praise ye the name of the LORD; praise him, O ye servants of the LORD;

2 Ye that stand in the house of the LORD, in the courts of the house of our God.

3 Hallelujah; for the LORD is good: sing praises unto his name; for it is lovely.

4 For Jacob hath the LORD chosen unto himself, Israel, as his peculiar treasure.

5 For I well know that the LORD is great, and that our Lord is above all gods.

6 Whatsoever the LORD willeth, hath he done in the heavens, and on the earth, in the seas, and in all the deeps.

7 He causeth clouds to ascend from the ends of the earth; he maketh lightnings with the rain; he bringeth forth the wind out of his treasuries.

8 (He it is) who smote the first-born of Egypt, both of man and of cattle;

9 Who sent signs and wonderful tokens into the midst of thee, O Egypt, against Pharaoh, and against all his servants;

10 Who smote many nations, and slew mighty kings;

11 Sichon the king of the Emorites, and Og the king of Bashan, and all the kingdoms of Canaan;

12 And gave their land as an inheritance, an inheritance unto Israel his people.

13 O LORD,[g] thy name (endureth) for ever: O LORD, thy memorial is throughout all generations.

---

[a] *i. e.* Refuse not the prayer of Solomon who built the temple. [b] Rashi. Others, "shall blossom."

[c] *i. e.* The Israelites, who are brothers in faith. Jonathan, "Zion and Jerusalem." Aben Ezra, "the priests," the chief of whom is next mentioned.

[d] Aaron, symbolical for all the high-priests, was anointed by having oil poured upon his head: this ran down naturally upon his beard, which the Asiatics perfume, and thence to the upper hem of his garments; thus making all penetrated with the sweet odour. The comparison explains itself.

[e] Some wish to read שׂיאן *Sion*, a branch of Chermon, instead of ציון *Zion*. Redak, "And as the dew that descendeth," &c. Others, "the clouds that are gathered at Chermon let out their dew on the mountains of Zion," which appears to be the best exposition. The abundance of dew in summer compensates for the want of rain in Palestine.

[f] הנה generally rendered with "behold," or "lo," is a sign of exclamation; here, a call to praise; hence, "arise."

[g] Philippson, "The Eternal is thy name for ever; the Eternal is thy memorial," &c.

14 For the LORD will espouse the cause of his people, and concerning his servants will he bethink himself.

15 The idols of the nations are silver and gold, the work of the hands of men.

16 Mouths they have, but they speak not; eyes they have, but they see not;

17 Ears they have, but they hear not; neither is there any breath in their mouth.

18 Like them are those that make them, every one that trusteth in them.

19 O house of Israel, bless ye the LORD; O house of Aaron, bless ye the LORD;

20 O house of Levi, bless ye the LORD; ye that fear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion, even he that resideth at Jerusalem. Hallelujah.

PSALM CXXXVI.

1 ¶ O give thanks unto the LORD; for he is good; for to eternity endureth his kindness.

2 O give thanks unto the God of gods; for to eternity endureth his kindness.

3 O give thanks to the Lord of lords; for to eternity endureth his kindness.

4 To him who doth great wonders alone; for to eternity endureth his kindness.

5 To him that made the heavens with understanding; for to eternity endureth his kindness.

6 To him that stretched out the earth above the waters; for to eternity endureth his kindness.

7 To him that made great lights; for to eternity endureth his kindness;

8 The sun for the rule by day; for to eternity endureth his kindness;

9 The moon and stars for the rule by night; for to eternity endureth his kindness.

10 To him that smote Egypt in their first-born; for to eternity endureth his kindness;

11 And brought out Israel from the midst of them; for to eternity endureth his kindness;

12 With a strong hand, and with an outstretched arm; for to eternity endureth his kindness.

13 To him who divided the Red Sea into parts; for to eternity endureth his kindness;

14 And caused Israel to pass through the midst of it; for to eternity endureth his kindness;

15 But overthrew Pharaoh and his host in the Red Sea; for to eternity endureth his kindness.

16 To him who led his people through the wilderness; for to eternity endureth his kindness.

17 To him who smote great kings; for to eternity endureth his kindness;

18 And slew mighty kings; for to eternity endureth his kindness;

19 Even Sichon the king of the Emorites; for to eternity endureth his kindness;

20 And 'Og the king of Bashan; for to eternity endureth his kindness;

21 And gave their land as an inheritance; for to eternity endureth his kindness;

22 As an inheritance unto Israel his servant; for to eternity endureth his kindness;

23 Who hath in our low estate remembered us; for to eternity endureth his kindness;

24 And hath freed us from our assailants; for to eternity endureth his kindness;

25 Who giveth food unto all flesh; for to eternity endureth his kindness.

26 O give thanks unto the God of the heavens; for to eternity endureth his kindness.

PSALM CXXXVII.

1 ¶ By the rivers of Babylon, there we sat, and we also wept when we remembered Zion.

2 Upon the willows in her midst had we hung up our harps.

3 For there our captors demanded of us the words of song; and those that mocked[a] us, joy, (saying,) Sing for us one of the songs of Zion.

4 How should we sing the song of the LORD on the soil of the stranger?

5 If I forget thee, O Jerusalem, may my right hand forget—.[b]

6 May my tongue cleave to my palate if I

[a] Rashi, meaning those heartless conquerors who asked the captives for one of their joyous national hymns. Jonathan, "that robbed us." Saehs and others, "oppressors."

[b] *i. e.* After Redak, how to play on the harp. One opinion quoted by Aben Ezra, "may my right hand wither," or "forget" to render its service.

do not remember thee: if I recall[a] not Jerusalem at the head of my joy.

7 Remember, O LORD, unto the children of Edom the day of Jerusalem; who said, Rase it, rase it, even to her very foundation.

8 O daughter of Babylon, who art wasted;[b] happy he, that repayeth thee thy recompense for what thou hast done to us.

9 Happy he, that seizeth and dasheth thy babes against the rock.

PSALM CXXXVIII.

1 ¶ By David. I will praise thee with my whole heart: before (thee), O God,[c] will I sing praise unto thee.

2 I will bow myself down before thy holy temple, and I will thank thy name for thy kindness and for thy truth; for thou hast magnified above all thy name thy promise.[d]

3 On the day when I called didst thou answer me, and raise[e] me up with strength in my soul.

4 All the kings of the earth will give thanks unto thee, O LORD, when they hear the promises of thy mouth.

5 And they will sing on the ways of the LORD; for great is the glory of the LORD.

6 For exalted is the LORD, yet doth he regard the lowly; but the proud he punisheth[f] from afar.

7 If I should walk in the midst of distress, thou wilt revive me: against the wrath of my enemies wilt thou stretch forth thy hand, and thy right hand will save me.

8 The LORD will accomplish (all) in my behalf; O LORD, thy kindness endureth for ever: the works of thy own hands do not abandon.

PSALM CXXXIX.

1 ¶ To the chief musician, by David, a psalm. O LORD! thou hast searched me through, and thou knowest (me).

2 Thou indeed knowest my sitting down and my rising up, thou understandest my thinking while yet[g] afar off.

3 My walking and my lying down hast thou limited, and with all my ways art thou acquainted.

4 For, while there is not a word on my tongue, lo, thou, O LORD, knowest it entirely.

5 Behind and before hast thou hedged me in, and thou placest upon me thy hand.

6 Too wonderful is such knowledge for me: it is too exalted, I cannot attain unto it.

7 Whither shall I go from thy spirit? or whither shall I flee away from thy presence?

8 If I should ascend into heaven, thou art there; and if I should make my bed in the nether world, behold, thou art there.

9 If I should lift up the wings of the morning-dawn, if I should dwell in the uttermost parts of the sea:

10 Even there would thy hand lead me, and thy right hand would seize hold of me.

11 If I said, Surely darkness shall enshroud me, and into night (be turned) the light about me:

12 Yet even darkness can obscure nothing from thee; but the night will shine like the day; both the darkness and the light are alike (to thee).

13 For thou possessest my reins: thou hast covered me in my mother's womb.

14 I will thank thee therefor, that I am (so) fearfully (and) wonderfully made: wonderful are thy works; and that my soul knoweth right well.

15 My being was not concealed from thee, when I was made in secret, when I was (so to say) embroidered in the lowest parts of the earth.

16 My undeveloped substance did thy eyes

---

[a] Rashi. Philippson, "if I let not Jerusalem transcend the summit of my joy."

[b] Jonathan understands the word שְׁדוּדָה as an active participle, "plunderer." Redak, "that is to be destroyed," or "doomed."

[c] Mendelssohn. Rashi, "before the chiefs will I sing praises unto thee."

[d] The fulfilment of the promises then witnessed exceeded, in the eyes of the Psalmist, all what had been told of God before: "name," equal to "fame." Aben Ezra, "thou hast magnified over all (things) thy name (and) thy promise."

[e] Rashi; or, "madest me great." Aben Ezra, "strengthenedst." Sachs, "gavest me courage, power of victory to my soul."

[f] Jonathan, with the addition, "from (the heavens) afar off." Redak, "and being high, he maketh (his greatness) known from afar." Others, "the proud he knoweth afar off."

[g] Redak: *i. e.* before the thought was yet framed. Rashi and Jonathan, "thou understandest from afar how to draw me into companionship with thee." רֵעִי from רֵעַ "friend," "companion." Others, as רֵעָיוֹן "thinking."

see; and in thy book were all of them written down—the days[a] which have been formed, while yet not one of them was here.

17 And how precious are unto me thy thoughts, O God! how mightily great is their sum!

18 Should I count them, they would be more numerous than the sand: I awake,[b] and I am still with thee.

19 If thou wouldst but slay the wicked, O God! and ye men of blood, depart from me.

20 Who speak of thee for a wicked end, thy enemies, that bear (thy name) for a vain purpose.

21 Behold, those that hate thee I ever hate, O LORD; and for those that rise up against thee do I feel loathing.

22 With the utmost hatred do I hate them: enemies are they become unto me.

23 Search me through, O God, and know my heart; probe me, and know my thoughts:

24 And see if there be a way of perverseness[c] in me, and lead me on the way of eternity.

PSALM CXL.

1 ¶ To the chief musician, a psalm of David.

2 Deliver me, O LORD, from an evil man; from a man of violence do thou keep me;

3 Who think over evil (resolves) in their heart, (who) every day are gathered together for war.

4 They have sharpened their tongues like a serpent: the poison of the adder is under their lips. Selah.

5 Preserve me, O LORD, from the hands of the wicked; from the man of violence do thou keep me, who think of overthrowing my steps.

6 The proud have hidden a snare for me, and cords; they have spread a net by the side of (my) track; traps have they set for me. Selah.

7 I have said unto the LORD, Thou art my God: give ear, O LORD, to the voice of my supplications.

8 O thou Eternal LORD, the strength of my salvation, thou hast covered my head on the day of battle.[d]

9 Grant not, O LORD, the longings of the wicked; suffer not his wicked device to succeed: lest they exalt themselves. Selah.

10 (As for) the heads[e] of those that encompass me about, let the mischief of their own lips cover them.

11 Let burning coals be cast upon them: let them be thrown into the fire; into deep pits,[f] that they rise not up again.

12 Let not the man of an (evil) tongue be established on the earth: may evil hunt down the violent man to his downfall.

13 I know that the LORD will procure right for the afflicted, (and) justice for the needy.

14 Surely the righteous shall give thanks unto thy name: the upright shall dwell before thy presence.

PSALM CXLI.

1 ¶ A psalm of David. O LORD, I call thee, hasten unto me: give ear unto my voice, when I call unto thee.

2 May my prayer be valued as incense before thee, the lifting up[g] of my hands, as the evening offering.

3 Set, O LORD, a watch unto my mouth: keep a guard at the door of my lips.

4 Permit not my heart to incline after any evil thing, to practise deeds in wickedness with men that are doers of wrong: and let me not eat of their dainties.

5 If the righteous strike me, it is a kindness; and if he reprove me, it is (as) oil poured on the head,[h] my head shall not refuse it; for yet my prayer also (is offered) in their sufferings.[i]

6 Are their judges fallen down through

[a] Rashi, who explains, "All the acts of man and the end of all days are known though not one of them hath yet existed." But Redak supplies "limb:" "all my limbs were written down, coming as they should in later times, while not one of them yet existed."

[b] Aben Ezra; but Rashi, "I come to the end קץ of generations, and this one is still with thee."

[c] Rashi and Redak. Others, "the way of pain," trouble.

[d] Lit. "arms," *i. e.* when arms are wielded—the battle.

[e] Rashi, "The troop of those who endeavour to turn me away from thee." ראש as "the sum," or "the collective body."

[f] Sachs, after an Arabic root, "floods." Rashi, "battles."

[g] Philippson, "the gift of my hands."

[h] *i. e.* With which the head is anointed. (See Ps. cxxxiii. 2.)

[i] This verse is rendered after Philippson, who nearly follows Jonathan, who, however, joins, "and let him re-

means of a rock:[a] then will they listen to my words; for they are pleasant.

7 As when one cutteth in and splitteth open the earth:[b] so are our bones scattered for the mouth of the grave.

8 For unto thee, O Eternal Lord, are my eyes directed; in thee do I trust: pour not out my life.

9 Guard me from the power of the snare which they have laid for me, and the traps of the wrong-doers.

10 Let the wicked fall into their own nets, altogether—while I pass safely by.

PSALM CXLII.

1 ¶ A Maskil of David, when he was in the cave. A prayer.

2 With my voice I cry unto the LORD: with my voice I make supplication unto the LORD.

3 I pour out before him my grief: my distress I recite before him.

4 When my spirit was overwhelmed within me—and thou knowest well my path—on the way whereon I desired to walk they had secretly laid a snare for me.

5 Look[c] to the right, and behold, yea, there is no man that recogniseth me: (every) refuge is lost to me; there is no one that careth[d] for my soul.

6 I cried unto thee, O LORD: I said, Thou art my refuge, my portion in the land of life.

7 Listen unto my entreaty; for I am very miserable: deliver me from my pursuers; for they are too mighty for me.

8 Bring forth out of prison my soul, that I may thank thy name: with me shall the righteous crown themselves,[e] when thou wilt deal bountifully with me.

PSALM CXLIII.

1 ¶ A psalm of David. O LORD, hear my prayer, give ear to my supplications: in thy faithfulness answer me, in thy righteousness.

2 And enter not into judgment with thy servant; for no living man can be regarded righteous before thee.

3 For the enemy hath pursued my soul; he hath crushed to the ground my life; he hath made me dwell in darkness, as those that are dead eternally.[f]

4 And my spirit within me is overwhelmed: in my bosom is my heart astounded.

5 I remember the days of olden times; I meditate on all thy doings: on the work of thy hands do I reflect.

6 I spread forth my hands unto thee: my soul (longeth) for thee, as a thirsty land. Selah.

7 Hasten, answer me, O LORD, my spirit faileth: hide not thy face from me, that I may not become like those that go down into the pit.

8 Cause me to hear in the morning thy kindness; for in thee do I trust: cause me to know the way whereon I should walk; for unto thee do I lift up my soul.

9 Deliver me, O LORD, from my enemies: by thee do I seek shelter.

10 Teach me to do thy will; for thou art my God: thy spirit is good;[g] guide me on a level land.

11 For thy sake, O LORD, revive me: in thy righteousness bring forth out of distress my soul.

12 And in thy kindness destroy my enemies, and annihilate all the adversaries of my soul; for I am thy servant.

PSALM CXLIV.

1 ¶ By David. Blessed be the LORD my Rock, who exerciseth my hands for the battle, my fingers for the war:

2 My kindness, and my strong-hold; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

3 LORD, what is man, that thou takest cognizance of him! the son of a mortal, that thou regardest him!

---

prove me," to the first part of the verse, and continues, "the oil of the holy greatness shall not quit my head." Rashi renders the conclusion of the verse, "for I yet pray against their evil deeds—that I may not stumble through them."

[a] Philippson, after Rashi; the latter says "rock" means, the evil inclination, which is as hard as stone.

[b] Jonathan. Rashi, "As one cutteth (wood) and splitteth open the earth, so are our bones scattered to reach the door of death through the wickedness of the sinner." In this sense is also this verse rendered here.

[c] Redak, "I look—I behold."

[d] Lit. "inquireth for."

[e] Redak. Rashi and Jonathan, "for my sake will the righteous offer a crown to thee."

[f] Sforno, who comments, "as those who have no share in eternal life." Aben Ezra and Redak, "dead a long time."

[g] Sachs and others, "thy good spirit guide me," &c.

4 Man is like the breath: his days are like a passing shadow.

5 O LORD, bend thy heavens, and come down: touch the mountains, that they may smoke.

6 Cast forth lightning, and scatter them: send out thy arrows, and confound them.

7 Stretch out thy hands from above: rid me, and deliver me out of great waters, from the hand of the children of the stranger.

8 Whose mouth speaketh vanity, and whose right hand is the right hand of falsehood.

9 O God, a new song will I sing unto thee: upon the ten-stringed psaltery will I sing praises unto thee.

10 (Thou art he) that giveth victory unto kings: who riddeth David his servant from the evil-bringing sword.

11 Rid me, and deliver me from the hand of the children of the stranger, whose mouth speaketh vanity, and whose right hand is the right hand of falsehood.

12 So[a] that our sons may be like plants, grown up in their youth: our daughters, like corner-pillars, sculptured in the model[b] of a palace.

13 May our garners be full, furnishing all manner of store:[c] our sheep bringing forth thousands and ten thousands in our open pastures.

14 May our oxen be strong to labour: may there be no breach, nor migration, nor loud complaint in our streets.

15 Happy the people, that fare thus: happy the people, whose God is the LORD.

PSALM CXLV.

1 ¶ A hymn of praise by David. I will extol thee, my God, O king; and I will bless thy name for ever and ever.

2 Every day will I bless thee, and I will praise thy name for ever and ever.

3 Great is the LORD, and greatly praised, and his greatness is unsearchable.

4 One generation shall praise thy works to the other, and thy mighty acts shall they declare.

5 On the majestic glory of thy excellence, and on thy wondrous deeds will I meditate.[d]

6 And of the might of thy terrible acts shall men converse: and thy greatness will I relate.

7 The memorial of thy abundant goodness shall they loudly proclaim, and they shall sing joyfully of thy righteousness.

8 Gracious and merciful is the LORD, long-suffering, and great in kindness.

9 The LORD is good to all, and his mercies are over all his works.

10 All thy works shall thank thee, O LORD; and thy pious servants shall bless thee.

11 Of the glory of thy kingdom shall they converse, and of thy might shall they speak:

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom is a kingdom of all eternities, and thy dominion (subsisteth) throughout all generations.

14 The LORD upholdeth all who are falling, and raiseth up all those who are bowed down.

15 The eyes of all wait hopefully upon thee, and thou givest them their food in its due season.

16 Thou openest thy hand, and satisfiest the desire of every living thing.

17 Righteous is the LORD in all his ways, and beneficent in all his works.

18 The LORD is nigh unto all those who call on him, to all who call on him in truth.

19 The desire of those who fear him will he fulfil, and their cry will he hear, and save them.

20 The LORD preserveth all those who love him; but all the wicked will he destroy.

21 The praise of the LORD shall my mouth speak: and let all flesh bless his holy name for ever and ever.

PSALM CXLVI.

1 ¶ Hallelujah. Praise, O my soul, the LORD.

2 I will praise the LORD throughout my life: I will sing praises unto my God while I have any being.

3 Put not your trust in princes, in the son of man, in whom there is no salvation.

---

[a] Others, "Truly our sons are," &c.

[b] Mendelssohn, "our daughters, like pillars, sculptured an ornament for a temple."

[c] Heb. "from kind to kind."

[d] Aben Ezra. Jonathan and Redak, "of thy wondrous acts will I speak."

4 When his spirit goeth forth, he returneth to his (native) earth: on that very day perish his thoughts.[a]

5 (But) happy is he who hath the God of Jacob for his help, whose hope is on the LORD his God;

6 Who hath made heaven, and earth, the sea, and all that is therein; who keepeth truth for ever;

7 Who executeth justice for the oppressed; who giveth bread to the hungry: the LORD looseneth the prisoners;

8 The LORD causeth the blind to see;[b] the LORD raiseth up those who are bowed down; the LORD loveth the righteous;

9 The LORD guardeth the strangers; the fatherless and widow he helpeth up; but the way of the wicked he maketh crooked.

10 The LORD will reign for ever, even thy God, O Zion, unto all generations. Hallelujah.

PSALM CXLVII.

1 ¶ Hallelujah; for it is good to sing praises unto our God; for it is comely;[c] (him) becometh praise.

2 The LORD buildeth up Jerusalem: the outcasts of Israel will he gather together;

3 He that healeth the broken-hearted, and bindeth up their hurts;

4 Who counteth[d] the number of the stars; who calleth them all by (their) names.

5 Great is our Lord, and abundant in power: his understanding is immeasurable.

6 The LORD helpeth up the meek: he bringeth down the wicked to the ground.

7 Lift up a song unto the LORD with thanksgiving; sing praises unto our God with the harp;

8 Who covereth the heaven with clouds, who prepareth rain for the earth, who causeth grass to grow upon the mountains;

9 Who giveth to the beast its food, to the young ravens which cry.[e]

10 Not in the strength of the horse hath he delight: nor in the (swiftness[f] of the) legs of man taketh he pleasure.

11 The LORD taketh pleasure in those that fear him, that wait for his kindness.

12 Glorify, O Jerusalem, the LORD: praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children in the midst of thee;

14 He who bestoweth peace in thy borders, who satisfieth thee with the best of wheat;

15 He who sendeth forth his decree unto the earth: how swiftly speedeth his word along!

16 He who dispenseth snow like wool; who streweth about the hoarfrost like ashes;

17 He who casteth down his ice[g] like pieces: before his cold who can stand?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, and waters run along.[h]

19 He declareth his word unto Jacob, his statutes and his ordinances unto Israel.

20 He hath not done so unto any nation: and (his) ordinances[i]—these they know not. Hallelujah.

PSALM CXLVIII.

1 ¶ Hallelujah. Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ye heavens of heavens, and ye waters that are above the heavens.

5 Let them praise the name of the LORD; for he commanded and they were created.

6 And he established them for ever and to eternity: he gave a decree which none shall transgress.[k]

7 Praise the LORD from the earth, ye seamonsters, and all deeps;

8 Fire, and hail; snow, and vapour; thou storm-wind that fulfillest his word;

---

[a] Rashi. Mendelssohn, "wisest resolves."

[b] Lit. "openeth the blind."

[c] Philippson, "because he (God) is lovely, praise becometh him." Sforno, "because he delighteth in kindness, therefore," &c.

[d] Mendelssohn, "fixeth," or "determineth."

[e] The ravens are said to throw their young out of the nest before they can fly; hence God's care for them.

[f] Jonathan, "not in the legs of running men hath he pleasure."

[g] Some, "hail," which comes down in pieces. Eng. ver., "morsels," *i. e.* of bread.

[h] Saehs, after Redak, "they run off in water."

[i] Philippson after Hengstenberg, "and laws of justice;" because heathen laws are a sad mixture of right and wrong.

[k] Rashi. Redak, "which shall not pass away."

9 Ye mountains, and all hills; fruitful trees, and all cedars;

10 Ye beasts, and all cattle; creeping things, and winged birds;

11 Ye kings of the earth, and all nations; ye princes, and all judges of the earth;

12 Young men and also virgins; old men, together with boys:—

13 Let them praise the name of the LORD; for his name alone is exalted; his majesty is above earth and heaven.

14 He also exalteth the horn of his people, a praise unto all his pious servants, (even) unto the children of Israel, a people near unto him. Hallelujah.

PSALM CXLIX.

1 ¶ Hallelujah. Sing unto the LORD a new song, his praise in the congregation of the pious.

2 Let Israel rejoice in his Maker: let the children of Zion exult in their King.

3 Let them praise his name in the dance: with the timbrel and harp let them sing praises unto him.

4 For the LORD taketh pleasure in his people: he will adorn the meek with salvation.

5 Let the pious be joyful in glory: let them sing aloud upon their couches.

6 The exalted praises of God are in their mouth, and a two-edged sword is in their hand;

7 To execute vengeance on the nations, and chastisements on the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment (which is) written: this is an honour[a] for all his pious servants. Hallelujah.

PSALM CL.

1 ¶ Hallelujah. Praise ye God in his sanctuary: praise him in the expansion[b] of his power.

2 Praise him for his acts of might: praise him according to the abundance of his greatness.

3 Praise him with the blowing of the cornet: praise him with the psaltery and harp.

4 Praise him with the timbrel and dance: praise him with stringed instruments and pipe.

5 Praise him upon the clear-ringing cymbals: praise him upon the high-sounding cymbals.

6 Let every thing that hath breath[c] praise the LORD. Hallelujah.

THE BOOK OF PROVERBS.

ספר משלי.

CHAPTER I.

1 ¶ THE proverbs of Solomon the son of David, the king of Israel:

2 To know wisdom and instruction;[d] to comprehend the sayings of understanding;

3 To accept the instruction of intelligence, righteousness, and justice, and equity;

4 To give to the simple prudence, to the youth knowledge and discretion.

5 The wise will hear, and will increase (his) information; and the man of understanding will obtain wise counsels:[e]

[a] Sachs, "He (God) is an ornament to all," &c.

[b] Eng. ver., "firmament;" more correctly, "the expansion," *i. e.* of the atmosphere.

[c] Not alone by means of instruments made by men, but the creatures endowed with a soul themselves shall continually praise the LORD, to whom praise is due from all, for his mercy and goodness, which are without end or measure.

[d] מוסר is that species of knowledge proceeding from experience; lit. "correction," as it is often translated.

[e] From חבל "the pilot" of a ship; hence, Jonathan, מדברנותא "guidance," or such counsels as it is safe to

6 To understand a proverb, and a sage sentence;[a] the words of the wise, and their riddles.

7 The fear of the LORD is the beginning of knowledge: wisdom and instruction fools (alone) despise.

8 ¶ Hear, my son, the instruction of thy father, and cast not off the teaching of thy mother;

9 For a wreath of grace are they unto thy head, and chains for thy throat.

10 My son, if sinners wish to entice thee, consent thou not.

11 If they should say, Come with us, let us lie in wait for blood,[b] let us watch in concealment for the uselessly[c] innocent;

12 We will swallow them up like the grave alive; and the men of integrity,[d] as those that go down into the pit;

13 We shall find all (kinds of) precious wealth, we will fill our houses with booty;

14 Thy lot must thou cast in our midst; one purse shall be for us all:

15 My son, walk not thou on the way with them; withhold thy foot from their path;

16 For their feet run after evil, and they make haste to shed blood.

17 For uselessly is the net spread[e] out before the eyes of every winged bird:

18 While they lie in wait for their (own) blood; they watch in concealment for their (own) lives.

19 So are the paths of every one that is greedy after (unlawful) gain; it taketh away the life of those that own it.

20 Wisdom crieth loudly without; in the public places she uttereth her voice;

21 At the corner of noisy streets she calleth, at the entrances of gates; in the city she sayeth her speeches:

22 How long, ye simple ones, will ye love simplicity? and the scorners take their delight in scorning, and fools hate knowledge?

23 Turn back to my admonition: behold, I will pour[f] out my spirit unto you, I will make known my words unto you.

24 Whereas I called, and ye refused; I stretched out my hand, and no man was attentive;

25 And ye have set at nought all my counsel, and would not accept my admonition:

26 (Therefore) I also will truly laugh at your calamity; I will deride (you) when your terror cometh;

27 When your terror cometh like the tempest-cloud, and your calamity hasteneth like a whirlwind; when there come upon you distress and affliction.

28 Then will they call me, but I will not answer; they will seek me earnestly, but they shall not find me;

29 For the reason that they hated knowledge, and the fear of the LORD they did not choose;

30 (That) they would not attend to my counsel; (that) they rejected all my admonition.

31 Therefore shall they eat of the fruit of their own way, and from their own counsels shall they be satisfied.

32 For the defection of the simple will slay them, and the prosperity of fools will cause them to be lost.

33 But he that hearkeneth unto me shall dwell safely, and shall be at rest from the dread of evil.

CHAPTER II.

1 ¶ My son, if thou wouldst but accept my words, and treasure up my commandments with thee;

---

follow. So also Philippson, *führung*. There is no single word in English to convey this idea; hence we have retained the "wise counsels" of the English version.

[a] Herxheimer. Arnheim, as the English version, "interpretation."

[b] Rashi, "to shed blood."

[c] *i. e.* Whose innocence cannot save him. So renders Philippson. Ralbag, "although he has not sinned against us." Herxheimer, "without danger," *i. e.* we need apprehend no danger in assailing him unawares.

[d] Aben Ezra; but Rashi, "we will swallow them while they are entire."

[e] Arnheim, "strewed with seed." Rashi would connect the verses so: the birds conceive the seed strewed in the net is there for no purpose; hence, they will snatch at it, while the hunters draw in the cords, as they are waiting and are concealed to take the life of their prey. According to this view the word *oren* must not be supplied. Others, however, interpret, "The bird seeing the net will escape, it is useless to catch him, and so will the innocent be delivered from the wicked, while the persecutors themselves are caught in their own toils."

[f] True wisdom, the fear and knowledge of God, is always accessible, like a stream of water. (Deut. xxx. 14.)

2 To let thy ear listen unto wisdom: (if) thou wouldst incline thy heart to understanding.

3 For if thou wilt call after intelligence; if after understanding thou wilt lift up thy voice;

4 If thou wilt seek her as silver, and search for her as for hidden treasures:

5 Then wilt thou understand the fear of the LORD, and the knowledge of God wilt thou find.

6 For the LORD giveth wisdom: out of his mouth (come) knowledge and understanding.

7 He treasureth up sound wisdom[a] for the righteous, as a shield to those that walk in integrity:

8 That men[b] may keep the paths of justice; and the way of his pious servants doth he guard.

9 Then wilt thou understand righteousness, and justice, and equity: yea, every track of goodness.

10 For[c] wisdom will enter thy heart, and knowledge will be pleasant unto thy soul;

11 Discretion will watch over thee, understanding will keep thee;

12 To deliver thee from the way of the bad, from the man that speaketh perverse things;

13 (From those) who leave the paths of uprightness, to walk in the ways of darkness;

14 Who rejoice to do evil, who are delighted in the perverseness of the bad;

15 Who as regardeth their paths are crooked, and froward in their tracks.

16 To deliver thee from the adulteress,[d] from the alien woman that useth flattering speeches;

17 That forsaketh the friend of her youth, and forgetteth the covenant of her God.

18 For she[e] sinketh unto death—her house, and unto the departed (lead) her tracks.

19 All that come unto her return not again, and they will not reach the paths of life.

20 In order that thou mayest walk in the way of good men, and observe the paths of the righteous.

21 For the upright will dwell on the earth, and the perfect will be left remaining on it.

22 But the wicked will be cut off from the earth, and the treacherous shall be plucked up therefrom.

CHAPTER III.

1 ¶ My son, forget not my teaching, and let thy heart keep my commandments;

2 For length of days, and years of life, and peace, will they increase unto thee.

3 Let kindness and truth not forsake thee; bind them about thy throat; write them upon the table of thy heart:

4 So shalt thou find grace and good favour[f] in the eyes of God and man.

5 Trust in the LORD with all thy heart: and upon thy own understanding do not rely.

6 In all thy ways acknowledge him, and he will make level thy paths.

7 Be not wise in thy own eyes: fear the LORD, and depart from evil.

8 It will be healing to thy body,[g] and marrow to thy bones.

9 Honour the LORD with thy wealth, and with the first-fruits of all thy products:

10 So shall thy storehouses be filled with plenty, and with new wine shall thy presses overflow.

11 The correction[h] of the LORD, my son, do not despise; and feel no loathing for his admonition;

12 Because whomever the LORD loveth he admonisheth; and as a father who delighteth in (his) son.

13 Happy the man that hath found wis-

[a] Aben Ezra. Rashi takes it as equivalent for the *divine* law. Philippson, "happiness."

[b] Rashi, Aben Ezra, &c. Philippson, "Watching (*i. e.* on the part of God) the paths of justice."

[c] Jonathan. Aben Ezra, "when wisdom entereth—then will discretion," &c.

[d] So Rashi; but he understands by the term, not the adultress proper, but idolatry, which is, as it were, a breach of the marriage tie between God and Israel. (See Hosea ii. 21.) The "alien" spoken of in the latter part of the verse is also one "alien to virtue."

[e] Aben Ezra; *i. e.* death is her proper dwelling, whither her conduct leads her. Rashi, "Who entereth her house is on the declivity leading down to death." Philippson, "For her house sinketh unto hell;" but בית *house* is masculine, and cannot therefore agree with שחה the third person feminine.

[f] Lit. "intelligence." Others, "success."

[g] Lit. "navel," the soft portion of the body against *bones*.

[h] The sorrows and trials of life are the means God employs to correct man's faults and to admonish him to amend.

dom, and the man that acquireth[a] understanding.

14 For the obtaining[b] of her is better than the obtaining of silver, and better than fine gold is her product.

15 She is more precious than pearls; and all the things thou valuest are not equal unto her.

16 Length of days is in her right hand: in her left are riches and honour.

17 Her ways are ways of pleasantness, and all her paths are peace.

18 A tree of life is she to those that lay hold on her: and every one that firmly graspeth her will be made happy.

19 ¶ The LORD hath through wisdom founded the earth: he hath established the heavens through understanding.

20 By his knowledge were the depths split open, and the skies drop down the dew.

21 My son, let them not be removed from thy eyes; keep (before thee) sound wisdom and discretion:

22 And they will be life unto thy soul, and grace to thy throat.

23 Then wilt thou walk in safety on thy way, and thy foot will not strike (against aught):

24 When thou layest thyself down, thou shalt feel no dread; and as thou liest down, thy sleep shall be pleasant.

25 Thou needest not to be afraid of sudden dread, neither of the (unlooked-for) tempest over the wicked, when it cometh.

26 For the LORD will be thy confidence, and he will guard thy foot from being caught.

27 Withhold not a benefit[c] from him who is deserving it, when it is in the power of thy hand to do it.

28 Say not unto thy neighbour, Go, and return, and to-morrow will I give: when thou hast it by thee.

29 Contrive not against thy neighbour any evil, when he dwelleth in safety with thee.

30 Quarrel not with any man without cause, if he have done thee no harm.

31 Envy not the man of violence, and choose none of his ways.

32 For the froward is an abomination to the LORD; but with the upright is his good-will.[d]

33 The curse of the LORD is in the house of the wicked; but the habitation of the righteous will he bless.

34 If (it concern) the scornful he will himself render them a scorn; but unto the lowly doth he give grace.

35 The wise shall inherit glory; but fools shall obtain disgrace as their portion.[e]

CHAPTER IV.

1 ¶ Hear, ye children, the correction of a father, and attend to know understanding.

2 For good information do I give you: my teaching must ye not forsake.

3 For I was a son unto my father, a tender and an only child before my mother.

4 And he instructed me, and said unto me, Let thy heart grasp firmly my words: observe my commandments and live.

5 Acquire wisdom, acquire understanding: forget not, and depart not from the sayings of my mouth.

6 Forsake her not, and she will watch over thee: love her, and she will keep thee.

7 The beginning of wisdom is, Acquire wisdom: and with all thy acquisition acquire understanding.

8 Hold her in high esteem,[f] and she will exalt thee: she will bring thee to honour, when thou embracest her.

9 She will give to thy head a wreath of grace: a crown of ornament will she deliver[g] to thee.

10 Hear, O my son, and accept my sayings: and they will increase unto thee the years of life.

11 In the way of wisdom have I instructed thee: I have led thee in the tracks of uprightness.

---

[a] Rashi, "to be so ready with it, that he can spread it abroad to others."

[b] Ralbag; but Rashi, literally, "exchanges," or "merchandise."

[c] Ralbag. Zunz and Eng. ver., "to whom is it due." Rashi, one opinion, "Hinder not thy friend to do good to the poor who meriteth it, when thou hast even the power to do so."

[d] Lit. "secret;" hence, Arnheim, "confidence," or "good-will;" because those, to whom we impart our secrets, must have first our friendship.

[e] Rashi. Ralbag, one opinion, "shall be removed by disgrace."

[f] Aben Ezra. Rashi, "Glean for her," *i. e.* seek for her with ardour wherever she may be found.

[g] Aben Ezra. Others, "will encompass thee."

12 When thou walkest, thy step shall not be narrowed; and when thou runnest, thou shalt not stumble.

13 Lay fast hold of correction; let her not go: keep her; for she is thy life.

14 Enter not into the path of the wicked, and step not on the way of the bad.

15 Avoid it, pass not through by it, turn off from it, and pass away.

16 For they sleep not, except they have done evil; and their sleep is robbed away, unless they cause some to stumble.

17 For they eat the bread of wickedness; and the wine of violence do they drink.

18 But the path of the righteous is as the early morning[a] light, that shineth more and more brightly until the height of noonday.[b]

19 The way of the wicked is like darkness: they know not against what they stumble.

20 ¶ My son, attend to my words, unto my sayings incline thy ear.

21 Let them not slip away from thy eyes: guard them in the midst of thy heart.

22 For they are life unto every one of those that find them, and to all his body a healing.

23 Above all that is to be guarded, keep thy heart; for out of it are the issues of life.

24 Remove from thee frowardness[c] of mouth; and perverseness of lips put away far from thee.

25 Let thy eyes look right forward, and let thy eyelids see straight out before thee.

26 Balance well the track of thy foot, and let all thy ways be firmly right.

27 Turn not to the right hand nor to the left: remove thy foot from evil.

CHAPTER V.

1 ¶ My son, attend unto my wisdom; to my understanding incline thou thy ear:

2 That thou mayest observe discretion, and that thy lips may keep knowledge.

3 For as of fine honey drop the lips of an adulterous woman, and smoother than oil is her palate;

4 But her end is bitter as wormwood, it is sharp as a two-edged sword.

5 Her feet go down to death, her steps take firm hold on the nether world:

6 So that she cannot balance the[d] path of life; her tracks are unsteady, and she knoweth it not.

7 ¶ And now, O ye children, hearken unto me, and depart not from the sayings of my mouth.

8 Remove far from her thy way, and come not nigh to the door of her house;

9 That thou mayest not give up unto others thy vigour,[e] and thy years unto the cruel;

10 That strangers may not satisfy themselves with thy strength, and with thy exertions, in the house of an alien:

11 While thou moanest at thy end, when thy flesh and thy body are coming to their end,

12 And thou sayest, How have I hated correction, and how hath my heart rejected reproof;

13 While I hearkened not to the voice of my instructors, and to my teachers I inclined not my ear;

14 But little more[f] was wanting, and I had been in all (kinds of) unhappiness in the midst of the congregation and assembly.

15 Drink water out of thy own cistern, and running waters out of thy own well.

16 So will thy springs overflow abroad; and in the open streets will be thy rivulets of water;[g]

17 They will be thy own only, and not those of strangers with thee.

---

[a] Ralbag. Philippson, "as the upward-beaming light," *i. e.* of the sun.

[b] Rashi. Lit. "the establishment of day."

[c] Arnheim, "Remove from thyself crookedness [Philippson, "obliquity"] of the mouth; and distortion [Philippson, "crooking"] of the lips put away far from thee;" which Rashi explains, that we should take care not to be ill spoken of by others; Philippson, that we should be so full of truth as not to use distortions when we speak, which betoken falsehood. But that, as is said in the next verse, we should be straightforward and look men in the face, conscious of our truthfulness.

[d] Philippson, after Jonathan; but Rashi, "Weigh not near her the path of life, choosing to do one thing or the other; for the tracks of a harlot are unsteady and they lead to perdition, and thou wilt not be able to take heed till thou stumblest and fallest."

[e] Lit. "glory," or "respectability," here what makes the youth respected, viz. his manly vigour.

[f] Ralbag; but Rashi, "for a trifle have I been brought unto all manner of evil." Philippson conceives this to mean the arraignment on trial for adultery, which would have caused the speaker's death.

[g] After Aben Ezra, who understands herewith a multi-

18 Thy fountain will be blessed; and rejoice with the wife of thy youth,—

19 The lovely gazelle and the graceful chamois: let her bosom satisfy thee abundantly at all times; with her love be thou ravished continually.

20 And why wilt thou, my son, be ravished with an adulteress, and embrace the bosom of an alien woman?

21 For before the eyes of the LORD are the ways of man, and all his tracks doth he weigh in the balance.

22 His own iniquities will truly catch the wicked, and with the cords of his sin will he be held firmly.

23 He will indeed die for want of correction; and through the abundance of his folly will he sink into error.

CHAPTER VI.

1 My son, if thou hast become surety for thy friend, if thou hast struck thy hand[a] for a stranger;

2 If thou art ensnared through the words of thy mouth, if thou art caught through the words of thy mouth:

3 (Then) do this, by all means, my son, and deliver thyself, because thou art come into the power[b] of thy friend, Go hasten to him, and urge[c] thy friend.

4 Grant not any sleep to thy eyes, nor slumber to thy eyelids.

5 Deliver thyself as a roebuck from the hand (of the hunter), and as a bird from the hand of the fowler.

6 ¶ Go to the ant, thou sluggard; look on her ways, and become wise.

7 She, that hath no prince, officer, or ruler,

8 Provideth in the summer her provision, gathereth in harvest-time her food.

9 How long, O sluggard, wilt thou lie down? when wilt thou arise out of thy sleep?

10 "A little (more) sleep, a little slumber, a little folding of the hands in lying down;"

11 But then will thy poverty come like a rover,[d] and thy want as a man armed with a shield.

12 A Godless person is a man of injustice, who walketh with a distorted mouth.

13 He blinketh with his eyes, he scrapeth[e] with his feet, he pointeth with his fingers;

14 Perverseness is in his heart, he contriveth evil at all times; he scattereth abroad discord.[f]

15 Therefore shall suddenly come his calamity: unawares shall he be broken without a remedy.

16 Six things there are which the LORD hateth; and seven are an abomination unto his spirit:

17 Haughty eyes, a tongue of falsehood, and hands that shed innocent blood,

18 A heart that contriveth plans of injustice, feet that hasten to run after evil,

19 A false witness that eagerly uttereth lies, and him that scattereth abroad discord among brethren.

20 ¶ Keep, O my son, the commandment of thy father, and reject not the teaching of thy mother:

21 Bind them upon thy heart continually, tie them about thy throat.

22 When thou walkest, it shall lead thee; when thou liest down, it shall watch over thee; and when thou art awake it shall converse with thee.

23 For the commandment is a lamp, and the law is light; and the way of life are the admonitions of correction:

24 To guard thee against a bad woman, from the flattery of an alien tongue.[g]

---

tude of children springing from a happy and faithful married life. Others apply it all metaphorically to wisdom.

[a] *i. e.* Giving a pledge, by striking in the hand of the person who is to receive assurance of payment.

[b] Lit. "hand," metaphorical for "grasp," or "power."

[c] Rashi, who explains רהב "multiply friends," upon him that he may forgive thee if thou canst not pay; and התרפס "open him thy hand to pay if thou hast the means." Arnheim, after Aben Ezra, "cast thyself at his feet, then canst thou defy the friend," *i. e.* the one who does not pay his debt.

[d] Septuagint, "κακὸς ὁδοιπόρος;" hence, Herxheimer, "vagabond." Philippson, "robber;" but the word "rover" expresses perfectly the Hebrew כהרך and all the other ideas of these commentators.—A man supplied with a shield makes an attack and at the same time wards off the blows of the other; or the same as "irresistible."

[e] Philippson and Eng. ver., "he speaketh," *i. e.* he does not speak out, but by distortion of the mouth, by scraping with the foot and pointing with the finger, he infers a falsehood which he dares not to utter.

[f] Lit. "quarrels," "disputes."

[g] Jonathan, "the tongue of an alien woman."

25 Covet not her beauty in thy heart, and let her not conquer thee with her eyelids.

26 For by means of a harlot[a] (one is brought down) to the last loaf of bread: and an adulterous woman will even hunt for the precious life.

27 Can a man gather up fire in his lap, and shall his clothes not be burnt?

28 Can a man walk along upon hot coals, and shall his feet not be burnt?

29 So it is with him that goeth in to his neighbour's wife: no one that toucheth her shall remain unpunished.

30 Men do not despise the thief, if he steal, to gratify his craving when he is hungry:

31 And if he be found, he must pay sevenfold; all the wealth of his house must he give.

32 But whoso committeth adultery with a woman lacketh sense: he that is the destroyer of his soul, will alone do this.

33 Plague and disgrace will he meet with; and his reproach will not be blotted out.

34 For jealousy is the fury of a husband, and he will not spare on the day of vengeance.

35 He will not regard the appearance of any ransom; and he will not be content, though thou give ever so many bribes.

CHAPTER VII.

1 ¶ My son, observe my sayings, and my commandments must thou treasure up with thee.

2 Observe my commandments, and live: and my teaching as the apple of thy eyes.

3 Bind them around thy fingers, write them upon the table of thy heart.

4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:

5 That they may keep thee from an adulterous woman, from an alien that useth flattering speeches.

6 For through the window of my house, through my lattice did I (once) look out,

7 And I beheld among the simple ones, I discerned among the youths, a lad void of sense;

8 He was passing through the marketplace near her corner; and he stepped along on the way to her house,

9 In the twilight,[b] in the evening of the day, in the depth of the night and when it was dark:

10 And, behold, a woman came to meet him with the attire of a harlot, and obdurate[c] of heart.

11 (She is noisy and ungovernable; in her house her feet never rest;

12 At one time she is in the street, at another in the open places, and near every corner doth she lurk,)

13 And she caught hold of him, and kissed him, and with an impudent face[d] she said to him,

14 "I had bound myself to bring peace-offerings; this day have I paid my vows:

15 Therefore am I come forth to meet thee, to seek thy presence diligently, and I have found thee.

16 With tapestry coverings have I decked my bed, with embroidered coverlids[e] of the fine linen of Egypt.

17 I have sprinkled my couch with myrrh, aloes, and cinnamon.

18 Come, let us indulge in love until the morning: let us delight ourselves with dalliances.

19 For the man is not in his house, he is gone on a journey a great way off:

20 The bag of money hath he taken with him,[f] by the day of the new-moon festival only will he come home."

21 She seduced him by the abundance of her reasoning:[g] by the flattery of her lips she misguided him.

22 He followed after her suddenly, as an ox goeth to the slaughter, and as in fetters[h] to his correction, the fool:

23 Till an arrow cleaveth through his

---

[a] *i. e.* The company with dissolute women in general will ruin even the wealthiest and lead to penury; but adultery will endanger life even.

[b] Meaning, he was first observed loitering about at dusk, and he continued till it was quite dark.

[c] Arnheim. Philippson, "of a deceitful tongue." Herxheimer, "concealed intention."

[d] Lit. "She hardened her face and said," &c.

[e] Jonathan, Aben Ezra, and Philippson. Ralbag, taking כרכרים as chains or gold ornaments, supposes חטבות to be "cords."

[f] Heb. "in his hand."

[g] Lit. "information," or "doctrine;" here the volubility of false reasoning.

[h] Arnheim. Jonathan takes יעכב to mean dog, and renders as "the dog to correction," and takes אויל for

liver; as a bird hasteneth into the snare, and knoweth not that it is done to take his life.

24 ¶ And now, O children, hearken unto me, and listen to the sayings of my mouth.

25 Let not thy heart turn aside to her ways, do not go astray on her paths.

26 For many deadly wounded hath she caused to fall: yea, very numerous are all those slain by her.

27 The ways to the nether world is her house, leading down to the chambers of death.

CHAPTER VIII.

1 Behold, wisdom calleth, and understanding sendeth forth her voice.

2 On the top of high places, by the wayside, at the house where there are (many) paths doth she place herself.

3 Alongside of gates, at the opening of the city, at the entrance of the town(-doors) doth she call loudly,

4 Unto you, O men, I call, and my voice (goeth forth) to the sons of men.

5 Learn, O ye simple, to understand prudence: and, ye fools, be ye of an understanding heart.

6 Hear! for of noble things will I speak; and the opening of my lips shall be of what is equitable.

7 For truth uttereth my palate ever, and the abomination of my lips is wickedness.

8 In righteousness are all the sayings of my mouth, there is in them nothing crooked or perverse.

9 They are all evident to the man of understanding, and correct to those that have obtained knowledge.

10 Accept my correction, and not silver; and knowledge rather than choice gold.

11 For wisdom is better than pearls; and all the things that men wish for are not equal to her.

12 I wisdom dwell with prudence, and the knowledge of discreet thoughts do I discover.

13 The fear of the LORD is to hate evil, pride and arrogance, and the evil way: and the mouth of perverseness do I hate.

14 Mine are counsel and sound wisdom: I am understanding; mine is might.

15 Through me do kings reign, and chieftains give decrees (in) righteousness.

16 Through me do princes rule, and the nobles,[a] even all the judges of the earth.

17 I indeed love those that love me; and those that seek me earnestly shall find me.

18 Riches and honour are with me, yea, enduring wealth and righteousness.

19 My fruit is better than gold, and than fine gold; and my products, than choice silver.

20 On the road of righteousness do I walk firmly, in the midst of the paths of justice:

21 That I may cause those that love me to inherit a lasting possession;[b] and their treasures will I fill.

22 ¶ The LORD created[c] me as the beginning of his way, the first[d] of his works from the commencement.

23 From eternity was I appointed chief, from the beginning, from the earliest times of the earth.

24 When there were yet no depths, was I brought forth; when there were yet no springs laden heavily with water.

25 Before the mountains were yet sunk down,[e] before the hills was I brought forth:

26 While as yet he had not made the land and open fields, nor the chief[f] of the dust of the world.

27 When he prepared the heavens, I was there; when he drew a circle[g] over the face of the deep;

28 When he fastened the skies above; when the springs of the deep became strong;

29 When he assigned to the sea his decree, that the waters should not transgress his

---

אִיל "the deer," and connects it with the next verse: "And like the deer who receiveth the flying arrow in his liver." Philippson, after Rosenmüller, and others, "as a deer springeth in the net," taking מוֹכֵר as synonymous with "net."

[a] Philippson, "and nobly all the judges of the earth."

[b] Aben Ezra. Rashi, "I have a great inheritance to give to my friends."

[c] Jonathan. Lit. "acquired."

[d] Aben Ezra and Arnheim. Philippson, קֶדֶם as a preposition, "*before* his works, long ago."

[e] As though the mountains were dropped down on their bases by the hands of the Creator.

[f] Rashi; meaning, "the first man, Adam." Philippson, "the total of the unfruitful dust of the world." Others, "the highest." Arnheim, after Aben Ezra, "the beginning."

[g] Ralbag, "the globe of the earth."

order;[a] when he established firmly the foundations of the earth:

30 Then was I near him, as a nursling; and I was day by day (his) delights, playing before him at all times;

31 Playing in the world, his earth;[b] and having my delights with the sons of men.

32 ¶ And now, O children (of men), hearken unto me! for happy are those that observe my ways.

33 Hear correction, and be wise, and reject it not.

34 Happy is the man that hearkeneth unto me, watching day by day at my gates, waiting at the posts of my doors.

35 For he who findeth me findeth life, and he obtaineth favour from the LORD.

36 But he that sinneth against me doth violence to his own soul: all those that hate me love death.

CHAPTER IX.

1 ¶ Wisdom hath built her house; she hath hewn out her seven pillars;

2 She hath killed her cattle; she hath mingled her wine; she hath also set in order her table.

3 She hath sent forth her maidens: she inviteth (her guests) upon the top[c] of the highest places of the town.

4 Whoso is simple, let him turn in hither: as for him that is void of sense, she saith to him,

5 "Come, eat of my bread, and drink of the wine which I have mingled.

6 Forsake simplicity, and live; and go onward on the way of understanding.

7 He that correcteth a scorner acquireth for himself abuse; and he that reproveth the wicked getteth himself a blemish.

8 Do not correct a scorner, lest he hate thee: reprove a wise man, and he will love thee.

9 Give to the wise (instruction), and he will become yet wiser: impart knowledge to the righteous, and he will increase his information.

10 The commencement of wisdom is the fear of the LORD; and the knowledge of the Most Holy One[d] is understanding.

11 For through me shall thy days be multiplied, and the years of thy life shall be increased unto thee.

12 If thou art become wise, thou art wise for thyself; but if thou art a scorner, thou alone wilt have to bear it."

13 The woman of folly is noisy: she is simple, and knoweth not what (to do).

14 And she sitteth at the door of her house, upon a chair in the high places of the town.

15 To call the wayfarers who go straight forward on their paths.

16 Whoso is simple, let him turn in hither; and as for him that is void of sense, she saith to him,

17 "Stolen waters are sweet, and bread of secrecy is pleasant."

18 But he knoweth not that the departed are there; that in the depths of the nether world are her guests.

CHAPTER X.

1 ¶ The proverbs of Solomon. A wise son causeth (his) father to rejoice; but a foolish son is the grief of his mother.

2 Treasures of wickedness will not profit aught; but righteousness will deliver from death.

3 The LORD will not suffer the soul of the righteous to famish; but the sinful desires of the wicked will he cast away.

4 He becometh poor that laboureth with an indolent hand; but the hand of the diligent maketh rich.

5 He that gathereth in summer is an intelligent son; (but) he that sleepeth in harvest is a son that causeth shame.

6 Blessings come upon the head of the righteous; but the mouth of the wicked covereth violence.

7 The memory of the just is (destined) to be blessed; but the name of the wicked shall rot.

8 The wise in heart will accept commandments; but he that is a fool in his speaking[e] will stumble.

---

[a] Arnheim, "that the water should not pass beyond its shore," פִּי the *mouth* of the sea; but others, "the *order* of God."

[b] Aben Ezra. Others, "on the globe of his earth."

[c] Lit. "backs."

[d] Aben Ezra, as though it were אֱלֹהִים קְדֹשִׁים. Others, "and the knowledge of holy men," &c.

[e] Heb. "a fool of lips."

9 He that walketh uprightly ever walketh securely; but he that perverteth his ways will be punished.

10 He that winketh with the eye causeth vexation; and he that is a fool in his speaking will stumble.

11 A source of life is the mouth of the righteous; but the mouth of the wicked covereth violence.

12 Hatred stirreth up strifes; but love throweth a cover over all transgressions.

13 On the lips of the man of understanding there is found wisdom; but a rod is for the back of him that is void of sense.

14 Wise men treasure up knowledge; but the mouth of the foolish is an approaching terror.[a]

15 The wealth of the rich man is his strong town: the terror of the poor is their poverty.

16 The labour of the righteous (tendeth) to life: the product of the wicked is for sin.

17 On the way unto life is he that observeth correction; but he that forsaketh reproof is in error.

18 He that hideth hatred hath lips of falsehood; and he that spreadeth abroad an evil report, is a fool.

19 In a multitude of words transgression cannot be avoided; but he that refraineth his lips is intelligent.

20 (Like) choice silver is the tongue of the righteous: the heart of the wicked is worth but very little.

21 The lips of the righteous feed many; but fools die through lack of sense.[b]

22 The blessing of the LORD it is which maketh rich, and painful labour addeth nothing thereto.

23 It is as sport to a fool to do wicked deeds; but a man of understanding hath wisdom.[c]

24 What the wicked dreadeth, that will come upon him; but the longing of the righteous will God grant.

25 As the whirlwind passeth by, the wicked is no more; but the righteous is an everlasting foundation.

26 As vinegar is to the teeth, and as smoke is to the eyes: so is the sluggard to those that send him.

27 The fear of the LORD increaseth (man's) days; but the years of the wicked will be shortened.

28 The expectation of the righteous is joy; but the hope of the wicked shall perish.

29 The way of the LORD is a strong-hold to the upright; but terror[d] is destined to the workers of injustice.

30 The righteous shall never be removed; but the wicked shall not inhabit the earth.

31 The mouth of the just uttereth[e] wisdom; but the tongue of perverseness shall be cut out.

32 The lips of the righteous know (how to obtain) favour; but the mouth of the wicked (speaketh) perverseness.

CHAPTER XI.

1 Balances of deceit are an abomination of the LORD; but a full weight (obtaineth) his favour.

2 When pride cometh, then cometh disgrace; but with the modest there is wisdom.

3 The integrity of the upright guideth them; but the cunning of the treacherous destroyeth them.

4 Wealth cannot profit on the day of wrath;[f] but righteousness will deliver from death.

5 The righteousness of the perfect maketh even his way; but by his own wickedness will the wicked fall.

6 The righteousness of the upright will deliver them; but through their own sinful desires are the treacherous caught.

7 When a wicked man dieth, (his) hope vanisheth; and the expectation of (his) children[g] is lost.

8 The righteous is delivered out of distress, and the wicked cometh in his stead.

9 With his mouth doth the hypocrite de-

[a] Arnheim. Jonathan, "destruction;" and so wherever the word כיתתה occurs.

[b] Aben Ezra, "fools die through means of one void of sense, who misleadeth them."

[c] Rashi, "As it is sport to the fool to do wicked deeds, so is wisdom (sport) to the man of understanding."

[d] Arnheim, "but it is a terror to the workers," &c.

[e] Rashi. Others, "produceth."

[f] When God punishes.

[g] Rashi, taking אונים as "strength," in the sense it is found in Gen. xlix. 3. Philippson, "his expectation of power," as apposition to "the hopes" first spoken of. Jonathan, "of the men who do unjustly," as though its singular were spelled *aven* instead of *on*.

stroy his neighbour; but through knowledge are the righteous delivered.

10 When it goeth well with the righteous, the town rejoiceth loudly: and when the wicked perish, there is joyful shouting.

11 Through the blessing of the upright a city is exalted; but through the mouth of the wicked it is pulled down.

12 He that despiseth his neighbour is void of sense; but a man of understanding maintaineth silence.

13 He that walketh about as talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter.

14 Where there is no wise guidance, a people must fall; but (it will obtain) help through the multitude of counsellors.

15 With evil will he be overwhelmed that is surety for a stranger; but he that hateth giving the hand as pledge is safe.

16 A woman endowed with grace will surely obtain honour; and the powerful[a] will obtain riches.

17 The man of kindness doth good to his own soul; but he that troubleth his own flesh is cruel.

18 The wicked practiseth a work of falsehood;[b] but he that soweth righteousness (obtaineth) the reward of truth.

19 He who is firm in righteousness attaineth to life: and he that pursueth evil (doth it) to his own death.

20 An abomination of the LORD are those of a perverse heart; but his favour is for those who are unblemished in their way.

21 The hand (of God) being against (his) hand,[c] the bad man shall not go unpunished; but the seed of the righteous shall escape.

22 As a golden ring in a swine's snout, so is a handsome woman that hath thrown off discretion.[d]

23 The desire of the righteous is only good; but the hope of the wicked is the wrath (of God).

24 There is a man that scattereth gifts, and yet his wealth is increased: and there is one that withholdeth more than is proper, and still cometh only to want.

25 A beneficent soul will be abundantly gratified;[e] and he that refresheth (others) will be also refreshed himself.

26 Him that withholdeth corn, the people will denounce; but blessing will be heaped upon the head of the one that selleth it.

27 He that diligently searcheth after good seeketh favour; but if one inquireth after evil, it will come unto him.

28 He that trusteth in his riches will surely fall; but the righteous shall grow like the leaves (of a tree).

29 He that troubleth his own house will inherit the wind; and the fool will become the servant to the wise of heart.

30 The fruit of the righteous is of the tree of life; and the wise draweth souls to himself.

31 Behold, the righteous is recompensed on the earth: how much more the wicked and the sinner.[f]

CHAPTER XII.

1 Whoso loveth correction loveth knowledge; but he that hateth reproof is brutish.

2 The good obtaineth favour of the LORD; but a man of wicked devices will he condemn.

3 A man cannot be firmly established by wickedness; but the root of the righteous will not be moved.

4 A virtuous woman is a crown to her husband; but as rottenness in his bones is one that bringeth shame (on him).

5 The thoughts of the righteous are justice: the best counsels of the wicked are deceit.

6 The words of the wicked are of lying in wait for blood; but the mouth of the upright will deliver them.

7 The wicked are suddenly overthrown, and are no more; but the house of the righteous will endure.

8 In accordance with his intelligence is a

---

[a] Rashi, and so Philippson, gives עָרִיצִים, a bad sense, "those who are tyrannical or unjustly exacting;" but Herxheimer thinks it merely intended to represent here the "industrious," "hardy labourers."

[b] Arnheim, "the wicked acquire a worthless gain."

[c] So Rashi and Aben Ezra. Jonathan, "He that stretcheth out his hand against his neighbour." Some, "from hand to hand," *i. e.* though the evil pass from one generation to another. Philippson, after Ewald, "The hand I pledge," or "is pledged that," &c., *i. e.* it is certain.

[d] Philippson, "that is without morals." Others, "grace."

[e] Lit. "made fat,"—"watered."

[f] Rashi comments, "How much more must the wicked be ultimately punished, either in life or in death."

man praised; but he that is perverse of heart will come to be despised.

9 Better is he that is lightly esteemed who hath a servant, than he that aimeth after honour, and lacketh bread.

10 A righteous man careth for the life of his beast; but the mercies of the wicked are cruelty.

11 He that tilleth his ground will be satisfied with bread; but he that runneth after idle persons is void of sense.

12 The wicked is covetous for the net of evil men; but (God) giveth root[a] to the righteous.

13 In the transgression of his lips is the snare of the wicked; but the righteous cometh out of distress.

14 From the fruit of his mouth will a man be satisfied with what is good; and the recompense of a man's hands will be brought back unto him.

15 The way of a fool is straight in his own eyes; but he that hearkeneth unto counsel is wise.

16 The wrath of the fool is known on the very day; but he that concealeth the disgrace is prudent.

17 He that uttereth truth announceth righteousness; but a false witness, deceit.

18 There is some one that useth words (which are) like the thrusts of a sword; but the tongue of the wise is healing.

19 The lip of truth will stand firm for ever; but only for a moment the tongue of falsehood.

20 Deceit is in the heart of those that contrive evil; but for the counsellors of peace there is joy.

21 No wrong can come unawares to the righteous; but the wicked are full of evil.

22 An abomination of the LORD are lips of falsehood; but they that deal in faithfulness (obtain) his favour.

23 A prudent man concealeth (his) knowledge; but the heart of fools proclaimeth (their) folly.

24 The hand of the diligent will bear rule; but the indolent must become tributary.

25 If there be care in the heart of man let him suppress it; and a good word will change it into joy.[b]

26 The righteous is more excellent[c] than his neighbour; but the way of the wicked leadeth them astray.

27 The indolent roasteth not that which he hath caught in hunting; but the most precious wealth of man is diligence.[d]

28 On the path of righteousness there is life; and on her pathway there is immortality.

CHAPTER XIII.

1 ¶ A wise son (becometh so) by the correction of his father; but a scorner hearkeneth not to rebuke.

2 From the fruit of a man's mouth doth he eat what is good; but the longing of the treacherous is for violence.

3 He that watcheth his mouth guardeth his soul; but he that openeth wide his lips (prepareth) himself destruction.[e]

4 The sluggard longeth (in) his soul, and there (cometh) nothing; but the soul of the diligent will be abundantly gratified.

5 The righteous hateth the word of falsehood; but the wicked bringeth shame and dishonour.

6 Righteousness keepeth (him that is) upright on his way; but wickedness perverteth[f] the (man of) sin.

7 There is some one that pretendeth to be rich without having any thing: another that pretendeth to be poor while having abundant wealth.

8 As the ransom of a man's life (hath he

[a] So Arnheim and others, after Jonathan, who, however, merely gives, "the root of the righteous shall endure." Rashi, however, "the root of the righteous shall yield fruit." Aben Ezra, "shall strike into the ground," *i. e.* become deeply rooted.

[b] Rashi and Ralbag, who conceive that Solomon says it is unfit for men to entertain care either for the present or future, but he should remove it by relying on God. In this view is דאגה "care," a feminine noun, the object. Others, for this once, make לב "the heart," generally masculine, a *feminine*, and the object of the verse, and translate, "Care in a man's heart will bend it down; but a good word will cause it to rejoice." Philippson adopts both constructions, the first for the beginning, and the other for the conclusion of the verse.

[c] Rashi, "the righteous yieldeth (his wrath) to his neighbour." Arnheim, "warneth his neighbour," *i. e.* to make him do right.

[d] Arnheim. Rashi, "the wealth of a man who is diligent is precious."

[e] Others, "terror."

[f] Philippson, "produceth the sinners downfall."

often to give)[a] his riches; but the poor heareth no threat.

9 The light of the righteous burneth joyfully;[b] but the lamp of the wicked will be quenched.

10 Only through presumptuous conduct doth man produce contention; but with the well-advised is wisdom.

11 Wealth (gotten) by vain deeds will[c] be diminished; but he that gathereth by close labour[d] will increase it.

12 Expectation long deferred maketh the heart sick; but a tree of life is a desire which is fulfilled.

13 Whoso despiseth the word shall fall in debt to it;[e] but he that feareth the commandment will be rewarded.

14 The instruction of the wise is a source of life, (teaching) to avoid the snares of death.

15 Good intelligence giveth grace; but the way of the treacherous is hard.[f]

16 Every prudent man acteth with knowledge; but a fool spreadeth abroad his folly.

17 A wicked messenger falleth into unhappiness; but a faithful ambassador (bringeth) healing.

18 Poverty and disgrace will overtake him that rejecteth correction; but he that observeth admonition will be honoured.

19 A desire accomplished is pleasant to the soul; but it is abomination to fools to depart from evil.

20 He that walketh with wise men will become wise; but he that associateth with fools will be destroyed.[g]

21 Evil pursueth the sinners; but the righteous will (God) repay with happiness.

22 A good man leaveth an inheritance to his children's children; but the wealth of the sinner is treasured up for the righteous.

23 Much food bringeth the new-tilled ground[h] of the poor; but there are many others that are taken away through injustice.

24 He that withholdeth his rod hateth his son; but he that loveth him chastiseth him betimes.

25 The righteous eateth to satisfy his desire (to eat); but the belly of the wicked always suffereth want.

CHAPTER XIV.

1 The wise among women buildeth her house; but the foolish pulleth it down with her own hands.

2 In his uprightness walketh he that feareth the LORD; but perverse in his ways is he that despiseth him.

3 In the mouth of the foolish is a stick (for his) pride; but the lips of the wise will preserve them.

4 Where no oxen are, is the crib clean; but the abundance of harvests is (only) through the strength of the ox.

5 A faithful witness will not lie; but a false witness constantly uttereth lies.

6 A scorner seeketh wisdom, and there is none; but knowledge is easy to the man of understanding.

7 Go far away from a foolish man, else thou wilt (never) know[i] the lips of knowledge.

8 The wisdom of the prudent is to understand his way; but the folly of fools is deceit.[k]

9 The fool maketh a mockery[l] of guilt; but among the upright there is good-will.

10 The heart knoweth its own bitterness; and with its joy can no stranger intermeddle.

11 The house of the wicked will be destroyed; but the tent of the upright will flourish.

12 There is many a way which seemeth

---

[a] Arnheim, Philippson, &c., after Ralbag and Aben Ezra; *i. e.* wealth often becomes dangerous because of the cupidity of rulers and malice of informers; but the poor escape this danger.

[b] Lit. "rejoiceth," *i. e.* it shines as though it felt joy.

[c] Aben Ezra. Herxheimer, "Wealth is diminished through vanity."

[d] Heb. "upon the hand."

[e] Rashi. By despising the word of God we incur guilt—as it were, fall in debt for the good neglected.

[f] Rashi comments, "grievous to him and others." Philippson, "destructive."

[g] Heb. "broken in pieces."

[h] Philippson; meaning, a piece of ground laboriously reclaimed by the poor brings an abundant return, whereas others perish for the injustice they practise. Others render the verse, "Abundance of food giveth the field to the poor, while wealth is dissipated through improper acting." Ralbag, "Much food is obtained through the tillage of the poor."

[i] Rashi.

[k] Both self-deception and deceiving others.

[l] Aben Ezra. Arnheim, "(between) the fools is guilt the interpreter, but benevolence between the upright."

even before a man; but its end are ways unto death.

13 Even in laughter the heart feeleth pain; and at its end joy is sorrow.

14 The backslider in heart will have enough of his own ways; and from him (departeth) the good men.[a]

15 The simple believeth every word; but the prudent man understandeth his steps.

16 A wise man is fearful, and departeth from evil; but the fool exciteth himself, and is confident.

17 He that is soon angry committeth folly; and a man of wicked devices is hated.

18 The simple inherit folly; but the prudent crown themselves with knowledge.

19 The bad sink down before the good; and the wicked are at the gates of the righteous.

20 Even to his own neighbour is the poor man hateful; but the friends of the rich are many.

21 He that despiseth his neighbour is a sinner; but he that is gracious to the poor—happiness attend him!

22 Behold, those who contrive evil are in error; but kindness and truth attend on those who contrive what is good.

23 In all painful labour there is profit; but mere words of the lips (lead) only to want.

24 The crown of the wise is their riches; but the folly of fools is (only) folly.

25 A deliverer of souls is the true witness; but a witness of deceit uttereth lies.

26 In the fear of the LORD is the strong confidence (of man), and unto his children will it be a place of shelter.

27 The fear of the LORD is the source of life, (teaching) to avoid the snares of death.

28 In the multitude of people is the king's glory; but in the want of a population is the downfall of the prince.

29 He that is slow to anger is of great understanding; but he that is hasty of spirit holdeth up (to view) his folly.

30 A sound heart is the life of the body; but jealousy is the rottenness of the bones.

31 He that oppresseth the poor blasphemeth his Maker; but he that is gracious to the needy honoureth him.

32 Through his own evil is the wicked thrust down; but even in his death doth the righteous have confidence.

33 In the heart of the man of understanding resteth wisdom; but (the little which is) in the bosom of fools is made known.

34 Righteousness exalteth a people; but the disgrace of nations is sin.

35 The king's favour is bestowed on an intelligent servant; but his wrath is against him that deserveth shame.

CHAPTER XV.

1 A soft answer turneth away fury; but a mortifying word stirreth up anger.

2 The tongue of the wise maketh knowledge acceptable; but the mouth of fools sputtereth out folly.

3 In every place are the eyes of the LORD, looking on the bad and the good.

4 A healing (word) of the tongue is a tree of life; but perverseness therein is a breach to the spirit.

5 A fool contemneth the correction of his father; but he that observeth admonition will become prudent.

6 In the house of the righteous there is much treasure; but in the income of the wicked is trouble.

7 The lips of the wise scatter knowledge; but the heart of fools is not reliable.

8 The sacrifice of the wicked is an abomination of the LORD; but the prayer of the upright (obtaineth) his favour.

9 An abomination of the LORD is the way of the wicked; but him that pursueth righteousness will he love.

10 An evil correction[b] is (destined) for him that forsaketh the (right) path: he that hateth admonition will die.

11 The nether world and corruption are open before the LORD: how much more then the hearts of the children of men!

12 A scorner loveth not that one should admonish him: unto the wise doth he not go.

13 A merry heart cheereth up the counte-

[a] Ralbag. Aben Ezra, מעליו "from his leaves," meaning the lightest good deeds, "will the good man be satisfied." Philippson, "from his deeds," &c. Others, "from what is in him." Jonathan, "from his piety." Rashi, "above the wicked will be the good man."

[b] Rashi. Aben Ezra, "Correction is evil to," &c.

nance; but when the heart feeleth pain the spirit is depressed.

14 The heart of the man of understanding seeketh knowledge; but the mouth of fools feedeth on folly.

15 All the days of the afflicted are evil; but he that is of a cheerful heart hath a continual feast.

16 Better is little with the fear of the LORD, than great treasure and confusion therewith.

17 Better is an allowance of herbs when love is there, than a stall-fed ox and hatred therewith.

18 A man of fury stirreth up strife; but he that is slow to anger assuageth contention.

19 The way of the slothful man is like a hedge of thorns; but the path of the upright is a levelled (road).

20 A wise son causeth his father to rejoice; but a foolish man despiseth his mother.

21 Folly is joy to him that is void of sense; but a man of understanding walketh straight forward.

22 Plans are frustrated without consultation; but through a multitude of counsellors canst thou maintain thyself.

23 A man hath joy by the answer of his mouth; and a word (spoken) at the proper time, how good is it!

24 The path of life (leadeth) upward for the intelligent, in order that he may avoid the nether world beneath.

25 The LORD will tear down the house of the proud; but he will set up firmly the boundary(-stone) of the widow.

26 An abomination of the LORD are the thoughts of the bad man; but pleasant speeches are pure (before him).

27 He that is greedy after gain troubleth his own house; but he that hateth gifts will live.

28 The heart of the righteous reflecteth to answer; but the mouth of the wicked sputtereth out evil things.

29 The LORD is far from the wicked; but the prayer of the righteous doth he hear.

30 (What is pleasant to) the light of the eyes rejoiceth the heart: a good report giveth marrow to the bones.

31 The ear that heareth the admonition of[a] life will ever abide in the midst of the wise.

32 He that rejecteth correction despiseth his own soul; but he that heareth admonition acquireth intelligence.

33 The fear of the LORD is the correction for wisdom; and before honour there must come humility.

CHAPTER XVI.

1 Unto man belong the resolves[b] of the heart; but from the LORD cometh the expression[c] of the tongue.

2 Every one of the ways of a man is pure in his own eyes; but the LORD measureth the spirits.

3 Commit[d] unto the LORD thy works, and thy plans will be firmly established.

4 Every thing hath the LORD wrought for its destined end:[e] yea, even the wicked for the day of unhappiness.

5 An abomination of the LORD is every one that is proud of heart: the hand (of God) being against (his) hand,[f] he shall not go unpunished.

6 Through kindness and truth is iniquity atoned for; and by the fear of the LORD (men) depart from evil.

7 When the LORD receiveth in favour a man's ways, he maketh even his enemies to be at peace with him.

8 Better is a little with righteousness, than great incomes through injustice.

9 A man's heart deviseth his way; but the LORD directeth firmly his steps.

10 There should be a wise sentence on the lips of the king: his mouth should never commit a trespass in judging.

11 A just balance and scales belong to the LORD: his work are all the weights in the bag.[g]

---

[a] *i. e.* Such admonitions as lead to life eternal.

[b] Rashi, who explains, "he putteth in order his counsel and his words in his heart." Lit. "orderings," or "arrangings."

[c] Philippson, "the answering (of the prayer) of the tongue."

[d] Heb. "roll."

[e] Ralbag; *i. e.* every thing is adapted to the end for which it was made, and even wickedness meets its end in the punishment which it naturally produces. Rashi, "Every thing hath the LORD made for his own glorification."

[f] See note to xi. 21.

[g] Compare with xi. 1.

12 It should be an abomination to kings
to commit wickedness; for through righteous-
ness (alone) can a throne be established.

13 Righteous lips (should obtain) the fa-
vour of kings; and him that speaketh up-
rightly should they[a] love.

14 The fury of a king is like the messen-
gers of death; but a wise man will appease it.

15 In the light of the king's countenance
there is life; and his favour is as a cloud of
the latter rain.

16 How much better is it to obtain wisdom
than gold! and to obtain understanding is
preferable to silver!

17 The highway of the upright is to de-
part from evil: he preserveth his soul that
watcheth his way.

18 Before downfall (goeth) pride, and be-
fore stumbling, haughtiness of spirit.

19 Better it is to be of an humble spirit
with the lowly, than to divide spoil with the
proud.

20 He that reflecteth on a matter wisely
will find happiness; and whoso trusteth in
the LORD—happiness attend him!

21 The wise in heart is called a man of
understanding; and the sweetness of the lips
increaseth information.

22 Intelligence is a source of life unto its
possessor; but the correction of fools is folly.

23 The heart of the wise maketh his
mouth intelligent, and upon his lips he in-
creaseth information.

24 (Like) the droppings of honey are plea-
sant sayings, sweet to the soul, and healing
to the bones.

25 There is many a way which seemeth
even before a man, but its end are the ways
unto death.

26 The desire of the labourer laboureth
for him; for his mouth imposeth it on him.

27 An ungodly man diggeth up mischief,
and on his lips there is as it were a scathing
fire.

28 A perverse man scattereth strife; and
a whisperer separateth confident friends.

29 The man of violence misleadeth his
neighbour, and maketh him go on a way
which is not good.

30 He shutteth his eyes to devise perverse
things: when he compresseth his lips then
hath he fully resolved on evil.

31 An ornamental crown is the hoary
head, on the way of righteousness can it be
found.

32 One that is slow to anger is better than
a hero; and he that ruleth his spirit, than
the conqueror of a city.

33 In the lap the lot is cast; but from the
LORD cometh the whole of its decision.

CHAPTER XVII.

1 Better is a piece of dry bread, and quiet
therewith, than a house full of the sacrifices
of contention.

2 An intelligent servant will have rule
over a son that bringeth shame, and among
the brothers will he have part of the inherit-
ance.

3 The crucible is for silver, and the fur-
nace for gold; but the LORD proveth the
hearts.

4 An evil-doer listeneth to unjust lips:
falsehood giveth ear to a tongue that bringeth
destruction.

5 Whoso mocketh the poor blasphemeth
his Maker: he that is glad at calamities will
not remain unpunished.

6 The crown of old men are children's
children; and the ornament of children are
their fathers.

7 High-toned language[b] is not seemly to a
worthless fool: and yet much less the lan-
guage of falsehood to a noble.

8 As a precious stone appeareth a bribe in
the eyes of him that obtaineth[c] it: whither-
soever it turneth, it prospereth.

9 He that covereth a transgression seeketh
love; but he that repeateth a matter separa-
rateth confident friends.

10 A reproof penetrateth more deeply into
a wise man, than a hundred stripes into a
fool.

11 Only rebellion[d] doth a bad man seek:
therefore a cruel messenger will be sent out
against him.

12 A man may meet a she-bear robbed of
her whelps, but not a fool in his folly.

[a] Lit. "he," or every one that is king.

[b] Rashi, "words of pride." Others, "excellent;" but "high-toned" embraces both shades of meaning.

[c] So Jonathan. Others render בעליו "the one who hath it to give." But the verse is a warning, as in Deut. xvi. 19, against the taking of bribes, as else justice will be perverted.

[d] Philippson, "Only evil doth the rebel seek."

13 Whoso bestoweth evil in return for good—evil shall not depart from his house.

14 As one letteth loose (a stream) of water, so is the beginning of strife: therefore before it be enkindled,[a] leave off the contest.

15 He that declareth the wicked innocent, and he that condemneth the righteous, yea, both of them are equally an abomination to the LORD.

16 Wherefore is the purchase-money in the hand of a fool to acquire wisdom, seeing he hath no sense?

17 A friend loveth at all times, and as a brother is he born for (the time of) distress.

18 A man void of sense pledgeth his hand, and becometh surety for his friend.

19 He loveth transgression that loveth quarrel; and he that maketh high his door[b] seeketh destruction.

20 He that hath a froward heart will not find happiness; and he that hath a perverse tongue will fall into evil.

21 He that begetteth a fool (doth it) to his sorrow; and the father of a worthless fool cannot have any joy.

22 A merry heart causeth a healthy appearance of the countenance;[c] but a depressed spirit drieth up the bones.

23 A wicked man taketh a bribe out of the bosom, to pervert the paths of justice.

24 Wisdom is before him that hath understanding; but the eyes of a fool are at the ends of the earth.[d]

25 A foolish son is a vexation to his father, and bitterness to her that hath born him.

26 To punish the just with a fine even is not good, nor to strike the noble(-hearted) for (their) equity.[e]

27 He that holdeth back his speeches hath knowledge; and he that is sparing[f] of his spirit is a man of understanding.

28 Even a fool, when he keepeth silence, is counted wise: he that shutteth his lips (is esteemed) a man of understanding.

CHAPTER XVIII.

1 He that separateth himself (from God) seeketh his own desires: at every sound wisdom is he enraged.[g]

2 A fool hath no delight in understanding, but in laying open what is in his heart.

3 When the wicked cometh, then cometh also contempt, and with dishonourable acts, disgrace.

4 Like deep waters are the words of a (wise) man's mouth, and a bubbling brook is the well-spring of wisdom.

5 It is not good to favour the person of the wicked, to wrest (the cause of the) righteous in judgment.

6 The lips of the fool come with contention, and his mouth calleth for blows.

7 The mouth of the fool is a destruction to himself, and his lips are the snare of his soul.

8 The words of a whisperer are as wounds,[h] and they go down indeed into the innermost parts of the body.

9 He also[i] that showeth himself slothful in his work is a brother to the destroyer.

10 ¶ The name of the LORD is a strong tower, whereunto the righteous runneth, and is placed in safety.

11 The rich man's wealth is his strong town, and as a towering wall in his own conceit.

12 Before downfall the heart of man becometh haughty, and before honour goeth humility.

---

[a] Philippson, after Jonathan. Rashi, התגלע like ההגלה, "before it be laid open," and adds, "thy shame." Aben Ezra, "mingled," "intermeddled with." Arnheim, "it breaketh forth."

[b] *i. e.* According to Rashi, "speaking proudly," as though it read, "opening the door of his mouth." According to Ralbag, "who exalteth himself above and despiseth others."

[c] Rashi. Jonathan, "maketh the body healthy." Aben Ezra, "doth good like medicine."

[d] *i. e.* Wisdom is easily found by the intelligent; the fool looks too far, and does not find her.

[e] Ralbag. Philippson, על ישר "and to strike the noble exceedeth all equity." Arnheim, "Punish the righteous when he doth wrong, and smite the noble for the sake of equity."

[f] *i. e.* He does not say all he knows. Philippson, "the cool-spirited," after the *Ketib*.

[g] Rashi and Philippson. Rashi, however, renders as in xvii. 14, "among the men his shame will be laid open." And Philippson, after Sa'adyah, "from mankind." Aben Ezra, "He that separateth himself (from his kindred) to seek wisdom which he longeth for, will mingle with all the men of sound wisdom."

[h] Arnheim and others render the word מתלהמים with "dainty food;" meaning the words of a man who slily conveys slanderous information are pleasant to one who hears them, if he be fond of them, while they at the same time penetrate the very heart of man and leave their effects there.

[i] Philippson explains "also" as saying, "though the judgment against the slothful is severe, it is still true."

13 When one returneth an answer before he understandeth (the question), it is folly unto him and shame.

14 The spirit of a man will readily bear his disease; but a depressed spirit who can bear?

15 The heart of the man of understanding will obtain knowledge; and the ear of the wise seeketh knowledge.

16 A man's gift maketh room for him, and before great men will it lead him.

17 He that is first in his cause seemeth just; but when his neighbour cometh, then will it be investigated.[a]

18 The lot causeth disputes to cease, and it decideth[b] between the mighty.

19 A brother offended is harder (to be won) than a strong town; and quarrels (among brothers) are like the bars of a castle.

20 From the fruit of a man's mouth is his body satisfied: with the product of his lips doth he satisfy himself.

21 Death and life are in the power of the tongue, and they that love it will eat its fruit.

22 Whoso hath found a wife hath found happiness, and hath obtained favour from the LORD.

23 The poor speaketh entreatingly; but the rich answereth roughly.

24 A man's many companions are hurtful[c] to him; but there is many a friend that cleaveth closer than a brother.

CHAPTER XIX.

1 Better is the poor that walketh in his integrity, than one of perverse lips, who is a fool.

2 Also in the want of knowledge in the soul there is nothing good; and he that hasteneth with his feet misseth the right path.

3 The folly of a man perverteth his way, and against the LORD will his heart rage.

4 Wealth bringeth many friends; but the poor becometh separated from his (only) friend.

5 A false witness shall not remain unpunished, and he that uttereth lies shall not escape.

6 Many will entreat the favour of the liberal man; and every one is the friend to him that bestoweth gifts.

7 All the brothers of the poor hate him: how much more do his friends go far away from him! he pursueth (their) promises; but these are (all) that he hath.[d]

8 He that getteth intelligence loveth his own soul: he that guardeth understanding will find happiness.

9 A false witness shall not remain unpunished, and he that uttereth lies shall perish.

10 Delicacy is not seemly for a fool: much less for a servant to have rule over princes.

11 It is intelligence in man to be slow in his anger, and it is his glory to pass over a transgression.

12 Like the roaring of a young lion is the wrath of a king: as dew upon the herbs is his favour.

13 A calamity unto his father is a foolish son; and a continual dropping are the quarrels of a wife.

14 House and wealth are an inheritance from fathers; but from the LORD (cometh) an intelligent wife.

15 Slothfulness casteth (man) into a deep sleep; and an indolent soul will suffer hunger.

16 He that observeth the commandment guardeth his own soul; but he that disregardeth (directing) his ways (aright) shall die.

17 He lendeth unto the LORD that is liberal to the poor, and his good deed will he repay unto him.

18 Chastise thy son, for there is hope; and let not thy soul spare (him) for his crying.[e]

19 A man of great fury must suffer punish-

[a] Meaning, when a man relates his cause to a judge he can make his own side appear just; but when his opponent comes, then can the matter be properly investigated. Hence, no judge should listen to an accusation till both parties are before him, that he may be impartial.

[b] Lit. "separateth."

[c] Ralbag, Arnheim, &c.

[d] So is the *Kerî* יֵלֵךְ; but Philippson, and so Jonathan and others, render the *Ketîb* אֵלֵךְ, "should he pursue promises, (*i. e.* those frequently made him,) he cannot find them any more."

[e] Ralbag, המיתו *hamîtho* for *hemyatho*. Rashi, "but do not let thy passion rise to smite him so that he die." Arnheim, "Chastise thy son while there is yet hope; and thou wilt then not desire to slay him." Philippson, nearly like Rashi, "and do not let thy soul crave to slay him." Thus advising moderate but not cruel punishment.

ment; for if thou deliver him, thou must still do it again.[a]

20 Hear counsel, and accept correction, in order that thou mayest be wise in thy latter end.

21 There are many thoughts in a man's heart; but the counsel of the LORD alone will stand firm.

22 The longing of a man is (to exercise)[b] his kindness; and a poor man is better than a liar.

23 The fear of the LORD leadeth unto life: and he (that hath it) shall abide satisfied; he shall not be visited with evil.

24 When a slothful man hath hidden his hand in the dish,[c] then will he not even bring it back to his mouth.

25 Smite a scorner, and the simple will become prudent; and if one that hath understanding be admonished, he will understand knowledge.

26 He that plundereth his father, and chaseth away his mother, is a son that bringeth shame and dishonour.

27 Cease, my son, to hear the instruction that causeth (thee) to err from the sayings of knowledge.[d]

28 An ungodly witness scorneth at justice, and the mouth of the wicked swalloweth mischief.

29 Punishments are prepared for scorners, and stripes for the back of fools.

CHAPTER XX.

1 Wine is a mocker, strong drink is noisy; and whosoever indulgeth therein will never be wise.

2 Like the roaring of a young lion is the dread of a king: whoso provoketh him to anger sinneth against his own soul.

3 It is an honour for a man to cease from a contest; but every fool enrageth himself.

4 Because it is winter's cold, will the sluggard not plough: when he therefore seeketh in the harvest time, there will be nothing.

5 Like deep water is counsel in the heart of man; but the man of understanding will draw it out.

6 Most men will proclaim every one his own kindness;[e] but who can find a faithful man?

7 The righteous walketh in his integrity: happy will be his children after him.

8 A king that sitteth on the throne of justice scattereth away with his eyes all evil.

9 Who can say, I have made my heart pure, I am cleansed from my sin?

10 Divers weights, and divers measures, are both of them alike an abomination of the LORD.

11 Even a child maketh himself known by his doings, whether his work will be pure, and whether it will be upright.

12 The ear that heareth, and the eye that seeth, the LORD hath made both of them alike.

13 Love not sleep, lest thou come to poverty: open thy eyes, so wilt thou be satisfied with bread.

14 It is bad, it is bad, saith the buyer; but when he is gone his way, then doth he boast.

15 There is gold, and a multitude of pearls; but a precious vessel are the lips of knowledge.

16 Take away his garment, because he hath become surety for a stranger; and on account of a strange woman take a pledge from him.

17 Bread of falsehood is pleasant to a man; but afterward his mouth will be filled with gravel-stones.

18 Plans are established by counsel; and with wise reflection conduct war.

19 He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that enticeth with his lips.

20 Whoso curseth his father or his mother —his lamp shall be quenched in obscure darkness.

---

[a] Aben Ezra. Rashi renders, "if thou save thy enemy when thou seest evil coming to him, thou wilt prolong thy years."

[b] Aben Ezra. Rashi, "the good-will of the world for a man is his kindness." Philippson, "In accordance with a man's desire is what he loveth."

[c] Rashi; meaning, when, as they do in the East, they sit round the dish to take out the meat with their fingers, the slothful has put his hand in it, he is too lazy to bring it back to his mouth with the food. Others, "bosom."

[d] Aben Ezra. Rashi, "Cease, my son, to go astray from the sayings of knowledge to hear correction." Philippson, "Cease but once, my son, to hear correction, thou wilt soon go astray," &c.

[e] Ralbag and Aben Ezra; but Rashi, "Most men will rely on their friends who promise them kindness in their necessity," &c.

21 An inheritance hastily gotten[a] at the beginning will at its end not be blessed.

22 Do not say, I will recompense evil; (but) wait on the LORD, and he will help thee.

23 Divers weights are an abomination of the LORD; and a deceitful balance is not good.

24 From the LORD are the steps of man (ordained); but man—how can he understand his own way?

25 It is a snare to a man to sanctify things hastily,[b] and to make inquiry only after having made vows.

26 A wise king scattereth the wicked, and turneth over them the threshing-wheel.[c]

27 A lamp of the LORD is the soul of man, searching all the inner chambers of the body.

28 Kindness and truth will watch over a king, and he will prop up through kindness his throne.

29 The ornament of young men is their strength; and the glory of old men is a hoary head.

30 The bruises of a wound are cleansing means for the bad, and stripes (will reach) the inner chambers of the body.

CHAPTER XXI.

1 Like brooks of water is a king's heart in the hand of the LORD: whithersoever it pleaseth him doth he turn it.

2 Every way of a man is straight in his own eyes; but the LORD weigheth the hearts.

3 To exercise righteousness and justice is more acceptable to the LORD than sacrifice.

4 Haughtiness of the eyes, and an immoderate heart, are the sinful field[d] of the wicked.

5 The plans of the diligent tend only to plenty; but every hasty man is (destined) only to want.

6 The getting of treasures by a tongue of falsehood is like the fleeting breath of those that seek death.

7 The robbery of the wicked will drag them away; because they refuse to execute justice.

8 Perverse is the way of the man that is estranged (from goodness); but as for the pure, his work is upright.

9 It is better to dwell in a corner of a roof, than with a quarrelsome woman in a roomy[e] house.

10 The soul of the wicked longeth for evil: his neighbour findeth no grace in his eyes.

11 When the scorner is punished, the simple is made wise: and when the wise is taught intelligence, he receiveth knowledge.

12 The righteous[f] regardeth attentively the house of the wicked; (but God) overturneth the wicked into unhappiness.

13 Whoso stoppeth his ears against the cry of the poor, he also will cry himself, but shall not be answered.

14 A gift in secret pacifieth anger, and a bribe in the bosom,[g] strong fury.

15 It is joy to the righteous to execute justice; but it is a terror to wrong-doers.

16 The man that wandereth astray out of the way of intelligence shall rest in the assembly of the departed.

17 He that loveth pleasure[h] will be a man of want: he that loveth wine and oil will not become rich.

18 The wicked shall be a ransom for the righteous, and the treacherous shall be put in the stead of the upright.

19 It is better to dwell in a desert land, than with a quarrelsome and vexatious woman.

20 There are a desirable treasure and oil in the dwelling of the wise; but a foolish man will swallow it up.

21 He that pursueth righteousness and kindness will find life, righteousness, and honour.

22 A wise man scaleth the city of the mighty, and casteth down the strength in which they trusted.

23 Whoso guardeth his mouth and his tongue guardeth his soul against distresses.

24 The presumptuous and proud, scorner is his name, dealeth in the wrath of presumption.

---

[a] So the *Kerî;* but the *Ketîb*, "accursed at the beginning."

[b] Arnheim, Herxheimer, and Philippson. Aben Ezra, "to devour what is holy."

[c] He threshes them in his anger, as the wheel does the grain on the threshing-floor.

[d] Jonathan, "and the light of the wicked is sin;" נר *nîer* as *nair*.

[e] Lit. "a house of society," *i. e.* where many can dwell

[f] Rashi refers "Righteous" also to God.

[g] *i. e.* Privately conveyed, unseen by men.

[h] Lit. "joy."

25 The longing of the slothful will kill him; for his hands refuse to labour.

26 All the day he feeleth a great longing; but the righteous giveth and withholdeth not.

27 The sacrifice of the wicked is an abomination: how much more, when he bringeth it with a sinful purpose?[a]

28 A lying witness shall perish; but the man that is obedient[b] (to the law) can speak for ever.

29 A wicked man showeth impudence in his face; but as for the upright, he will consider well his way.

30 There is no wisdom nor understanding nor counsel against the LORD.

31 The horse is prepared for the day of battle; but with the LORD is the victory.

CHAPTER XXII.

1 A good name is preferable to abundant riches, and good grace, to silver and to gold.

2 The rich and poor meet together: the LORD is the maker of them all.

3 The prudent foreseeth the evil, and hideth himself; but the simple pass on, and are punished.

4 The reward of humility (and)[c] the fear of the LORD are riches, and honour, and life.

5 Thorns and snares are on the way of a perverse man: he that doth guard his soul will keep far from them.

6 Train up the lad in accordance with his course:[d] even when he groweth old, will he not depart from it.

7 A rich man ruleth over the poor, and the borrower is servant to the man that lendeth.

8 He that soweth injustice will reap wrongdoing; and the rod of God's wrath will not fail.[e]

9 A man of a benevolent eye will indeed be blessed; for he giveth of his bread to the poor.

10 Drive away the scorner, and strife will go off; and then will cease contention and dishonour.

11 He that loveth with a pure heart, and hath grace on his lips, will have the king as his friend.

12 The eyes of the LORD guard knowledge,[f] and he overturneth the words of the treacherous.

13 The slothful saith, There is a lion without, in the midst of the streets shall I be murdered.

14 A deep pit is the mouth of adulterous women: he that hath obtained the indignation of the LORD will fall thereinto.

15 When folly is bound fast to the heart of a lad, the rod of correction must remove it far from him.

16 He that oppresseth the poor to increase his riches, (must at length)[g] give to the rich, and come only to want.

17 Incline thy ear, and hear the words of the wise, and apply thy heart unto my knowledge.

18 For it is a pleasant thing if thou keep them within thy bosom, if they be altogether firmly seated upon thy lips.

19 That thy trust may be in the LORD, have I made them known to thee this day, yea, even to thee.

20 Have not I written for thee excellent things in counsels and knowledge,

21 That I might make thee know rectitude, the sayings of truth; that thou mightest bring back answers of truth to those that send thee?

22 ¶ Rob not the poor, because he is poor, neither crush the afflicted in the gate;[h]

23 For the LORD will plead their cause,

---

[a] Jonathan, "in sin." Philippson, "with a scandalous act."

[b] Rashi, who refers this obedience specially to the prohibition of false testimony. Rosenmüller, "who saith what he hath heard."

[c] Rashi and other commentators do not supply *and*, but give: "the reward of humility *are* the fear of the LORD," &c.

[d] *i. e.* According to his peculiar character and capacity; directing thus the parent to watch over the early development of the mind, and to correct any vicious propensity. Eng. ver., "Train up a child in the way he should go."

[e] Philippson; lit. "will be complete." Arnheim, "he completeth the rod of his own punishment." Rashi, "the rod with which he exerciseth his wrathful rule shall fail," *i. e.* come to an end. The difficulty is in the word כלה which is generally intransitive.

[f] Arnheim, "the wise," as though it read איש דעת "the man of knowledge."

[g] Rashi. Jonathan, "He that oppresseth the poor heapeth upon himself shame; he that giveth to the rich, will procure himself want." Ralbag, "He that oppresseth the poor maketh him rich, (*i. e.* exciteth him to more labour;) he that giveth to the rich bringeth him to want."

[h] *i. e.* In the court of justice.

and despoil the life of those that despoil them.

24 Make no friendship with a man given to anger; and with a man of fury thou must have no intercourse:

25 Lest thou learn his ways, and get a snare for thy own soul.

26 Be not one of those that pledge their hand, or of those that are sureties for debts.

27 If thou have nothing to pay, why should he take away thy bed from under thee?

28 Remove not the ancient landmark, which thy fathers have established.

29 Seest thou a man that is diligent in his work? before kings may he place himself: let him not place himself before obscure men.

CHAPTER XXIII.

1 When thou sittest to eat with a ruler, consider diligently what is before thee;

2 For thou puttest a knife to thy throat, if thou be a man of a craving desire.

3 Do not long for his savoury meats; for they are deceitful food.

4 Fatigue thyself not to become rich: because thou hast understanding, forbear.[a]

5 When thou lettest merely thy eyes fly over it, it is no more; for it will ever make itself wings: like an eagle will it fly toward heaven.

6 ¶ Eat not the bread of a man with an evil eye, and do not long for his savoury meats;

7 For as though there were a division[b] in his soul, so doth he act: Eat and drink, saith he to thee; but his heart is not with thee.

8 Thy morsel which thou hast eaten must thou spit out, and thou hast wasted thy pleasant words.

9 Speak not before the ears of a fool; for he will despise the intelligence of thy words.

10 Remove not the ancient landmark, and into the fields of the fatherless must thou not enter;

11 For their redeemer is strong; he will indeed plead their cause with thee.

12 Apply thy heart unto instruction, and thy ears to the sayings of knowledge.

13 Withhold not from a lad correction; for if thou beat him with the rod, he will not die.

14 Thou wilt indeed beat him with the rod; but thou wilt deliver his soul from perdition.[c]

15 My son, if thy heart be wise, my heart shall rejoice, even mine.

16 And my reins shall exult when thy lips speak what is equitable.

17 Let not thy heart be envious[d] against sinners; but (remain) in the fear of the LORD all the time.

18 For surely there is a future, and thy hope will not be cut off.

19 Hear thou, my son, and become wise, and guide thy heart on the right way.

20 Be not among those that drink wine immoderately, among those that over-indulge in eating flesh;

21 For the drunkard and the glutton will come to poverty; and drowsiness clotheth a man in rags.

22 Hearken unto thy father that hath begotten thee, and despise not thy mother although[e] she be old.

23 Buy the truth and sell it not; (also) wisdom, and instruction, and understanding.

24 The father of the righteous will be greatly glad, and he that begetteth a wise child will have joy through him.

25 Let (then) thy father and thy mother rejoice, and let her that hath born thee be glad.

26 Give, my son, thy heart unto me, and let thy eyes watch[f] my ways.

27 For a harlot is a deep ditch, and a strange woman is a narrow well.

28 She also lieth in wait like a robber, and she increaseth the treacherous[g] among men.

---

[a] Jonathan. Others, "leave off thy resolves." Eng. ver., "cease from thine own wisdom."

[b] Herxheimer. Jonathan, "As though there were a high gate, so is it in his soul." Arnheim, "For like one who weigheth something which may cost his life, so is he." Rashi, "As though one were to pour bitterness in his soul." All these opinions are founded upon the supposed meaning of the word שער found here alone as a verb.

[c] Rendered elsewhere "grave," "nether world," or "hell."

[d] Philippson, "Do not exeite thyself about sinners, but rather about the fear," &c.

[e] Aben Ezra. Arnheim and Eng. ver., "when she is." Philippson, "because."

[f] The *Kethîb* would require, "have pleasure on my ways"

[g] Philippson, "who act treacherously against men."

29 Who hath wo? who hath sorrow? who hath quarrels? who hath complaints? who hath wounds without cause? who hath redness of eyes?

30 They that tarry late over the wine: they that come to seek for mixed drink.

31 Do not look on the wine when it looketh red, when it giveth its colour[a] in the cup, when it glideth down so readily.

32 At the last it will bite like a serpent, and like a basilisk will it sting.

33 Thy eyes will see strange forms, and thy heart will speak perverse things.

34 And thou wilt be like one that lieth down in the heart of the sea, or as he that lieth on the top of a mast.[b]

35 "They smote me, (but) I suffered no pain; they struck me hard, (but) I felt it not: when shall I awake? I will continue to seek it again."

CHAPTER XXIV.

1 Be thou not envious of bad men, and do not long to be with them

2 For their heart meditateth destruction, and of mischief do their lips speak.

3 Through wisdom is a house built; and through understanding is it firmly established;

4 And through knowledge are chambers filled with all manner of precious and pleasant wealth.

5 A wise man is (always) in power; and a man of knowledge fortifieth (his) strength.

6 For by wise counsel canst thou conduct thy war; and there is help[c] in a multitude of counsellors.

7 Wisdom is too high for a fool: in the gate can he not open his mouth.

8 Him that deviseth to do evil, men call a master of wicked devices.

9 The counsel[d] of folly is sin; and an abomination to men is the scorner.

10 If thou despond[e] on the day of distress, thy strength is small.

11 Deliver those that are taken unto death, and those that are moved away to the slaughter hold back.[f]

12 If thou shouldst say, Behold, we know not this man: lo, he that weigheth hearts will truly regard it, and he that keepeth thy soul will surely know it; and he will give a recompense to man according to his doing.

13 Eat honey, my son, because it is good; and the fine honey, which is sweet to thy palate:

14 So obtain the knowledge of wisdom for thy soul; when thou hast found her, then shall there be a (happy) future, and thy hope shall not be cut off.

15 Lie not in wait, O wicked man! against the dwelling of the righteous; waste not his resting-place;

16 For though the righteous were to fall seven times, he will rise up again; but the wicked shall stumble into misfortune.[g]

17 At the fall of thy enemy do not rejoice; and at his stumbling let not thy heart be glad:

18 Lest the LORD see it, and it be displeasing in his eyes, and he turn away from him his wrath.

19 Fret not thyself because of evil-doers, neither be thou envious of the wicked;

20 For there will be no (happy) future for the bad man: the lamp of the wicked will be quenched.

21 My son, fear the LORD and the king: with those that are desirous to change do not mingle thyself;

22 For suddenly will their calamity arise; and who knoweth the ruin of both of them?

23 These things also are for the wise.[h] To have respect of persons in judgment is not good.

24 Him that saith unto the wicked, Thou art righteous, will the people denounce, him will nations hold accursed;

---

[a] Others, "as it casteth its beads in the cup."

[b] Jonathan, "like the pilot that sleepeth at the helm." Philippson, "like one that sleepeth in front of the rudder."

[c] Comp. xi. 14; xx. 18.

[d] Rashi. Others, "the thought."

[e] Rashi, "If thou hast let thy friend sink," &c.

[f] Jonathan, taking אם not as usual for "if," but as an unusual affirmative. Some, however, connect this verse with the preceding, "thy strength is small if thou forbearest," &c. Arnheim connects the end of this with the next verse, thus: "if thou shouldest forbear, saying, behold," &c.

[g] Ralbag, "will stumble through one mishap."

[h] So the ancient commentators: "These sentences which follow are to be regarded by the wise." But the moderns take this as a heading for a small collection of proverbs, and render, "Also these are from the wise."

ARTAXERXES PROCLAIMING FREEDOM TO THE JEWS

25 But to those that punish[a] delight shall be given, and upon them shall come the blessing of the good.

26 Men will kiss the lips of him that giveth a proper answer.

27 Prepare without thy work, and make it fit in the field for thyself:[b] and afterward build thy house.

28 Be not without cause a witness against thy neighbour; for wouldst thou beguile with thy lips?

29 Say not, As he hath done to me so will I do to him: I will recompense every man according to his doing.

30 By the field of a slothful man I once passed along, and by the vineyard of a man void of sense:

31 And, lo, it was all grown over with thorns, nettles had covered its surface, and its stone-wall was broken down.

32 And when I had indeed beheld (this) I took it to my heart: I saw it, and received a warning.

33 "A little (more) sleep, a little slumber, a little folding of the hands in lying down;"

34 But then will thy poverty come like a rover; and thy wants as a man armed with a shield.

CHAPTER XXV.

1 ¶ Also these are the proverbs of Solomon, which the men of Hezekiah the king of Judah have collected.

2 It is the honour of God to conceal a thing; but the honour of kings is to search out a matter.

3 As are the heavens for height, and the earth is for depth, so should the heart of kings be unsearchable.

4 Take away the dross from the silver, and there will come forth a vessel for the melter.[c]

5 Take away the wicked from before the king, and his throne will be firmly established in righteousness.

6 Do not glorify thyself in the presence of the king, and force[d] thyself not into the place of great men;

7 For better it is that it be said unto thee, "Come up hither," than that thou shouldst be put lower in the presence of the prince, which[e] thy own eyes have (often) seen.

8 Do not proceed to a contest hastily, lest (thou know not) what thou wilt have to do at its end, when thy neighbour hath put thee to confusion.

9 Carry on thy cause with thy neighbour; but lay not open the secret of another:

10 Lest he that heareth it put thee to shame, and thy infamy never be removed.[f]

11 Like apples of gold among figures of silver is a word spoken in a proper manner.

12 As an ear-ring of gold, and a pendant of fine gold, so is a wise reprover toward an ear that listeneth.

13 As the cooling of snow on a harvest-day, so is a faithful messenger to those that send him; for he refresheth the soul of his master.

14 Like clouds and wind without rain, so is a man that vaunteth falsely of a gift.

15 By long forbearing is a prince persuaded, and a soft tongue breaketh bones.

16 Hast thou found honey? eat so much as is sufficient for thee; lest thou consume too much of it, and have to vomit it forth.

17 Make thy foot scarce in the house of thy friend: lest he have too much of thee, and so hate thee.

18 A battle-axe, and a sword, and a sharpened arrow is a man that testifieth as a false witness against his neighbour.

19 Like a broken tooth and a foot out of joint, is confidence in a treacherous man in a time of distress.

20 (As) he that taketh off his garment on a cold day, (as) vinegar is upon natron: so is he that singeth songs before an unhappy heart.

21 If thy enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink;

22 For though thou gatherest coals of fire upon his head, yet will the LORD repay it unto thee.

23 The north wind bringeth forth rain: so doth secret talking,[g] angry countenances.

24 It is better to dwell in the corner of a

[a] *i. e.* Who punish the wicked. Others, "who admonish, in general." Arnheim, "who decide (correctly)."
[b] Philippson, "cultivate well thy field."
[c] Others, "goldsmith," or "worker in gold and silver."
[d] Lit. "stand."
[e] Rashi. Jonathan, "whom thy eyes have seen."
[f] Lit. "return."
[g] Lit. "a tongue of secrecy."

roof, than with a quarrelsome woman even in a roomy house.

25 As cold water is to a fainting soul, so are good news from a far-off country.

26 Like a turbid spring and a corrupt fountain, is a righteous man that giveth way before the wicked.

27 To eat too much honey is not good: so is it honour to set a limit to men's honour.

28 Like a city that is broken in, and is without walls: so is the man that hath no control over his spirit.

CHAPTER XXVI.

1 As snow is in summer, and as rain in harvest: so is honour not seemly to a fool.

2 As the bird (cometh) to flit away, as the swallow, to fly off: so will an undeserved curse not come (to fulfilment).

3 A whip is for the horse, a bridle for the ass, and a rod for the fool's back.

4 Do not answer a fool according to his folly, lest thou also become equal unto him.

5 Answer a fool according to his folly, lest he be wise in his own eyes.[a]

6 He choppeth off the feet, and drinketh vexation,[b] that sendeth important messages by the hand of a fool.

7 Too feebly hang down[c] the thighs on a lame man: so is a parable in the mouth of fools.

8 As is the one that bindeth a stone fast[d] in a sling, so is he that giveth honour to a fool.

9 (As) a thorn that is come into the hand of a drunkard, so is a parable in the mouth of fools.

10 A master injureth all things when he hireth a fool or hireth mere rovers.[e]

11 As a dog returneth to his vomit, so doth a fool repeat to act in his folly.

12 When thou seest a man wise in his own eyes, then is there more hope for[f] a fool than for him.

13 The slothful saith, There is a leopard in the way: a lion is between the streets.

14 As a door turneth upon its hinges, so doth the slothful upon his bed.

15 Hath the slothful hidden his hand in the dish, it wearieth him to bring it back again to his mouth.

16 The slothful is wiser in his own eyes, than seven[g] men that can give wise answers.

17 As is one that taketh hold of a dog by the ears, so is he that passing by becometh excited about a dispute which concerneth him not.

18 As one fatigueth[h] himself shooting off firebrands, arrows, and death:

19 So is the man that hath cheated his neighbour, and saith, Behold, I am only jesting.

20 Where there is no wood, the fire goeth out: so where there is no whisperer, strife is silenced.

21 As char-coals are added to burning coals, and wood to fire: so is a contentious man fitted to enkindle a dispute.

22 The words of a whisperer are as wounds, and they go down into the innermost chambers of the body.

23 Like silver dross laid over an earthen vessel, so are burning lips with a bad heart.

24 With his lips dissembleth he that hateth, and within himself layeth he up deceit:

25 Though he make his voice sound ever so graciously, believe him not; for there are seven abominations in his heart.

26 If one's hatred be covered by deception, then shall be laid bare his wickedness before a (whole) assembly.

27 Whoso diggeth a pit will fall therein; and upon him that rolleth a stone, will it return.

---

[a] Herxheimer simply explains, that we are told not to answer a fool after his own manner, for that would make us his equals; but to reply, in case our silence would induce him to become more confirmed in his conceit.

[b] Arnheim, lit. "violence."

[c] Aben Ezra. Rashi, "Too high appear the thighs of other men to the lame; and so is a parable difficult of attainment in the mouth of a fool." Philippson, "as when the lame lifteth up his thigh."

[d] Rashi, meaning, as it is useless to tie a stone which you mean to hurl away. Aben Ezra, "As when one tieth a stone in a fine garment," כרגמה like ארגמן, &c. Ralbag, "As one putteth a precious stone amid common pebbles," from רגם "to cast stones."

[e] Philippson. But the verse is variously rendered. Rashi takes רב as "the Master of the world," מחולל "produceth," "bringeth forth," "God who hath brought forth all, employeth both the fool and idlers." Others, "As an archer who woundeth all, is," &c.

[f] Philippson, "to be hoped for from a fool than from him."

[g] Arnheim, "the seven wise counsellors," *i. e.* of state.

[h] Rashi, as in Gen. xlvii. 13. Others, "As a madman shooteth off."

28 A lying tongue hateth those that are crushed by it; and a flattering mouth prepareth (others') downfall.

CHAPTER XXVII.

1 Make no boast for thyself of the coming day;[a] for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thy own mouth; a stranger, and not thy own lips.

3 A stone hath heaviness, and the sand, weight; but a fool's wrath is heavier than both of them.

4 Fury hath its cruelty, and anger its overwhelming power; but who is able to stand before jealousy?

5 Better is open reproof than concealed love.

6 Faithful are the wounds of a friend; but deceptive[b] are the kisses of an enemy.

7 The satisfied soul treadeth under foot fine honey; but to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth away from her nest, so is a man that wandereth away from his place.

9 Oil and perfume cause the heart to rejoice, and so do the sweet words of a friend more than one's own counsel.[c]

10 Thy own friend, and thy father's friend, thou must not forsake; but[d] into thy brother's house enter not on the day of thy calamity: better is a near neighbour than a distant brother.

11 Become wise, my son, and cause my heart to rejoice, that I may give an answer to him that reproacheth me.

12 The prudent foreseeth the evil, and hideth himself; but the simple pass on, and are punished.

13 Take his garment, for he became surety for a stranger; and on account of an alien woman take a pledge of him.

14 When one saluteth his friend with a loud voice, when rising early in the morning, it will be counted a curse to him.[e]

15 A continual dropping on a very rainy day and a contentious woman are alike.

16 He that would conceal her might conceal the wind, and as (fragrant) oil on his right hand, which would betray itself.[f]

17 Iron is sharpened by iron: so doth a man sharpen himself on the countenance of his friend.

18 Whoso guardeth the fig-tree will eat its fruit: so he that watcheth over his master will be honoured.

19 As the water (showeth) to the face the (reflected) face: so doth the heart of man show itself to man.

20 The nether world and the place of corruption are never satisfied: so are the eyes of man never satisfied.

21 (As) the fining-pot is for silver, and the furnace for gold: so is a man (proved) according to his praise.

22 Though thou shouldst pound the fool in a mortar, in the midst of grains of wheat with a pestle: still would his folly not depart from him.

23 Endeavour to know well the appearance of thy flocks, direct thy attention[g] to thy herds;

24 For property endureth not for ever, nor doth the crown remain for all generations.

25 When the grass is past, young verdure showeth itself, and then are gathered the herbs of the mountains.

26 The sheep are for thy clothing, and he-goats are the purchase-price of a field.

27 And thou wilt have enough of goats' milk for thy food, for the food of thy household, and the support for thy maidens.

CHAPTER XXVIII.

1 Every wicked fleeth when no man pursueth; but the righteous are like the confident young lion.

2 When there is transgression in a land, it hath many for its princes; but under a man of understanding and knowledge (its) prosperity will long continue.

---

[a] Heb. "the day of to-morrow."
[b] Jonathan, "evil." Rashi, "large," *i. e.* burdensome.
[c] Rashi. Others, "so is the friend sweet through hearty counsel."
[d] Arnheim, "then wilt thou not have need to enter," &c.
[e] Obtrusiveness being not rarely a token of insincerity.
[f] Wind cannot be held fast, nor can the scent or mark of oil be concealed when poured on the hand. Philippson, "and his right hand holdeth oil fast."
[g] Heb. "set thy heart."

3 A poor man[a] that oppresseth the indigent is like a sweeping rain which bringeth no bread.

4 They that forsake the law praise the wicked; but such as observe the law contend with them.

5 Bad men understand not justice; but they that seek the LORD understand all things.

6 Better is the poor that walketh in his integrity, than he that is perverse in his ways, though he be rich.

7 Whoso keepeth the law is an intelligent son; but he that is a companion of gluttons bringeth dishonour on his father.

8 He that increaseth his wealth by interest and usury will gather it for him that will be kind to the poor.

9 When one turneth away his ear so as not to listen to the law, even his prayer becometh an abomination.

10 Whoso causeth the upright to go astray on an evil way, will surely fall into his own ditch; but the men of integrity will inherit what is good.

11 The rich man is wise in his own eyes; but the indigent that hath understanding can search him through.

12 When the righteous exult, there is great splendour; but when the wicked rise up, a man hath to be sought for.

13 He that concealeth his transgressions will not prosper; but whoso confesseth and forsaketh them will obtain mercy.

14 Happy is the man that always dreadeth (to do evil); but he that hardeneth his heart will fall into unhappiness.

15 As a roaring lion, and a greedy bear, so is a wicked ruler over an indigent people.

16 The[b] prince that is void of understanding is also a great oppressor; (but) he that hateth unjust gain will prolong his days.

17 ¶ A man oppressed by the load of having shed human blood will flee even to the pit: let no man hold him.

18 Whoso walketh in integrity will be saved; but he that walketh perversely on two paths, will fall on one.[c]

19 He that tilleth his ground will have plenty of bread; but he that runneth after idle persons will have enough of poverty.

20 A faithful man will abound with blessings; but he that maketh haste to be rich will not go unpunished.

21 To have respect to persons is not good; because[d] even for a piece of bread will a man transgress

22 He that is eager for wealth is a man of an evil eye, and he knoweth not that want will come upon him.

23 He that reproveth a man after (my example)[e] will obtain more grace than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, It is no transgression,—the same is a companion of a destroyer.[f]

25 He that hath an insatiable desire[g] stirreth up strife; but he that putteth his trust in the LORD will be abundantly gratified.

26 He that trusteth in his own sense is a fool; but whoso walketh in wisdom, will ever escape.

27 He that giveth unto the poor will not have any want; but he that hideth his eyes will have an abundance of curses.

28 When the wicked rise, men conceal themselves; but when they perish, the righteous increase.

CHAPTER XXIX.

1 A man that, having received many admonitions, still hardeneth his neck, will suddenly be broken, and this without remedy.

2 When the righteous are in authority,[h] the people will rejoice; but when the wicked beareth rule, the people groan.

3 The man that loveth wisdom causeth his father to rejoice; but he that keepeth company with harlots wasteth (his) wealth.

4 A king will through the exercise of justice establish (the welfare of) a land; but one that loveth gifts[i] overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his steps.

6 In the transgression of a man there is

[a] Rashi, "an ignorant judge."

[b] Others, as an address, "O prince, void of understanding, but rich in oppression! he that," &c.

[c] Others, "at once."

[d] Arnheim, "nor that a man should transgress for," &c.

[e] Aben Ezra, and so is the Massoretic punctuation. But Rashi takes אחרי adverbially, "will ultimately find."

[f] Heb. "a destroying man."

[g] Rashi. Philippson, "the conceited arrogant."

[h] Ralbag. Jonathan, "when the righteous increase."

[i] Others, "that imposeth many taxes."

an evil[a] snare; but the righteous ever singeth and rejoiceth.

7 The righteous considereth the cause of the indigent; but the wicked will not understand the knowledge (of justice).

8 Scornful men will kindle (confusion) in a town; but the wise turn away wrath.

9 If a wise man contend with a foolish man, whether he be angry or whether he laugh, (he will have) no rest.

10 Men of blood hate the guiltless one; but the upright seek (to preserve) his life.

11 A fool uttereth all his mind; but the wise holdeth it back.

12 If a ruler listen to the word of falsehood, all his servants become wicked.

13 The poor and the man of exactions meet together: the LORD enlighteneth the eyes of both of them.

14 When a king judgeth in truth the indigent, his throne shall stand firmly for ever.

15 The rod and reproof impart wisdom; but a lad abandoned to himself bringeth shame on his mother.

16 With the increase of the wicked[b] transgression increaseth; but the righteous shall yet look on their downfall.

17 Correct thy son, and he will procure thee rest: yea, he will give delight unto thy soul.

18 Without a prophetic vision a people become unruly; but when it observeth the law, then will it be happy.

19 Not with words (alone) can a servant be corrected; for though he understand, there will be no response.

20 Seest thou a man that is hasty in his words? there is more hope for a fool than for him.

21 If one rear his servant delicately from his youth, then will he at length become as (his) son.[c]

22 A man of anger stirreth up strife; and a man of fury aboundeth in transgression.

23 The pride of a man will humble him; but the humble in spirit will attain to honour.

24 Whoso divideth with a thief hateth his own soul: he heareth the adjuration[d] and dareth not to tell.

25 The dread of man bringeth a snare;[e] but whoso putteth his trust in the LORD will be upheld in safety.

26 Many seek the favour of a ruler; but from the LORD cometh justice for man.

27 An abomination of the righteous is an unjust man: and an abomination of the wicked is one who is upright in (his) way.

CHAPTER XXX.

1 ¶ The words of Agur the son of Yakeh, even the prophecy: the man said unto Ithiël, even unto Ithiël and Ukkal,[f]

2 "Surely I am more brutish than any man, and have not the understanding of a common man.

3 Nor have I learned wisdom, so that I should have knowledge of the Holy One.

4 Who was it that ascended into heaven, and came down again? who gathered the wind in his fists? who bound the waters in a garment? who set up all the ends of the earth? what is his name, and what is his son's name, if thou knowest it?"

5 Every saying of God is purified: he is a shield unto those that put their trust in him.

6 Do not add aught unto his words: lest he reprove thee, and thou be found a liar.

7 ¶ Two things do I request of thee: deny them not to me before I die.

---

[a] After the Massoretic punctuation. Rashi and others, "of the bad man is (his) snare."

[b] Arnheim, "When the wicked obtain authority."

[c] Aben Ezra. Rashi, "he will be at length a ruler."

[d] See Lev. v. 1.; he is summoned to testify, and his own guilt seals his lips, and thus he incurs the punishment of offending Heaven by his silence.

[e] Rashi, "The snare of sin causeth terror unto man."

[f] Rashi considers all these words as merely allegorical names applied to Solomon: *Agur*, "the gatherer;" *Yakeh*, "the dispenser," *i. e.* of wisdom; *Ithiël*, "God with me," because he had trusted in his wisdom; *Ithiël* and *Ukkal*, "God is with me and I shall prevail; though I multiply horses, wives and gold, I shall not stumble;" and "to" is to be taken as concerning, and as applied to himself. Aben Ezra considers Ithiel and Ukkal as scholars of the wise man Agur named here, otherwise unknown. Philippson believes Ithiël and Ukkal to be mere ideal names, like Rashi, though regarding Agur ben Yakeh as an actual being. He conceives these words to represent two classes of persons, the believer, "God with me," and the doubter, "who is to be consumed," not as Rashi, from יכל "to be able," but as from אכל (Pual participle,) "The to-be-consumed." Verses 2 to 4 are then the words of the doubter; 5 and 7 the reply of the pious; and it is the same whether we take it as a self-communing or the answer of Agur to his scholars. Otherwise, they are the reflection of a sage who professes his inability to account for all things on natural ground, wherefore reliance on God's word becomes both duty and the best of wisdom.

8 Vanity[a] and lying words do thou remove
far from me; neither poverty nor riches give
thou unto me; let me eat the bread appointed
unto me:
9 Lest I become over-full, and deny thee,
and say, Who is the LORD? or lest I become
poor, and steal, and trespass against the name
of my God.
10 ¶ Do not calumniate a servant unto his
master: lest he curse thee, and thou incur
guilt.
11 There is a generation that curseth its
father, and doth not bless its mother.
12 There is a generation that is pure in its
own eyes, and yet is not washed (clean) of
its filthiness.
13 There is a generation—O how lofty are
its eyes! and its eyelids are so lifted up.
14 There is a generation, whose teeth are
as swords, and whose cutting teeth are as
knives, to devour the poor from off the earth,
and the needy from among men.
15 ¶ Insatiability[b] hath two daughters,
(crying,) Give, give. There are three things
that are never satisfied, yea, four things
which never say, Enough:
16 The nether world; and a barren womb;
the earth which is not satisfied with water;
and the fire which never saith, Enough.
17 The eye that mocketh at his father,
and despiseth to obey his mother, this shall
the ravens of the valley pick out, and the
young eagles shall eat it.
18 ¶ Three things there are which are too
wonderful for me; and four, which I know
not:
19 The way of the eagle in the air; the
way of a serpent upon a rock; the way of a
ship in the heart of the sea; and the way of
a man with a young woman.
20 Such is the way of an adulterous wo-
man: she eateth, and wipeth her mouth, and
saith, I have done no wrong.
21 ¶ Under three things the earth trem-
bleth, and under four which she cannot
bear:
22 Under a servant when he becometh
king, and a worthless fool when he hath
eaten enough bread;
23 Under an odious woman when she is
married, and a bondwoman when she dis-
possesseth her mistress.
24 ¶ There are four which are the little
ones of the earth, and they are nevertheless
exceedingly wise:
25 The ants are a people not strong, there-
fore do they prepare in the summer their
food;
26 The conies are but a feeble people,
therefore do they place on the rocks their
houses;
27 The locusts have no king, and yet they
go forth in troops altogether;
28 The spider[c] thou canst catch with
(thy) hands, and yet she is in the palaces
of a king.
29 ¶ Three there are that have a stately
step, and four, that are stately in going:
30 The lion, the mightiest among beasts,
who turneth not round from before any
one;
31 The light-legged greyhound,[d] and the
he-goat;[e] and a king, against whom there is
no rising up.[f]
32 If thou hast become degraded by lifting
up thyself, or if thou hast devised evil, put
thy hand to thy mouth;
33 For the pressure[g] of milk bringeth forth
butter, and the pressure of the nose bringeth
forth blood: so the pressure of wrath bring-
eth forth strife.

CHAPTER XXXI.

1 ¶ The words of king Lemuel,[h] the pro-
phecy with which his mother instructed him.
2 What (hast thou done),[i] O my son? and
what, O son of my body? and what, O son
of my vows?

[a] In the sense of false, unreal things.
[b] Philippson. עלוקה is variously explained; some take it as "leech," hence "the insatiable." Rashi, "the nether world." Others, "fate," "vampyre." Aben Ezra, עקולה *'Akulah* "injustice." Arnheim, as the name of the author "Of 'Alukah: Two daughters say, Give, give." Philippson takes "give, give" as the name of the daughters of insatiability.
[c] Others, "The lizard taketh hold (of walls) with her hands."
[d] Others, "the horse girded around the loins."
[e] Others, "the leading-wether," who goes before the flock.
[f] אלקום. Others, "people," with whom the people are.
[g] Butter is said to be produced in the East by pressing cream in a goat's skin.
[h] *Lemuel*, or as more correctly in ver. 4, *Lemoel*, "given," or "devoted to God."
[i] Rashi. Others, "what (shall I say)?"

3 Give not unto women thy vigour, nor
thy ways to those that ruin kings.
4 Not for kings, O Lemoel, not for kings
(is it fitting) to drink wine, nor[a] for princes,
strong drink:
5 Lest either might drink, and forget what
is written in the law, and pervert the cause
of all the afflicted.
6 Give strong drink unto him that is ready
to perish, and wine unto those who have an
embittered soul.
7 Let such a one drink, and forget his
poverty, and remember his trouble no more.
8 Open thy mouth for the dumb, for the
cause of all fatherless children.[b]
9 Open thy mouth, judge righteously, and
decide the cause of the poor and needy.
10 ¶ Who can find a virtuous woman?
for far above pearls is her value.
11 The heart of her husband doth safely
trust in her, and he will not see his gain[c]
diminish.
12 She treateth him well and not ill, all
the days of her life.
13 She seeketh for wool and flax, and
worketh with her willing hands.
14 She is become like the merchant's
ships: from afar doth she bring her food.
15 And she riseth while it is yet night,
and giveth provision to her household, and a
task to her maidens.
16 She thinketh of a field, and buyeth it:
with the fruit of her hands she planteth a
vineyard.
17 She girdeth with strength her loins,
and giveth vigour to her arms.
18 She perceiveth that her profit[d] is good:
(therefore) her lamp goeth not out by night.
19 She stretcheth out her hands to the
spindle, and her palms hold fast the distaff.
20 She spreadeth out wide her open palm
to the poor: yea, her hands she stretcheth
forth to the needy.
21 She hath no fear for her household of
the snow; for all her household are clothed
in scarlet.[e]
22 Tapestry-covering she maketh for her-
self: of linen and purple is her attire.
23 Well known is in the gates her hus-
band, when he sitteth with the elders of the
land.
24 Fine tunics she maketh, and selleth
them, and girdles she furnisheth unto the
merchant.
25 Strength and dignity are her clothing:
and she smileth at the coming of the last
day.[f]
26 She openeth her mouth with wisdom,
and the law of kindness is on her tongue.
27 She looketh well to the ways of her
household, and the bread of idleness she doth
not eat.
28 Her children rise up, and call her
blessed; her husband, also, and he praiseth
her:
29 "Many daughters have done virtuously;
but thou excellest them all."
30 False is grace, and vain is beauty: a
woman only that feareth the LORD shall in-
deed be praised.
31 Give her of the fruit of her hands, and
let her own works praise her in the gates.

[a] Rashi. Ralbag taking אַי as "where," gives, "It is not for princes to say, 'Where is strong drink?'"
[b] Rashi, חלף "to change," whose help hath passed away. Aben Ezra, "who are destined to death."
[c] Arnheim. Lit. "booty," or "spoil."
[d] Eng. ver., "merchandise," *i. e.* what the merchant obtains, "profit."
[e] *i. e.* Woollen garments, which were coloured; in opposition to the linen uncoloured summer clothes.
[f] Rashi.

THE BOOK OF JOB,

ספר איוב.

CHAPTER 1.

1 ¶ There was a man in the land of 'Uz, Job[a] was his name; and this man was perfect and upright, and fearing God, and eschewing evil.

2 And there were born unto him seven sons and three daughters.

3 And his cattle consisted of seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and he had a very great store of servants:[b] so that this man was greater than all the sons of the east.

4 And his sons used to go and prepare a feast in the house of every one on his day; and they sent and invited their three sisters to eat and to drink with them.

5 And it happened, when the days of the feast were gone round, that Job sent and sanctified them, and he then rose up early in the morning, and offered burnt-offerings according to the number of all of them; for Job said, It may be that my sons have sinned, and have renounced[c] God in their heart. In this manner used Job to do all the time.

6 Now it happened on a certain day, when the sons of God came to present themselves before the Lord, that the Accuser also came in the midst of them.

7 Then said the Lord unto the Accuser, Whence comest thou? And the Accuser answered the Lord, and said, From roaming over the earth, and from wandering through it.

8 Then said the Lord unto the Accuser, Hast thou directed thy attention[d] toward my servant Job; for there is none like him on the earth, a man perfect and upright, who feareth God, and escheweth evil?

9 Then answered the Accuser the Lord, and said, Is it for nought that Job feareth God?

10 Behold, thou hast indeed placed a fence about him, and about his house, and about all that he hath, on every side: the work of his hands hast thou blessed, and his cattle are far spread out in the land.

11 But stretch only forth thy hand and touch all that he hath, and (see) whether he will not renounce thee to thy face.

12 Then said the Lord unto the Accuser, Behold, all that is his be in thy power;[e] only against himself shalt thou not stretch forth thy hand. The Accuser went thereupon away from the presence of the Lord.

13 And it happened on a certain day, when his sons and his daughters were eating and drinking wine in the house of their first-born brother,

14 That a messenger came unto Job, and said, The oxen were ploughing, and the she-asses were feeding beside them:

15 When the Sabeans made an incursion, and took them away, and the young men they slew with the edge of the sword; and I am escaped, none but myself alone, to tell it unto thee.

16 This one was yet speaking, when another came, and said, A fire of God fell from heaven, and burnt among the sheep and the young men, and consumed them; and I am escaped, none but myself alone, to tell it unto thee.

17 This one was yet speaking, when another came, and said, The Chaldeans posted themselves in three divisions, and made an inroad against the camels, and took them away, and the young men they slew with the edge of the sword; and I am escaped,

[a] Properly, *Iyyob*.

[b] Others, "agriculture." (See Gen. xxvi. 14.)

[c] ברך certainly can mean "blaspheme," as in 1 Kings xxi. 10; but it means also to bless at parting, to say, "farewell;" hence, "renounce," and afterward to "blaspheme," to "speak disrespectfully," or "bidding farewell to allegiance" to God or the civil government. Rashi and Aben Ezra give "blasphemed." Jonathan, "made angry."

[d] Lit. "Hast thou set thy heart upon."

[e] Heb. "hand."

none but myself alone, to tell it unto thee.

18 While this one was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in the house of their first-born brother:

19 When, behold, a violent wind came from the direction of the wilderness, and struck against the four corners of the house, so that it fell upon the young men, and they died; and I am escaped, none but myself alone, to tell it unto thee.

20 Then arose Job, and rent his robe, and shaved his head, and fell down upon the ground, and prostrated himself,

21 And he said, Naked came I out of my mother's womb, and naked shall I return thither:[a] the LORD gave, and the LORD hath taken away; may the name of the LORD be blessed.

22 With all this did Job not sin, and attributed no injustice to God.[b]

CHAPTER II.

1 ¶ And it happened (again) on a certain day, when the sons of God came to present themselves before the LORD, that the Accuser also came in the midst of them to present himself before the LORD.

2 Then said the LORD unto the Accuser, Whence comest thou now? And the Accuser answered the LORD, and said, From roaming over the earth, and from wandering through it.

3 Then said the LORD unto the Accuser, Hast thou directed thy attention toward my servant Job; for there is none like him on the earth, a man perfect and upright, who feareth God, and escheweth evil? and he is still holding fast to his integrity, and thou hast incited me against him, to destroy him without cause.

4 Then answered the Accuser the LORD, and said, Skin for skin:[c] yea, all that a man hath will he give in behalf of his life.

5 But stretch only forth thy hand, and touch his bone and his flesh, and (see) whether he will not renounce thee to thy face.

6 Then said the LORD unto the Accuser, Behold, he is in thy hand: only take care of his life.

7 Thereupon went the Accuser forth from the presence of the LORD, and he smote Job with a sore inflammation,[d] from the sole of his foot unto the crown of his head.

8 And (Job) took himself a potsherd to scrape himself therewith, while he was sitting down among the ashes.

9 Then said his wife unto him, Art thou still holding fast to thy integrity? renounce[e] God, and die.

10 But he said unto her, Thou speakest as one of the worthless women would speak. What? should we accept the good alone from God, and the evil we should not accept? With all this did Job not sin with his lips.

11 ¶ When now the three friends of Job had heard of all this evil that was come over him, they came every one from his own place, Eliphaz the Themanite, and Bildad the Shuchite, and Zophar the Na'amathite; and they met[f] together to come to condole with him and to comfort him.

12 And when they lifted up their eyes afar off, and they recognised him not, they lifted up their voice, and wept; and they rent every one his robe, and strewed dust upon their heads toward heaven.

13 They likewise sat down with him on the ground seven days and seven nights; but no one spoke a word unto him; for they saw that his pain was very great.

CHAPTER III.

1 After this time Job opened his mouth, and cursed his day.

[a] The general mother—the earth.

[b] Rashi. Others, "he uttered nothing offensive to God."

[c] Rashi comments, "Limb for limb; this is the way of man when he sees a sword extended over his head, he will ward it off with his arm; how much more will he be likely to yield all his wealth to save his life; and this one well knoweth within himself that he is guilty, therefore he grieveth not for his money;" and we may add, "for his children, as nothing is so dear to a man as his own life."

[d] שחין a disease which produces a discoloration of the skin, inflammation of any kind; here supposed to be elephantiasis.

[e] Some would render this verse, "praise God," for what he has done. Others again, "say farewell;" again, "thank him for past favours and then die by thy own hand." Rashi agrees with this version of the end of the verse, as he says ימית "is imperative." With this view agrees well the answer of Job, stating it to be our duty to submit to the evil as well as to accept the good.

[f] Eng. ver., "they had made an appointment," &c.

2 ¶ And Job commenced, and said,

3 Oh that the day whereon I was born might perish, and the night[a] when it was said, There hath been a male child conceived.

4 May that day be (covered with) darkness; may not God from above inquire for it, and may no light beam upon it.

5 Oh that darkness and the shadow of death might defile[b] it; may a cloud rest upon it; may the blackness[c] of the day terrify it.

6 Yon night—let darkness seize upon it; let it not be united[d] to the days of the year; let it not come into the number of the (periods lighted by the) moon.

7 Lo, may that night be solitary, let no song of joy occur thereon.

8 Let those denounce it that curse the day, who are ready to raise up their mourning cry.[e]

9 Let the stars of its twilight be darkened; let it hope for light, and there be none; and let it not behold the eyelids of the morning-dawn;

10 Because God closed not against me the doors of the womb, and thus concealed trouble from my eyes.

11 Why did I not die (the moment I issued) from the womb? (why) was I not born merely to perish at once?

12 Wherefore were knees ready to receive me? and for what purpose were breasts there that I might suck?

13 For now should I be lying still and be quiet; I should sleep: then would I be at rest,

14 With kings and counsellors of the earth, who build up ruined places for themselves;

15 Or with princes possessing gold, who fill their houses with silver;

16 Or as an untimely birth, hidden (from view) I should not exist; as infants that never have seen the light;

17 There (where) the wicked cease from troubling; and where the exhausted weary are at rest;

18 (Where) the prisoners repose together, (and) they hear no more the taskmaster's voice.

19 The small with the great is there, and the servant free from his master.

20 Wherefore giveth He now light to the labour-laden, and life unto the bitter in soul?

21 Who wait for death, which (cometh) not; and who dig for it sooner than for hidden treasures;

22 Who would rejoice even to exulting, who would be glad could they but find a grave?

23 (Why is light given) to a man whose way is hidden, and around whom God hath placed a fence?[f]

24 For before my food cometh my groaning, and like the water are poured forth my loud complaints.

25 Because what I greatly dreaded is come upon me, and what I apprehended is come unto me.

26 I have had no safety, and no quiet, and no rest; and (now) harrowing trouble is come.

CHAPTER IV.

1 ¶ Then answered Eliphaz the Themanite, and said,

2 If we essay[g] to address a word to thee, wilt thou be wearied? yet who is able to refrain from speaking?[h]

3 Behold, thou hast (ere this) corrected many, and weak hands thou wast wont to strengthen.

4 Him that stumbled thy words used to uphold, and to sinking knees thou gavest vigour.

5 Yet now, when it cometh to thee, thou art wearied: it toucheth even thee, and thou art terrified.

6 Is not then thy fear of God still thy con-

---

[a] Jonathan, "and the night which said."

[b] Rashi and Aben Ezra. Others, "May darkness, &c. claim it back as their own;" גאל as "to redeem from those who have no equitable right of permanent possession."

[c] Ralbag. Rashi and Aben Ezra, "pestilential vapours," &c.

[d] Others, "Let it not be glad among," &c.

[e] Ralbag. Aben Ezra and others take לויתן to mean, as elsewhere, *Leviathan*, a sea-monster; and we should then translate, "who are prepared to raise up the sea-monster," *i. e.* by their enchantments.

[f] Meaning, barred the egress from evil; first, by hiding the path which he should travel, and then keeping him locked up within the bounds of misery.

[g] Jonathan. Rashi, "Art thou wearied because one temptation hath come to thee?" Aben Ezra, נסה for נשא "if we lift up our word?"

[h] Lit. "who is able to reprove with words?"

fidence,[a] thy hope equal to the integrity of thy ways?

7 Remember, I pray thee, who ever perished, being innocent? or where were the righteous destroyed?

8 Even as I have seen, that those who plough wrong-doing, and sow trouble, have to reap the same.

9 Before the breathing of God they perish, and before the breath of his nostrils they come to their end.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the whelps of the lioness have to scatter themselves abroad.

12 But to me a word came by stealth, and my ear took in a scarcely perceptible whisper thereof,

13 In intense thoughts out of visions of the night, when deep sleep falleth on men:

14 Dread came over me, with trembling, and it caused all my bones to shudder.

15 Then flitted a spirit past before my face; the hair of my body stood up:

16 It stood still, but I could not recognise its form; a figure was before my eyes, a slight whisper, then a (louder) voice I heard, saying,

17 Can a mortal be more righteous[b] than God? or can a man be more pure than his Maker?

18 Behold, in his servants he putteth no trust, and his angels he chargeth with folly:

19 How much less in those that dwell in houses of clay, whose foundation is in the dust, who are crushed till they come to be eaten by[c] the moth?

20 From morning to evening are they broken to pieces: without laying it (to heart) they perish for ever.

21 Behold, their excellency which is in them is torn away: they die, and this without wisdom.

CHAPTER V.

1 Do but call: is there one that will answer thee? and to whom of the saints wilt thou turn thyself?

2 For vexation will prove death to a foolish man, and jealousy will slay the simple.[d]

3 I have myself seen the foolish taking root; but I suddenly held his habitation as accursed.

4 His children are far from help, and men crush them in the gate, with no one to deliver them.

5 (He it is) whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber[e] snatcheth eagerly after their substance.

6 For wrong doth not come forth out of the dust, neither doth trouble grow up out of the ground;

7 But man is born unto trouble, as young birds[f] take up their flight.

8 I, however, would[g] have besought God, and unto God would I have committed my cause;

9 Who doth great things which are unsearchable, marvellous things till they are without number;

10 Who giveth rain upon the surface of the earth, and sendeth out waters over the face of the fields;

11 To set up the lowly on high, that those who mourn may rise high to happiness;[h]

12 (But) who frustrateth the plans of the crafty, so that their hands cannot execute their well-devised counsel;

13 Who catcheth the wise in their own craftiness; and the advice of the perverse is hastened on headlong;

14 By day they meet with darkness, and

---

[a] Rashi, כסלתך "thy folly," "was then thy fear, thy hope, the integrity of thy ways but sheer folly in thee?"

[b] Löwenthal and Philippson, "Is a mortal righteous before God," &c.

[c] So doth Rashi explain לפני "before."

[d] Arnheim and others, "the babbler."

[e] Jonathan. Rashi makes צמים equal to צמאים "the thirsty," and translates: "some one of the thirsty will snatch at," &c. Philippson, "whether he fetch it out of thornhedges or snatch up his wealth with snares."

[f] Aben Ezra; so also Philippson, who renders, literally, "as the children of the lightning (that fly with lightning speed) fly up high." Others, "the children of the flame," *i. e.* the sparks. The meaning is, wrong-doing brings evil; men are prone to sin; hence, they prepare themselves trouble, just as sure as sparks, or birds, fly upward; but all is in strict justice.

[g] Rashi, who comments, "Had affliction seized on me, I would have entreated God with prayer and supplication."

[h] Rendered elsewhere, "salvation;" here the opposite to mourning.

as though it were night they grope about in the noon of day;

15 But who saveth from the sword, from their mouth, and from the hand of the mighty, the needy one:

16 And so cometh to the indigent hope, and iniquity stoppeth her mouth.

17 Behold, happy is the man whom God admonisheth: despise then not the correction of the Almighty.

18 For he it is that woundeth, and bindeth up: he smiteth, and his hands do heal.

19 In six distresses will he deliver thee; and in seven there shall no evil touch thee.

20 In famine he redeemeth thee from death; and in war from the power of the sword.

21 Against the scourge of the tongue shalt thou be hidden; and thou needest not be afraid of destruction when it cometh.

22 At destruction and famine canst thou laugh; and thou needest not to have any fear of the beasts of the earth.

23 For with the stones of the field shalt thou have thy covenant; and the beasts of the field shall be at peace with thee.

24 And thou shalt know that there is peace in thy tent; and thou wilt look over thy habitation,[a] and shalt miss nothing.

25 And thou shalt know that thy seed is numerous, and thy offspring as the herbage of the earth.

26 Thou wilt go in a ripe age[b] unto the grave, as a shock[c] of corn is carried home in its season.

27 Behold this, we have searched it out, so it is: hear it, and do thou note it well for thyself.

CHAPTER VI.

1 ¶ Then answered Job, and said,

2 Oh that my vexation could be truly weighed, and my calamity—oh that men might lift it up in the balances at once!

3 For now it is already heavier than the sand of the sea: therefore are my words confused.

4 For the arrows of the Almighty are within me, the poison whereof my spirit drinketh in: the terrors of God set themselves in array against me.

5 Doth the wild ass bray over the grass? or loweth the ox over his fodder?

6 Is ever tasteless food eaten without salt? or is there any flavour in the white of an egg?[d]

7 My soul refuseth to touch them: they are unto me like disgusting[e] food.

8 Oh that some one would grant the accomplishment of my request; and that God would grant me the fulfilment of my hope!

9 Yea, that it would please God that he might crush me: that he would let loose his hand, and make an end of me!

10 Then would this be still my comfort; yea, I would rejoice[f] in my pain while he would not spare: that I have not gainsaid the commands of the Holy One.—

11 What is my strength, that I should wait? and what my end, that I should yet longer retain my patience?[g]

12 Is the strength of stones my strength? or is my flesh brazen?

13 Truly, am I not without my help in me? and is not wise counsel driven far away from me?

14 As[h] though I were one who refuseth kindness to his friend, and forsaketh the fear of the Almighty:

15 My brothers are treacherous as a brook, like flowing brooks they pass along;[i]

16 Which are made turbid[k] by reason of the ice, wherein the snow hideth itself;

---

[a] Arnheim, "thy pasture."

[b] Rashi. Philippson, after Rambam, "full of vigour."

[c] Philippson, "when the grave's hillock is raised in its season." גדיש, after Sa'adyah, not "shock," but the "grave's hillock." [d] Aben Ezra, "the juice of the mallow."

[e] Philippson, who comments: "as unwillingly as a man tastes unsalted food, so little can the sufferer bear disease without complaining; Job saying this to justify his complaint, as being in the nature of things, and not rebellion." Herxheimer and Eng. ver., "What my soul refused to touch are now the food of my sickness."

[f] Rashi, "I would entreat his forgiveness that he should not spare me." Jonathan, "though I burn in pain and he will not spare." The various versions, "entreat," "burn," and "rejoice," are given by different commentators of the word כלד, only found in this verse.

[g] After Rashi, taking נפש as "will," "desire," "pleasure."

[h] Rashi and Jonathan. Ralbag, "Shall the man that sufferth have disgrace from his friend, saying he hath forsaken," &c Philippson and others, "To the sufferer kindness is due from his friend, even though he forsake the fear of the Almighty."

[i] Philippson, "which overflow." Arnheim, "like the brooks of valleys."

[k] Rashi would render, "which become ice by reason of

17 At the time when they feel the warmth, they vanish; when it is hot, they are quenched out of their place.

18 The paths of their course wind themselves along;[a] they go up in the wilderness and are lost.

19 The caravans of Thema look hither, the travelling companies of Sheba hope for them;

20 But they stand ashamed because they had trusted; they come thither and are made to blush.

21 For truly now ye are like such a one: ye see my terrible state, and are afraid.

22 Have I then ever said, Give me something, and out of your property offer a bribe in my behalf?

23 And deliver me from the hand of the adversary? and redeem me from the hand of tyrants?

24 Teach me, and I will indeed remain silent; and wherein I have erred give me to understand.

25 How pleasant are straightforward words! but what doth your arguing prove?

26 Do ye think to reprove[b] words, and (to regard) as wind the speeches of one that is despairing?

27 Yea, ye would cast any thing upon the fatherless, and ye would dig a pit against your friend.

28 But now, if it please you, turn yourselves toward me, and (say) whether I would lie before your face.

29 Reflect again, I pray you, there will be no wrong: yea, reflect once more, my righteousness (will be found) therein.

30 Is there any wrong on my tongue? or should my palate not understand (if I spoke) what is iniquitous?[c]

CHAPTER VII.

1 Is there not a limited time of service to a mortal upon earth? are not his days also like the days of a hired labourer?

2 As a servant eagerly longeth for the shadow, and as a hired labourer hopeth for his reward:

3 *So was I compelled to possess months of vanity, and nights of trouble were counted[d] out unto me.

4 When I lie down, I say, When shall I arise, and the night[e] be gone? and I am wearied with tossings about till the dawn of day.

5 My flesh is covered with worms and clods of dust: my skin is burst open, and become loathsome.

6 My days hasten away more swiftly than a weaver's shuttle, and they come to an end in the absence of hope.

7 Oh remember that nothing but a breath is my life; that my eye will not again see happiness;

8 The eye of him that seeth me now will not behold me again: (thou fixest) thy eyes upon me, and I am no more.

9 As the cloud vanisheth and passeth away: so will he that goeth down to the nether world not come up again.

10 He will return no more to his house, and his place will not recognise him any more.

11 Therefore will I also not restrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 Am I a sea, or a monster, that thou settest a watch over me?

13 For should I say, My bed shall comfort me, my couch shall help me bear my complaint:

14 Then wouldst thou frighten me with dreams, and with visions wouldst thou terrify me;

15 So that my soul would choose strangling, death rather than these limbs[f] of mine.

---

the cold, which are hidden by means of the snow," which covers the course of the stream, so that no one can obtain water from it to quench his thirst.

[a] Meaning, these brooks, being at first nearly empty, glide along in the deep ravines, and at length meet the sands of the desert where they disappear. Philippson applies ארחות, as in ver. 19, to caravans: "The caravans bend thither their way, they get into the wilderness and perish." Ver. 20 completes the picture: the guide assures the travellers that a stream can be found at a certain place; they reach it, but find it empty.

[b] Rashi, "Will you prove your words, which are at last mere words and valueless speeches?"

[c] These two verses are given after Rashi. Philippson renders the last clause, "should my palate not feel sufferings?"

[d] Or "ordained for."

[e] Rashi, taking ערב "evening," for לילה "night," the beginning for the whole; but Philippson, "the evening extendeth itself out."

[f] After Rashi, literally, "bones," *i. e.* the framework of the body.

16 I loathe[a] it; I cannot live for ever: let me alone; for my days are but nought.

17 What is the mortal, that thou shouldst make him great? and that thou shouldst direct thy heart toward him?

18 And that thou shouldst visit him every morning, probe him every moment?

19 How long wilt thou not turn thy regard from me, nor let me loose till I swallow down my spittle?[b]

20 If I have sinned, what (injury) can I cause unto thee, O thou Guardian of men? why hast thou set me as an object for thee to strike at, so that I am become a burden to myself?

21 And why wilt thou not forgive my transgression, and let my iniquity pass away? for soon[c] must I lie down in the dust; and thou wilt seek for me, but I shall be no more.

CHAPTER VIII.

1 ¶ Then answered Bildad the Shuchite, and said,

2 How long wilt thou speak these things? and (let) like a mighty wind be the words of thy mouth?

3 Should God pervert justice? or should the Almighty pervert righteousness?

4 If thy children have sinned against him, then did he send them off through the means of[d] their transgression.

5 If thou wilt earnestly seek for God, and make thy supplication to the Almighty;

6 If thou become pure and upright: surely then will he watch over thee, and restore thy righteous habitation.

7 And thy beginning will have been small; because thy latter end will grow up greatly.

8 For ask, I pray thee, of an earlier generation, and prepare thyself to (stand by) the research of their fathers;—

9 For we are but of yesterday, and know nothing, because a (mere) shadow are our days upon earth;—

10 Behold, these will truly teach thee, they will speak unto thee, and out of their very heart will they bring forth words:

11 Can the bulrush shoot upward without mire? can the meadow-grass grow up without water?

12 It is yet in its greenness, not yet cut down, when it withereth before any other grass.

13 So are the paths of all that forget God; and the hope of the hypocrite will perish:

14 (It is he) whose trust will be cut off, and but a spider's web is that in which he confideth.

15 He leaneth against his house, but it[e] shall not stand: he layeth fast hold on it, but it shall not remain erect.

16 He is in full vigour before the sun, and over his garden his shoots go forth.

17 His roots are twisted about a stone-heap, he selecteth (for himself) a place of stones.

18 But when men destroy him from his place, then will it deny him, saying, I have never seen thee.

19 Behold, this is the joy of his way, and out of the (same)[f] dust others will grow up.

20 Behold, God will not reject a perfect man, and will not hold fast by their hand the evil-doers:

21 Till he fill thy mouth with laughing, and thy lips with joyful shouting.

22 They that hate thee shall be clothed with shame; and the tent of the wicked shall be no more.

CHAPTER IX.

1 ¶ Then answered Job, and said,

2 Truly I know that it is so: and how could a mortal be righteous before God?

3 If he were desirous to enter into a contest with him, he could not give him one answer out of a thousand.

4 He is wise of heart, and mighty in strength: who hath hardened himself against him, and escaped unscathed?

5 (He it is) who removeth mountains, and

[a] Philippson, "I melt away."

[b] This is a proverbial expression among the Arabs to the present day, signifying the same as, "Let me draw my breath."

[c] Anonymous. Lit. "now." Arnheim, "for now would I lie," &c.

[d] Rashi. Their own sins are become the means of their punishment.

[e] Arnheim, "but he shall not stand," &c.

[f] Arnheim. Rashi, "And from those who were as low as the dust another will grow up (to receive his greatness)."

they know it not, yea, when he overturneth them in his anger;

6 Who shaketh the earth loose out of her place, that her pillars tremble;

7 Who speaketh to the sun, and he shineth not, and around the stars he placeth a seal;

8 Who spread out the heavens by himself alone, and treadeth upon the hillocks of the sea;

9 Who made the Bear, Orion, and the Pleiades, and the chambers of the south;

10 Who doth great things which are quite unsearchable, and wonders which are quite without number.

11 Lo, were he to go past by me, I should not see him; and were he to pass along, I should not perceive him.

12 Behold, were he to snatch aught away, who could hold him back? who would say unto him, What dost thou?

13 God will not withdraw his anger: beneath him sink down the helpers of the proud.[a]

14 How much less then could I answer him, and select my words (to contend) with him?

15 Whom, were I even righteous, I could not answer? to him that condemneth me I could (only) make supplication.

16 Or were I to call, and he would answer me, I could yet not believe that he would give ear unto my voice—

17 He that bruiseth me with (his) tempest, and multiplieth my wounds without a cause.

18 He suffereth me not to recover my breath; but feedeth me overmuch with bitter things.

19 If it regard strength, lo, he is the powerful; and if justice, who will cite him for me to appear?

20 If I were righteous[b] even, my own mouth would condemn me: were I innocent, it would still prove me perverse.

21 I am innocent;[c] I will not have regard for myself; I will despise my life.

22 One thing is (certain),[d] therefore have I said it, The innocent and the wicked he bringeth to their end.

23 If a scourge should slay suddenly, he will mock at the trial of the guiltless.

24 Is a land given up into the hand of the wicked? he covereth the faces of its judges: if this be not the truth, who is it then?

25 And my days pass swifter than a runner: they flee away, they see no happiness,

26 They hasten along like pirate[e] ships: like the eagle that stoopeth down upon his food.

27 If I say, I will forget my complaint, I will leave off my sorrowful countenance, and recover my cheerfulness:

28 O then would I be in dread of all my pains; I know that thou wilt not declare me innocent.

29 I must ever be guilty: why then should I fatigue myself for nought?

30 If I were to wash myself in snow-water, to cleanse myself in the purity of my hands:

31 Even then wouldst thou plunge me in the ditch, that my own clothes would render me abhorred.

32 For he is not a man, like me, that I could answer him, that we should enter together into a contest.

33 There is no one who can decide between us, who could lay his hand upon us both.

34 Let him but remove from me his rod, and let not his dread terrify me:

35 Then would I speak, and not fear him; for the like I feel not within me.

CHAPTER X.

1 My soul is disgusted with my life; I will give free vent to my complaint over myself; I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; let me know for what cause thou contendest against me.

3 Is it well for thee that thou shouldst oppress, that thou shouldst reject the labour of thy hands, and shed light upon the counsel of the wicked?

---

[a] Philippson, "resistance." Arnheim, "the proud props." Rashi, "of Rahab," *i. e.* Egypt.

[b] Arnheim, "(But) if I be righteous, shall my own mouth condemn me? if I be innocent, shall it convict me of wicked devices?" and so also v. 21.

[c] Job repeats, he is guiltless, and avers, that he cares not for himself, (lit. "my soul,") whether death ensue this avowal or not.

[d] Rashi; Arnheim, &c. "It is all the same."

[e] Ralbag. Rashi, *Ebeh*, as the name of a river which flows rapidly. Aben Ezra, "Ebeh, a city." Others, "papyrus ships."

4 Hast thou eyes of flesh? or wilt thou see as a mortal seeth?

5 Are thy days as the days of a mortal, or are thy years as the days of a man,

6 That thou inquirest after my iniquity, and searchest after my sin?

7 Still it is within thy knowledge that I am not wicked, and there is none that can deliver me out of thy hand.

8 Thy hands have carefully fashioned me and made me; every thing is in harmony all round about; and yet thou dost destroy me!

9 Remember, I beseech thee, that as though I were clay hast thou made me; and wilt thou cause me to return again unto the dust?[a]

10 Behold, like milk didst thou pour me out, and like cheese didst thou curdle me.

11 With skin and flesh didst thou clothe me, and with bones and sinews didst thou cover me.[b]

12 Life and kindness didst thou grant me, and thy providence watched over my spirit.

13 And yet these things hadst thou treasured up in thy heart: I know that this was (resolved) within thee.

14 If I have sinned, then dost thou watch me, and from my iniquity thou wilt not declare me guiltless.

15 If I be wicked, wo unto me; and if I be righteous, I can still not lift up my head; I am sated with disgrace, and ever seeing my affliction;

16 And it[c] constantly increaseth; like a fierce lion dost thou hunt for me; and again thou showest thyself continually wonderful on me;

17 Thou ever renewest thy witnesses against me, and causest thy indignation to grow strong against me; changes and multitudes (of sufferings) are around me.

18 Wherefore then didst thou bring me forth out of the womb? Oh that I had perished, and that no eye had seen me!

19 That I were as though I had not been,—had been borne from the womb to the grave.

20 Lo! my days are but few: cease, then, withdraw from me (thy hand), that I may recover my cheerfulness a little,

21 Before I go, and return not, to the land of darkness and the shadow of death,

22 A land of utter gloom, as of the darkness of the shadow of death, without any order, and the light of which[d] is like utter gloom.

CHAPTER XI.

1 ¶ Then answered Zophar the Na'amathite, and said,

2 Shall a multitude of words not be answered? and is it so that a man full of talk shall be deemed in the right?

3 Thy inventions are to bring men to silence; and when thou utterest thy mocking no one is to cause thee to feel abashed!

4 For thou hast said (to God), My doctrine is pure, and I am become clean in thy eyes.

5 But oh that God would but speak, and open his lips against thee;

6 And that he would declare unto thee the secrets of wisdom; for it is double to that which is really in our possession: and thou wouldst experience that God overlooketh[e] unto thee much of thy iniquity.

7 Canst thou find out the experience of God? or canst thou find (the way) unto the utmost limit of the Almighty?

8 It is as high as heaven; what canst thou effect? it is deeper than the nether world; what canst thou know?

9 Longer than the earth is its measure, and broader than the sea.

10 If he pass by, and surrender (one to suffering), and call together an assembly,[f] who can hinder him?

11 For he knoweth the men of vanity: he seeth the wrong-doer and him[g] who considereth not;

---

[a] Rashi, affirmatively, "and (at last) thou wilt cause me to return unto dust."

[b] Ralbag. Others, "And thou didst branch out within me bones and sinews." Arnheim, "wovest within me," &c.

[c] Aben Ezra. Ralbag, "Oh that it might grow strong, so that thou mightest hunt me up like a lion, (who slayeth at once;) but thou," &c. Rashi, "It is sufficiently great in thy estimation to hunt for me as though I were a lion." Arnheim, "Is my head lifted up—like one hunteth a lion thou wouldst hunt me."

[d] Rashi. Lit. "where it shineth like gloom." Philippson, "where the light is uncertain, like the twilight gloom." אפל would then mean, not perfect darkness, but that gray, uncertain glimmer before perfect night sets in.

[e] Lit. "forgetteth," *i. e.* he acts as though he had forgotten. Rashi, "that thou art indebted to God for thy iniquity."

[f] *i. e.* To hold a trial. Aben Ezra renders יחלף with "If he destroy."

[g] Philippson, "Though men should not notice it." Rashi, "although he appeareth not to notice it," *i. e.* by delaying the punishment.

12 And the heartless who[a] acquireth intelligence, and him who is (like) the colt of the wild ass who is transformed into a man.

13 If thou truly direct (aright) thy heart, and spread out thy hands toward him:—

14 If wrong be in thy hand, put it far away, and let not wickedness dwell in thy tents.

15 For then canst thou lift up thy face free from blemish: yea, thou wilt stand steadfast, and needest not to fear;

16 Because thou wilt truly forget thy trouble, and as a waterflood that is passed away wilt thou remember it;

17 And brighter than the noon of day will thy earthly existence arise; and thy obscurity will be like thy morning.

18 And thou wilt feel trust, because there is hope: yea, thou wilt search about carefully, and thou wilt lie down in safety.

19 Also thou wilt stretch thyself out (to rest), with none to make thee afraid; and many will entreat thy favour.

20 But the eyes of the wicked shall fail, and the means of escape will vanish from them, and their (sole) hope shall be the breathing out of their soul.[b]

CHAPTER XII.

1 ¶ Then answered Job, and said,

2 Truly ye are indeed the (right kind of)[c] people, and with you wisdom must die out.

3 I also have sense like you; I do not fall short compared with you: and who possesseth not such things as these?

4 I am as one laughed at by his friend,[d] who calleth upon God, while he answereth him: (yea,) a laughing-stock though righteous and innocent.

5 To the unfortunate there is given contempt—according to the thoughts of him that is at ease—prepared (also) for those whose foot slippeth.[e]

6 Prosperous are the tents of robbers, and security is given to those that provoke God, to him who carrieth his god[f] in his hand.

7 Yet, do only ask of the beasts, and they will instruct thee; and the fowls of the heavens, and they will tell it thee;

8 Or speak to the earth, and she will instruct thee; and the fishes of the sea will inform thee:

9 Who knoweth not through all these that the hand of the LORD hath wrought this?

10 (He) in whose hand is the soul of every living thing, and the spirit of all the bodies of men?

11 Doth not the ear try words, as the palate tasteth food for itself?

12 So[g] is with the ancients wisdom, and with (those of) length of days understanding,

13 That with *him* are wisdom and strength, *his* are counsel and understanding.

14 Behold, he pulleth down, and there can be no rebuilding: he locketh (the prison) upon a man, and there can be no opening.

15 Behold, he restraineth the waters, and they dry up; or he suffereth them to flow, and they overturn the earth.

16 With him are strength and counsel: his are[h] the deceived and the deceiver.

17 He leadeth counsellors away bereft of sense, and maketh the judges fools.

18 He looseth the bond of kings, and bindeth a girdle[i] around their loins.

19 He leadeth priests away bereft of sense, and the powerful he causeth to walk on crooked paths.

20 He removeth the speech from trusty speakers, and taketh away the intelligence of the aged.

---

[a] Rashi would render this verse, "And so will the heartless acquire a heart, to return unto God; and he who was like the colt of the wild ass will teach himself to become a new man, to watch over his course of life."

[b] *i. e.* Death. Ralbag renders מפח "grief," "care."

[c] Philippson and others, merely, "you are the people," *i. e.* every one.

[d] Wolfson, "I, the laughing-stock of my friend, would, were God to answer my prayer, become a joy of the righteous and innocent."

[e] Ralbag. Philippson, "For misfortune there is contempt; ease to the cunning; a push for those who slip;" taking לעשתות as "one who dealeth in cunning thoughts;" and נכון from נכה "to be lame;" hence a thrust or push which makes the slipping lameness.

[f] Aben Ezra and Ralbag; but Rashi, "to whom God hath bestowed it into his hand." Philippson, "who rely on their own hand as God."

[g] Rashi; Arubeim, "is there wisdom in ancients?" &c.

[h] Aben Ezra, "to him (are known) the deceived," &c.

[i] Rashi explains, "At first when they please him he gives them strength and power to rule." Others, "He putteth the girdle with which slaves tie up their garments to labour around their loins."

21 He poureth contempt upon princes, and the belt of the mighty he looseneth.[a]

22 He layeth open deep things from the midst of darkness, and bringeth out unto light the shadow of death.

23 He permitteth the nations to become great, and destroyeth them: he spreadeth out the nations, and leadeth them away.

24 He taketh away the sense of the chiefs of the people of the land, and causeth them to wander astray in a wilderness where there is no way.

25 They grope in the dark without light, and he causeth them to wander astray like a drunken man.

CHAPTER XIII.

1 Lo, all (this) hath my eye seen, my ear hath heard and noted it for itself;

2 As much as ye know, do I also know: I do not fall short compared with you.

3 However, I would gladly speak to the Almighty; and to argue with God do I desire.

4 But ye are inventors of falsehood,[b] physicians of no value are all of you.

5 Oh, who would grant that ye might keep a profound silence! and it would be accounted unto you as wisdom.

6 Do hearken but to my reasoning, and listen to the pleadings of my lips.

7 Will ye speak wrong things for God? and will ye speak for him deceitfully?

8 Will ye show him undue favour, when ye contend for God?

9 Will it be well if he should search you out? or as one overreacheth another mortal, do ye expect to overreach him?

10 He will surely reprove you, if in secret you show him undue favour.

11 Doth not his excellency terrify you? and his dread fall upon you?

12 The things you remember are mere proverbs of ashes, your high-places are high-places[c] of clay.

13 Keep silence toward me, that I may indeed speak, and let pass over me what will.

14 Whatever it may cost, I will[d] take my flesh in my teeth, and my life will I put in my hand.

15 Lo, though he slay me, yet will I trust in him:[e] only I will argue my own ways before him.

16 Even he will come to my assistance; for a hypocrite cannot come before him.

17 Listen well to my word, and to my demonstration with your ears.

18 Behold now, I have arrayed my cause: I know that I shall be indeed justified.

19 Who is he that will contend with me? for now, if I keep silence, I must perish.[f]

20 Only two things do not unto me: then will I not hide myself from thy presence.

21 Remove thy hand far from me; and let not thy dread terrify me.

22 Then call thou, and I will answer; or let me speak, and do thou reply to me.

23 How many are my iniquities and sins? my transgression and my sin let me know.

24 Wherefore wilt thou hide thy face, and regard me as an enemy unto thee?

25 Wilt thou terrify a leaf driven about (by the wind)? and wilt thou pursue dry stubble?

26 That thou writest bitter decrees against me, and assignest unto me the iniquities of my youth;

27 And (that) thou puttest my feet in the stocks, and watchest narrowly all my paths; (and) settest for thyself a mark upon the soles[g] of my feet?

28 And yet the body decayeth like a rotten thing, as a garment that the moth hath eaten.

CHAPTER XIV.

1 Man born of a woman is short of days, and sated with harrowing trouble.

2 Like a flower he cometh forth, and is cut down: and he fleeth like a shadow, and remaineth not.

3 And yet on such a one dost thou open

[a] Meaning, taking away their strength; the belt being the receptacle of the sword and other light arms.

[b] Arnheim, "false quacks."

[c] Meaning, their wisely remembered sayings are worthless as though composed of ashes; their lofty reasoning as weak as fortifications of clay. Others, משׂלי "are like," "Your memorials are like ashes," &c.

[d] *i. e.* Will brave every danger.

[e] Arnheim, "Lo, were he to slay me, it would only be what I expect."

[f] Ralbag. Philippson, "for then I would be silent," &c

[g] Heb. "roots;" meaning, man is so circumscribed, having, so to say, a mark on his soles, that he cannot take a step unperceived by God

thy eyes, and me thou bringest into judgment with thee?

4 Who can make a clean thing out of an unclean? not one (thing).

5 Seeing that his days are determined, the number of his months are (fixed) with thee, that thou hast set his bounds which he cannot pass:

6 Turn thyself from him that he may recover from his pain, and be able to enjoy like a hired labourer his day.

7 For there is hope for the tree: if it be cut down, it may still sprout again, while its young shoot will not cease.

8 If even its root become old in the earth, and its stock die in the dust:

9 Yet through the scent of water will it flourish (again), and produce boughs as though it were newly planted.

10 But man dieth, and lieth powerless: yea, the son of earth departeth—and where is he?

11 The waters run off from the sea, and the river faileth and drieth up:

12 So doth man lie down, and riseth not; till the heavens be no more, they will not awake, and will not be roused out of their sleep.

13 Oh who would grant that thou mightest hide me in the nether world, that thou mightest conceal me, until thy wrath be appeased, that thou mightest set for me a fixed time, and remember me then!

14 Or, when a man dieth, will he live again? all the days of my time of service would I then wait, till (the hour of) my release were come.

15 Do thou call, and I will truly answer thee: have a desire for the work of thy hands.

16 Yet now thou numberest my steps; and thou waitest[a] not with (the punishment of) my sin.

17 Sealed up in a bag is my transgression, and thou yet addest to my iniquity.

18 But truly a falling mountain will crumble, and (even) a rock is moved out of its place.

19 The water weareth out stones; thou sweepest away their fragments[b] (like) the dust of the earth: and so thou destroyest the hope of man.

20 Thou assailest him with might without ceasing, till he passeth away: thou changest his countenance, and sendest him off.

21 His children acquire honour, but he knoweth it not: and they are esteemed little, but he perceiveth nothing of them.

22 But his body,[c] on him, feeleth pain, and his soul will mourn for him.

CHAPTER XV.

1 ¶ Then answered Eliphaz the Themanite, and said,

2 Should a wise man utter windy knowledge, and fill his inward parts with the east wind?

3 Should he reason with a speech which availeth nothing? and with words in which there is no profit?

4 Yea, thou truly makest void the fear (of God), and diminishest devotion before God.

5 For thy iniquity teacheth thy mouth, so that thou choosest the language of the crafty.

6 Thy own mouth must condemn thee, but not I: yea, thy own lips will testify against thee.

7 Wast thou born as the first man? or wast thou brought forth before the hills?

8 Hast thou listened to the secret counsel of God? and is wisdom therefore of little esteem with thee?[d]

9 What knowest thou, that we do not know? what understandest thou, which is not with us?

10 Both the grayheaded and the very aged are among us,—richer than thy father in days.

11 Are the divine consolations too little for thee? and the word that was so mild[e] with thee?

---

[a] Rashi. Others, interrogatively, "dost thou not watch over my iniquity? and thou imaginest yet additions to my iniquities."

[b] Rashi; but he translates, "thou sweepest away its fragments to become dust," &c. Philippson, "its fragments is swept off by the dust of the earth" Ralbag, כח׳פ׳ה like כפ׳ת׳ה "their flood (of the water) sweepeth away the dust," &c.

[c] Rashi, referring, as in the text, to the state after death. Ralbag refers it to the state of sickness before death, and renders, "his soul *in* him mourneth."

[d] Wolfson, after Aben Ezra. Others, "Hast thou taken away," "made it less where it was," *i. e.* with God, and render, "and hast thou abstracted for thyself wisdom?"

[e] Rashi, לאט as "pleasant," "soft," "imperceptible almost," "gentle to the touch." Aben Ezra, "in secret." Arnheim, "was the word too indistinct for thee?"

12 Whither doth thy heart carry thee away? and what do thy eyes gaze at?

13 That thou shouldst turn against God thy spirit, and utter (such) words out of thy mouth?

14 What is man, that he should be pure? and that he who is born of woman should be declared righteous?

15 Behold, in his holy ones he putteth no trust; and the heavens are not pure in his eyes:

16 How much more then the abominable and corrupt, the man who drinketh like water wrong-doing?

17 I will instruct[a] thee, hear me; and what I have seen will I relate;

18 Which wise men have ever told, and have not concealed, as they obtained[b] it from their fathers;

19 Unto whom alone the earth was given, and into whose midst no stranger ever entered.

20 All his days is the wicked plagued with pain, and the number of years which are laid by for the tyrant.

21 A sound of terrors is in his ears: during peace will the waster come over him.

22 He believeth not that he shall return out of darkness, and he is looked for by the sword.

23 He wandereth abroad for bread, (saying,) Where is it? he knoweth that there is ready at his hand the day of darkness.

24 Distress and anguish terrify him: they assail him with might, as a king prepared for the battle.[c]

25 Because he had stretched out against God his hand, and strengthened himself against the Almighty;

26 (And) he had run against him, with an (extended) neck, with the thick roundings of his bucklers;

27 Because he had covered his face with his fat, and had made thick folds of fat on his flanks;

28 And he had dwelt in abandoned cities, in houses which none inhabited, which were destined to be ruinous heaps.

29 (Yet) will he not remain rich, neither will his wealth endure, nor will he attain their perfection on earth.

30 He will never depart out of darkness: the flame shall dry up his shoots, and he will depart by the breath of God's mouth.[d]

31 Let him that goeth astray not trust in vanity; for vanity will be what he obtaineth thereby.

32 Even before his time will it be overfull, and his branches will not be green.

33 He will shake off like the vine his unripe grapes, and cast off like the olive his blossoms.

34 For the assembly of hypocrites will remain desolate, and fire will consume the tents of bribery.

35 They conceive trouble, and bring forth wrong-doing, and their body prepareth deceit.

CHAPTER XVI.

1 ¶ Then answered Job, and said,

2 I have heard many things such as these: troublesome comforters are ye all.

3 Shall there be any end to words of wind? or what compelleth thee that thou shouldst answer?

4 I also could well speak as ye do: if your soul were but in my soul's stead, I could overwhelm you with words, and could shake my head at you.

5 But I would strengthen you with my mouth, and the condolence of my lips should restrain (your grief).

6 Though I were to speak, my pain would not be restrained; and though I should forbear, what will go away from me?

7 But now he hath made me weary: thou hast made desolate all my company.[e]

8 And thou hast filled me with wrinkles,[f] they are my witnesses; and my leanness riseth up for me, giveth its testimony to my face.

[a] Lit. "show."

[b] Ralbag; *i. e.* the wisdom derived from their predecessors; but Rashi, literally, "and concealed it not from their fathers."

[c] Ralbag and Aben Ezra. Rashi, "as on a king destined to hell."

[d] Jonathan. Others, literally, "his mouth," as though his own breath were enough to destroy the wicked.

[e] Ralbag, "my limbs," the company forming the body.

[f] Ralbag. Philippson and others refer the verses 7 to 10, not to God, but to Job's friends, chiefly Elihaz; and render: "But now he hath wearied me—thou hast destroyed all my friendship, and hast pressed me hard—he became a witness, rose up against me with lies, he testified against me in my own presence; his wrath teareth me in pieces; ha! he persecuteth me, he gnasheth his teeth against me, my adversary looketh at me with fiery looks," &c.

9 In his wrath he teareth me to pieces, and assaileth me; he gnasheth over me with his teeth; my adversary sendeth threatening[a] looks at me.

10 They now open wide against me their mouth; reproachfully they smite my cheek: altogether do they assemble against me.

11 God hath surrendered me to the unjust, and cast me down into the hands of the wicked.

12 I was at ease, but he hath crushed me; he hath also grasped me by the neck, and shaken me to pieces, and set me up unto himself as a mark;

13 His archers encompass me round about; he cleaveth my reins asunder, and doth not pity; he poureth out upon the ground my gall;

14 He breaketh me down with breach upon breach; he runneth against me like a mighty man.

15 Sackcloth have I sewed upon my skin, and my horn I roll in the dust.[b]

16 My face[c] gloweth from weeping, and on my eyelids resteth the shadow of death:

17 Not because any violence is in my hands, and while my prayer is pure.

18 Earth! do thou not cover up my blood, and let no place restrain[d] my cry.

19 Even now, behold, my witness is in the heavens, and one that testifieth for me is on high.

20 Are my friends my defenders? unto God my eye poureth out (its tears).

21 And oh that a man might plead[e] with God, as one son of earth with the other!

22 For when the numbered years are passed, then must I travel a path whence I cannot return.

CHAPTER XVII.

1 My spirit is broken, my days are cut short, the grave is ready for me.

2 Yet truly those that mock are with me, and on their offendings must my eye rest.

3 And thou, (Creator!) attend, I pray thee, be my surety with thyself: who else is there that would strike hands with me?

4 For thou hast concealed their heart against intelligence: therefore art thou not exalted (through them).[f]

5 Every one of them speaketh deceptively[g] to his friends: may also the eyes of his children fail.

6 And he hath placed me here as a by-word unto nations; and I become openly as a place of abomination.[h]

7 Therefore is my eye dim from vexation, and my limbs are all of them like a shadow.

8 Upright men must be astonished at this, and the innocent must arouse himself against the hypocrite.

9 Yet will the righteous hold firmly on to his way; and he that is clean of hands will acquire additional strength.

10 But all of you, do only return, and come but (to me): and yet I shall not find among you one wise man.

11 My days are past, my resolves are broken off, (even the thoughts)—the possessions of my heart.

12 These would change the night into day, the light as near[i] in the presence of darkness,—

13 When I hope for the nether world as my house; in the darkness have I spread my couch;

14 When I call to corruption, Thou art my father: Thou art my mother, and my sister, to the worms.

15 Ay, where is then my hope? as for my hope, who will see it (fulfilled)?

16 Let then my limbs sink down to the

---

[a] Lit. "he sharpeneth his eyes at me."

[b] Rashi, "Upon my cicatrized wound have I sewed sackcloth, and defiled in the dust my splendour;" קרן being often, "ray of light." But horn is the emblem of power here no less than elsewhere.

[c] Rashi, "is shrivelled."

[d] Rashi, "let no place swallow up my cry, but let it ascend to heaven." Philippson, "let no space limit my cry." Lit. "let there be no place for," &c.

[e] Rashi and Ralbag. Philippson, "that he may plead for a man before God, (*i. e.* himself,) and judge the son of earth for his friend." Arnheim, "that he may argue with a man who hath a contest with God, as one son of earth with the other."

[f] Rashi. Aben Ezra, "thou wilt not exalt (them)."

[g] Rashi, &c. Philippson, "As my portion hath he assigned me friends." The difficulty is in the word לחלק which is of uncertain derivation, being either "part," or "flattery—smoothness of tongue."

[h] Jonathan, the same as *Thopeth*, near Jerusalem, where the idols were worshipped. So also Aben Ezra, "as the place of Thopeth before the children of men." Others, "as one who is to be spit in the face."

[i] Rashi, "as newly come."

nether world: truly in the dust alone there is rest for all.[a]

CHAPTER XVIII.

1 ¶ Then answered Bildad the Shuchite, and said,

2 When will ye at length put an end to words? Come to an understanding, and afterward let us speak.

3 For what cause are we counted as beasts, reputed stupid in your eyes?

4 Thou, the one that teareth himself to pieces in his anger—shall for thy sake the earth be forsaken, and the rock[b] be moved away out of its place?

5 Ah, truly the light of the wicked will be quenched, and the spark[c] of his fire shall not give light.

6 The light becometh dark in his tent, and his lamp will be quenched above him.

7 His powerful steps will be narrowed, and his own counsel will cast him down.

8 For he is driven into the net by his own feet, and he taketh his walk upon a snare.

9 The trap will seize him by the heel, and the robber[d] will prevail over him.

10 The cord is hidden for him in the ground, and a trap is set for him on the pathway.

11 All around do terrors scare him, and chase him as he walketh along.[e]

12 His first-born[f] will suffer hunger, and calamity will be ready for his wife.[g]

13 It will devour the limbs of his body: yea, the first-born[h] of death will devour his limbs.

14 Then will be plucked up out of his tent his confidence, and (the evil) will urge him forward to the king of terrors.

15 It will dwell in his tent, because it is no more his: there will be strewed sulphur on his habitation.

16 Beneath, his roots will be dried up, and above will his boughs be cut away.

17 His remembrance vanisheth from the earth, and no name remaineth for him in the streets.

18 Men will thrust him out from light into darkness, and out of the world will they drive him.

19 He will have neither son nor grandson among his people, nor any that escapeth in the places of his sojourning.

20 Because of his (calamitous) day are they that come after him astonished, and they that went before are seized with shuddering.

21 Yea, such are the dwellings of the unjust, and this is the place of one that knew not God.

CHAPTER XIX.

1 ¶ Then answered Job, and said,

2 How long will ye grieve my soul, and crush me with words?

3 These ten times have ye reproached me: ye are not ashamed when ye show yourselves as strangers to me.[i]

4 Yea, if it be indeed that I have erred, let my error remain with myself.

5 But if indeed ye wish to magnify yourselves above me, and to prove against me my disgrace:

6 Then know for certain that God hath bent me down, and hath laid his net all around me.

7 Behold, I cry out concerning the violence (done me), but I am not answered: I entreat aloud, but there is no justice.

8 My road hath he fenced up, so that I cannot pass out; and on my paths he placeth darkness.

9 My glory hath he stripped from me, and removed the crown of my head.

10 He hath pulled me down on every side, and I am going hence; and he hath rooted up like a tree my hope.

11 He hath also kindled against me his wrath, and he counteth me with himself as one of his adversaries.

---

[a] Rashi. Philippson, "In the solitude of the grave all descend, when we rest together in the dust." Arnheim, "To the bars of the nether world they descend, when we go down to the dust altogether." The difficulty here is in the word בדי, which the first interprets as "limbs," the other as "solitude," and the last as "bars."

[b] Rashi, "the Creator be moved from his knowledge and wont." [c] Others, "flame."

[d] The one who has laid the snare.

[e] Lit. "at his feet."

[f] Jonathan; lit. "his strength."

[g] Jonathan. Lit. עלץ "rib." Gen. i. 21. Others, "His strength wasteth from hunger, and calamity is ready at his side."

[h] A trusty servant of *death*, such as hunger, war, pestilence.

[i] Jonathan. Fürst, "ye condemn me." Others, "ye show yourselves insolent to me."

12 Altogether come on his troops, and make level against me their way, and encamp round about my tent.

13 My brothers hath he removed far from me, and my acquaintance are entirely estranged from me.

14 My near of kin have withdrawn, and those befriended by me have forgotten me.

15 Ye that sojourn in my house, and my maid-servants, regard me as a stranger: an alien am I become in their eyes.

16 I call for my servant, but he will not answer, though I were to entreat him with my mouth.

17 My breath is become nauseous to my wife, and my caressing, to the children of my own body.

18 Yea, children even despise me: I rise up, but they speak against me.

19 All that have had my confidence abominate me; and those whom I have loved are turned against me.

20 To my skin and to my flesh my bones do cleave, and I must sustain myself with the gums[a] of my teeth.

21 Spare me, spare me, O ye, my friends; for the hand of God hath touched me.

22 Why will ye persecute me as God (hath done), and will never be satisfied with my flesh?

23 Oh who would but grant, that my words might be written down! oh who would grant that they were entered in a book!

24 That they were hewn with an iron pen and (blackened with)[b] lead for eternity in the hard rock!

25 And well I know that my redeemer liveth, and that he will remain as the last after the creatures[c] of the dust (are passed away);

26 And after my skin is cut to pieces will this[d] be: and then freed from my body shall I behold God;

27 Whom I shall myself behold to my happiness,[e] and whom my eyes will see, and not as a stranger,[f] (when even) my reins are consumed within my bosom.

28 But if ye should say, How will we pursue him? seeing the root[g] of the matter is found in me:

29 Then have dread for yourselves of the sword; for the wrath (which ye excite) is an iniquity that bringeth the sword; in order that ye may know there is one that judgeth (in the world).

CHAPTER XX.

1 ¶ Then answered Zophar the Na'amathite, and said,

2 Even therefore do my inmost thoughts give me an answer, and for this reason do I feel a strong excitement within me.

3 Reproof which casteth shame on me must I hear: yet out of my understanding will the spirit give me an answer.

4 Dost thou know this? from the very beginning of things, from the very time when man was placed upon earth it was,

5 That the triumphal shouting of the wicked is ever of but a recent date, and the joy of the hypocrite endureth only for a moment.

6 Though his exaltation should mount up to the heavens, and his head should reach unto the clouds:

7 Yet when he but turneth round will he vanish for ever; those who have seen him will say, Where is he?

8 Like a dream will he fly away, and men will find him no more: yea, he will be chased away like a vision of the night.

9 If an eye have surveyed him, it will not do so again, and it will not behold him any more in his place.

10 His children will suffer oppression[h]

---

[a] After Rambam. Lit. "and I make my escape with the skin of my teeth." The meaning is, that the teeth having fallen out, he just contrives to chew enough with the gums to sustain life.

[b] So doth Rashi explain this verse. Philippson, "with an iron style in lead."

[c] Rashi, taking עפר "the dust," as "those formed of the dust." Philippson, "over my dust."

[d] After Jonathan. Rashi, however, "in my flesh shall I see the judging God."

[e] Löwenthal, taking לי "for me" as לטובתי "for my happiness"

[f] After Philippson, זר "a stranger" or "an enemy." Others render, "My own eyes shall see him, and no stranger," *i. e.* he will not need to take the assertion of another, as he himself will obtain correct and unequivocal knowledge of the Almighty.

[g] *i. e.* The cause of his suffering was his own conduct. Rashi, however, "And if ye should say, Why should we persecute him, and what is the root of the matter on which he dependeth? (you will never comprehend all this happiness)."

[h] Rashi, from רצץ, "to crush, oppress." Aben Ezra, "seek the favour of the poor," from רצה "to please," "to receive in favour;" here in the *Piel* form, "to seek for favour."

from the indigent, and his hands will have to restore his (ill-gotten) wealth.

11 (Now) his bones are full of his youthful vigour;[a] but it will (suddenly) lie down with him in the dust.

12 If the evil be sweet in his mouth, he will conceal it under his tongue;

13 He will cherish it, and not forsake it; and hold it back within his palate:

14 His food is thus changed within his bowels, and becometh the venom of asps within him.

15 The wealth which he hath swallowed, will he have to vomit up again: God will drive it out of his belly.

16 The poison of asps will he have to suck: the viper's tongue will slay him.

17 He shall not look with pleasure on streams, on flowing brooks of honey and cream.

18 He restoreth what he hath laboured for, and will not swallow it down: however much he may have obtained[b] by toil, he will not have any joy of it.

19 Because he oppressed and forsook the indigent; because he took violently away a house, shall he not rebuild it;

20 Because he knew not quietness in his bosom, shall he not escape through what is the most precious to him.

21 Nothing was spared from his craving to eat: therefore shall his wealth not prosper.[c]

22 In the fulness of his abundance will distress assail him: every hand of (those he) troubled will come against him.

23 In order to fill his belly, (God) will send out[d] against him the fury of his wrath, and will rain it upon him for his eating.

24 If he flee from the iron weapon, the brazen bow will strike him through.

25 He draweth it, and[e] it cometh out of the body; yea, out of his gall the glittering (arrow) cometh forth: over him come the terrors (of death).

26 Entire darkness is laid by for his treasures: a fire not urged by blowing will consume him; it will destroy any one that is left in his tent.

27 The heavens will lay open his iniquity; and the earth will raise herself up against him.

28 The product of his house will be banished, flowing away on the day of his wrath.

29 This is the portion of a wicked man from God, and his decreed heritage from God.

CHAPTER XXI.

1 ¶ Then answered Job, and said,

2 Hear, O hear my speech, and let this be wherewith you give consolations.

3 Bear with me that I may indeed speak: and after my speaking, then canst thou mock.

4 As for me,—is against man my complaint? and if this be so, why should my spirit not be impatient?

5 Turn yourselves unto me, and be astounded, and lay your hand upon your mouth.

6 Yea, when I think of it, I am terrified, and shuddering seizeth hold of my flesh.

7 Wherefore do the wicked live, become old, yea, grow strong in power?

8 Their seed is firmly established in their presence with them, and their offspring are before their eyes.

9 Their houses are at peace without any dread, and no rod of God (cometh) over them.

10 The bull of each one gendereth, and disappointeth not: the cow of each one calveth, and casteth not her young.

11 They send forth their little ones like a flock, and their children skip about (with joy).

12 They sing to the timbrel and harp, and rejoice at the sound of the pipe.

13 They wear out their days in happiness,

---

[a] Jonathan and Rashi. Aben Ezra, "his secret sins, which will lie," &c.; but the singular "it" of השכב must refer to that possessed by עלומיו, *i. e.* the strength or vigour.

[b] Rashi, "When that which he hath exchanged is great wealth, then will he come to want, and have no joy of it." תמורה must be understood here, "the exchange for toil."

[c] Arnheim. Rashi renders the first part of the verse, "He left nothing of his food to divide among the poor."

[d] Rashi. Others, "When he is about—then will God, &c.—while he is eating."

[e] Arnheim, after Rashi, "He draweth (it) and it cometh forth out of its scabbard, (נוד, not "body," but "the scabbard of a sword;") and the glittering arrow passeth out of its poison over him (with) terrors."

and in a moment they go down to the nether world.

14 And yet they say unto God, "Depart from us; and the knowledge of thy ways we desire not.

15 What is the Almighty, that we should serve him? and what profit shall we have, if we entreat him urgently?"

16 Lo, not in their hand[a] doth their happiness rest! The counsel of the wicked be (still) far from me.

17 How often is the lamp of the wicked quenched?[b] and how often cometh over them their calamity? and doth (God) distribute their lot in his anger?

18 Are they as straw before the wind, and as chaff which the storm stealeth away?[c]

19 Should God lay up for his children his wrong-doing? it were better that he reward him, that he might know it himself.

20 His own eyes ought to see his downfall, and from the wrath of the Almighty ought he to drink.

21 For what care[d] hath he for his household after him, when the number of his months is all apportioned to him?

22 Is this fitting God,[e] who teacheth knowledge? him who judgeth those that are highest?

23 That this one dieth in his full strength, being wholly at ease and quiet;

24 His vessels being full of healthy fluid, and the marrow of his bones being well moistened:

25 While this other dieth with an embittered soul, and hath never partaken of any happiness;[f]

26 (And yet) together they must lie down in the dust, and the worms will cover them?

27 Behold, I know your thoughts, and the opinions which ye wrongfully devise against me.

28 For ye say, Where is the house of the noble-minded? and where is the tent of the dwelling-places of the wicked?

29 Have ye not asked the wayfarers? surely their token ye cannot disregard,

30 That the bad man is reserved for the day of calamity, (that the wicked) are carried forward to the day of wrath.

31 (But) who will tell him to his face of his way? and who will repay him what he hath done?

32 Yea he will indeed be carried to the grave, and men will quickly think of his monument:

33 Sweet are to him the clods of the valley; and after him succeedeth every man, as those that were before him are without number.

34 How then will ye comfort me with vanity? and of your answers there remaineth only deception.

CHAPTER XXII.

1 ¶ Then answered Eliphaz the Themanite, and said,

2 Can a man be serviceable[g] unto God? Truly the intelligent is serviceable unto himself.

3 Is it any pleasure to the Almighty that thou art righteous? or is it any gain to him, that thou makest thy ways perfect?

4 Is it out of fear of thee that he will reproach thee? or go with thee into judgment?

5 Is not thy evil great? and no end to thy iniquities?

6 For thou hast taken a pledge from thy brothers for nought, and stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and from the hungry thou hast withholden bread.

8 But as for the man of a strong arm, he obtained[h] the land, and the highly honoured could dwell therein.

9 Widows hast thou sent away empty, and the arms of the fatherless have been broken.

10 Therefore are snares round about thee, and sudden dread terrifieth thee.

[a] Rashi, "Is not their happiness in their hand?"

[b] Philippson conceives that Job quotes the assertions of his friends, and shows their defects. (See xviii. 5, &c.; xx. 10, 28.)

[c] Others, affirmatively, "they are as straw," and so also the end of verse 17.

[d] Rashi. Lit. "desire."

[e] Philippson. Rashi, "Is one of you in God's place, who will teach knowledge how this is?"

[f] Lit. "hath not eaten of."

[g] Rashi would translate, "Can a man teach God, when he, the intelligent, teacheth men knowledge?" or "Can man labour for the benefit of God?" &c. עליכו is referred by Rashi to "mankind;" others, to "himself," although it is a plural form.

[h] Rashi, "Shalt thou, because thou art of a strong arm, obtain the land, and shall the highly honoured dwell therein?"

11 Or seest thou not the darkness? and the abundance of water which covereth thee?

12 Is not God in the height of heaven? and beholding[a] the highest elevation of the stars, however high they are?

13 But thou sayest, "What doth God know? can he judge behind the darkness?

14 Thick clouds are a covering for him, so that he will not see; and he walketh along on the c rcle of heaven."

15 Wilt thou (thus) observe the path of ancient times which the men of injustice have trodden?

16 Who were shrivelled up before their time, whose foundation was flooded[b] away like a river;

17 Who said unto God, "Depart from us:' and what wrought the Almighty for them?

18 And yet it was he that filled their houses with good things; but the counsel of the wicked be (still) far from me.

19 The righteous will see it, and be glad; and the innocent will laugh them to scorn.

20 "Is not he destroyed that rose up against us, and hath not the fire consumed what they had left?"[c]

21 Do but become acquainted with him, and be at peace: thereby will happiness come unto thee.

22 Do but accept instruction from his mouth, and lay up his sayings in thy heart.

23 If thou return to the Almighty, thou shalt be built up, so thou wilt but remove wrong-doing far away from thy tents.

24 And throw[d] down in the dust precious metals, and (the gold of) Ophir to the stones of the brooks:

25 Then will the Almighty be thy precious metal, and brightly-shining silver unto thee.

26 For then wilt thou have in the Almighty thy delight, and thou canst lift up unto God thy face.

27 Thou wilt make entreaty unto him, and he will hear thee, and thy vows wilt thou pay.

28 And if thou decree a thing, it will be fulfilled unto thee; and upon thy ways the light will shine.

29 For when men are brought low,[e] thou wilt say, Pride (hath done it); but those of lowly eyes (God) will help.

30 He will even deliver him who is not guiltless: and thou wilt be[f] delivered by the purity of thy hands.

CHAPTER XXIII.

1 ¶ Then answered Job, and said,

2 Even now is my complaint bitter: my suffering is heavier than my groans.

3 Oh who would grant that I knew where I might find him! that I might attain to his judgment throne!

4 I would put in order before him my cause, and my mouth would I fill with arguments.

5 I should know the words which he might answer me, and understand what he might say unto me.

6 Would he with his power contend against me? he would truly not lay such doings to my charge.[g]

7 There would an upright one[h] argue with him; and I should be allowed to escape for ever by my judge.

8 But, lo, I go eastward—and he is not there; and to the west—and I cannot perceive him;

9 When he doth great things at the north, I behold him not; he hideth himself in the south—and I see him not.

10 But he[i] knoweth the way that I take: were he to probe me, I should come forth as gold.

11 On his steps my foot hath held fast: his way have I kept, and swerved not.

12 From the commandment of his lips have I also not moved away: as a fixed sta-

[a] Rashi, as in x. 15. Others, "Look at the head of the stars, how high they are."

[b] Rashi, "over whose foundation a river was poured forth."

[c] After Arnheim. Rashi, however, קימנו "the high estate;" יתרם "the excellence" of that generation.

[d] Löwenthal and others, after Ralbag, כצר "as gold ore." But Jonathan, "And place on the dust a strong fortress, and as the rocks of brooks the gold of Ophir: then will the Almighty be to thee a strong fortress, and more than silver be the strength of thy exaltation."

[e] Aben Ezra. Rashi, "When men are brought low, thou canst say, they shall be lifted up, and it will be."

[f] Aben Ezra supplying אתה "thou wilt be delivered." He also renders אי נקי "the isle of the innocent."

[g] Rashi; meaning, "only justice, not false charges, would he obtain from God." Aben Ezra, "No, he would have regard for me." Ralbag, "he would put (strength) in me."

[h] Rashi, "My righteousness would be clear before him."

[i] Though God is unseen, he knows the deeds of man.

tute[a] for me have I treasured up the sayings of his mouth.

13 But he is unchangeably one,[b] and who can turn him? and what his will desireth, even that he doth.

14 For he will bring to completion what hath been destined for me: and like these hath he many other things with him.

15 Therefore am I terrified at his presence: I will reflect, and be in dread of him.

16 Still God hath made timid my heart, and the Almighty hath terrified me;

17 Because I was not destroyed before this darkness, and because he hath not hidden from my face (this) gloom.

CHAPTER XXIV.

1 Why are not times (of punishment) treasured up[c] by the Almighty, and why do his adorers not see his days (of retribution)?

2 (The wicked) remove landmarks: they rob flocks, and feed them.[d]

3 They drive away the ass of the fatherless, they take in pledge the widow's ox.

4 They chase the needy out of the highway: altogether hide themselves the poor of the earth.

5 Behold,[e] as wild asses in the wilderness go they forth to their work, rising betimes after (their) prey: the desert yieldeth food for them and for their young men.

6 In the field they reap their food;[f] and in the vineyard of the wicked they gather the fruit.

7 They cause (the poor) to spend the night naked, without clothing and without any covering in the cold.

8 Through the sweeping rain of the mountains are they made wet, and for want of a shelter do they embrace the rock.

9 The others pluck from the breast the fatherless, and the garment[g] of the poor they take in pledge.

10 They cause him[h] to go naked without clothing, and from the hungry they take away the sheaf:

11 Within their walls do they make oil, they tread their winepresses, and suffer thirst.

12 Out of a populous city is groaning heard, and the soul of the deadly wounded crieth out: yet God regardeth it not as an offence.

13 Yon men are of those that rebel against the light: they know not its ways, nor abide in its paths.

14 With the earliest light riseth the murderer, he slayeth the poor and needy, and in the night he becometh like the thief.

15 And the eye of the adulterer watcheth for the twilight, saying, No eye will see me; and placeth a covering on his face.

16 They break into houses in the dark, in the daytime they lock themselves in:[i] they know not the light.

17 For to all of these alike is the morning as the shadow of death; for they are familiar with the terrors of the shadow of death.

18 Swift[k] are such men (to flee) on the face of the water; accursed is their field on the land; none of them turneth himself to the way of the vineyards.

19 Drought and heat speedily consume the snow-waters: so doth the grave those who have sinned.

20 The mother that bore such a one will forget him; the worm will feed sweetly on him; he will be no more remembered; and like a tree will wickedness be broken.

---

[a] Rashi, "more than my apportioned food have I," &c.

[b] Others, "He persevereth in one thing, and who can gainsay him?"

[c] Löwenthal, Herxheimer, and Philippson. Arnheim and Eng. ver., "Why—since from the Almighty, destinies are not hidden—do not those who know him see his days (of punishment)?"

[d] *i. e.* They have no fear nor shame in exhibiting their wrongfully obtained possessions.

[e] Rashi and others conceive verses 5 and 6 to represent the robbers; Philippson, the state of the poor, who have to seek for means to sustain life: he renders also verse 7, "They (the poor) spend their nights," &c. Others, again, imagine this and verse 8 also to refer to the robbers, especially the Bedouins, who are often in the greatest want, notwithstanding their dishonest mode of life. But we must then assume that, as early as Job, Arabia was in the same condition it is now.

[f] Aben Ezra, בלילו, not "his food," lit. "fodder," but בלי לו "not his,"—"they hold harvest in a field not theirs." [g] Ralbag.

[h] Rashi and Aben Ezra. Arnheim, "These (the poor) go about naked without clothes, and hungering do they carry sheaves."

[i] Others,—"the houses which in the daytime they had marked for themselves."

[k] Ralbag and Aben Ezra. Philippson, "Swift is he on the face of the waters; if his portion be accursed on the land, he turneth no more the way to the vineyards. In the desert and in the heat they plunder, in the snow-water of the deep they sin." Arnheim and Herxheimer nearly so, with some variations.

21 He ill-treateth the barren that beareth not; and to the widow he acteth not well.

22 But he[a] also draweth down the mighty with his power: when he riseth up, no one is sure of life.

23 To such (God) granteth to be in safety, that he may find support; and His eyes are upon their ways.

24 They are exalted; in but a little while they are no more; and they are brought down low: like all others are they gathered in, and like the top of the ear of corn are they cut off.[b]

25 But if it be not so, who will prove me a liar, and render as nought my word?

CHAPTER XXV.

1 ¶ Then answered Bildad the Shuchite, and said,

2 Dominion and dread are with him: he maketh peace in his high places.

3 Can the number of his hosts be given? and over whom riseth not his light?

4 How then can man be justified with God? or how can be pure one that is born of woman?

5 Behold, even as regardeth the moon, that is not bright: yea, the stars are not pure in his eyes.

6 How much less the mortal, the mere worm? and the son of earth, the mere maggot?

CHAPTER XXVI.

1 ¶ Then answered Job, and said,

2 What assistance hast thou given to the powerless? (how) hast thou helped the arm without strength?

3 How hast thou counselled the unwise? and what sound wisdom hast thou made known so plentifully?

4 To whom hast thou told words? and whose spirit came from thee?

5 The departed are called into being[c] beneath the waters, and their inhabitants.

6 Naked is the nether world before him, and there is no covering for the place of corruption.

7 He stretched out the north over empty space; he suspended the earth on nothing;

8 He bound up the waters in his clouds; and the cloud bursteth not under their weight;

9 He closed up the surface of his throne, spreading over it his cloud;

10 A fixed limit he compassed off over[d] the face of the waters, for the division of the light and darkness.

11 The pillars of heaven tremble greatly, and are astounded at his rebuke.

12 By his power he split[e] in pieces the sea, and by his understanding he crushed (its) pride:

13 By his breath the heavens (acquired) beauty; his hand hath created the flying serpent.

14 Lo, these are ends of his ways; for how slight a whisper is heard (by us) of him! but the thunder of his mighty deeds who can understand?

CHAPTER XXVII.

1 ¶ And Job continued taking up his parable, and said,

2 As God liveth, who hath removed justice from me; and by the Almighty, who hath embittered my soul:

3 All the while my breath is in me, and the spirit of God is in my nostrils,

4 Shall my lips not speak any wrong, nor shall my tongue utter deceit.

5 Far be it from me that I should justify you: till I depart hence will I not allow (any one) to take my integrity away from me.

6 I have laid fast hold on my righteousness, and I will not let it go: my heart shall

[a] Rashi supplies here also "God"—"God draweth down these mighty ones to punishment: their day cometh, and they trust not their life." But the whole of this chapter is exceedingly difficult to render, as the imagery is so rapid, and every one of the commentators forms his own opinion.

[b] *i. e.* The wicked die often without pain; they sin and depart hence like the good.

[c] When God surveys the world, the dead are again present (born) under his view.

[d] After Philippson; *i. e.* God expanded the essence of light over the deep. (Gen. i. 2, 3.) Rashi, "God drew a circle over the water to last till light and darkness be no more." Wolfson, "His law limiteth the water, and fixeth the ends of light and darkness." Arnheim, "He drew a circle on the face of the water to the limit of light and darkness." Aben Ezra explains, "to where light and darkness are separated."

[e] Rashi, after whom Arnheim, referring to the creation. But Philippson, "he stirreth up the sea—breaketh the storm—the heavens become clear—and the flying serpent (constellation *Ophiuchus*) appeareth in the sky."

not reproach me (for my conduct) during all my[a] life.

7 Like the wicked is[b] (therefore) my enemy, and he that riseth up against me like a wrong-doer.

8 For what is the hope of the hypocrite, when[c] he hath gained unjust wealth, when God casteth forth his soul?

9 Will God hear his cry, when distress cometh upon him?

10 Or can he find delight in the Almighty? can he call on God at all times?

11 I will instruct you concerning what is in the hand of God: (the way) which is with the Almighty will I not conceal.

12 Lo! ye yourselves have all beheld it: why is it then that ye deal in such vanities?

13 This[d] is the portion of a wicked man with God, and the portion of tyrants, which they shall receive from the Almighty.

14 If his children be multiplied, it is only for the sword; and his offspring will not be satisfied with bread.

15 Those of his that are left to escape will be buried by death; and his widows will not be able to weep.

16 Though he heap up silver as the dust, and prepare garments (as plentifully) as the clay:

17 He may prepare, but the righteous will clothe himself (therewith), and the silver the innocent will divide.

18 He buildeth his house like the moth, and like a hut that a keeper hath made.

19 Rich will he lie down, but will not be gathered (into the grave):[e] one openeth his eyes, and he is no more.

20 Like a flood will terror overtake him, in the night a tempest will steal him away.

21 The east wind will lift him up, and he must be gone; and it hurleth him like a storm out of his place.

22 And (God)[f] will cast (evil) upon him, and have no pity: out of his hand (his wealth)[g] will surely escape.

23 Men will clap their hands over him, and will hiss after him out of his place.

CHAPTER XXVIII.

1 For truly there is a source for the silver, and a place for the gold which men refine.

2 Iron is taken out of the dust, and the stone is melted into copper.

3 An end doth he set to darkness, and the very utmost limit doth he search out, the stones of darkness, and of the shadow of death.

4 He breaketh a channel[h] far from the inhabited place; those of unsteady foot,[i] the poorest of men move (there about).

5 The earth, out of which cometh forth bread, is under its surface turned up as it were with fire.

6 Her stones are the place whence the sapphire cometh; and golden dust is also there;

7 (On the) path which no bird of prey knoweth, and which the vulture's eye hath not surveyed;

8 (Which) ravenous beasts have never trodden, over which the lion hath never passed.

9 To the flinty rock he stretcheth forth his[k] hand; he overturneth the mountains from the root.

10 Amid rocks he heweth out canals; and every precious thing doth his eye behold.

---

[a] Rashi. Others, "my heart shall not cast blame on one of my days."

[b] After Rashi, who regards יהי "he will be," as the consequence of the preceding verse. So also Philippson and Löwenthal; not "Let my enemy be."

[c] Jonathan. Philippson, "For what is the hope of the ungodly? that God should cut off, that he should take away his soul."

[d] Philippson considers verses 13 to 23 as containing a recapitulation of the arguments of Job's friends, which he had already refuted, and called them hence "vanities." Rashi, however, views this passage as meaning: Job says, "Ye have seen all I relate; why then will ye be hypocrites, in saying vain things of God?"

[e] Rashi. Others, "He layeth himself down being rich; but he will not be (so) buried; if he were to open his eyes—it would be gone."

[f] Rashi. Philippson refers it to the storm.

[g] Aben Ezra. Rashi, "his friend will flee far away." Herxheimer, "He casteth away all that is on him, and spareth not; he only desireth to flee from its power (of the storm);" so also Philippson, the last clause of the verse.

[h] The simplest explanation of this difficult verse is to assume, with Herxheimer and others, that it refers to mining, where channels and galleries are broken, wherein the most miserable of men, often slaves and criminals, have to take out the ore at the peril of life.

[i] Lit. "who are forgotten by the foot;" explained by Philippson as "those who from their confinement in mines are unsteady in their walk."

[k] Rashi and Aben Ezra refer verses 9 to 11 to God, as having done so at the creation; but other commentators think they refer to man in his mining operations.

11 The various droppings[a] of water he
aniteth into streams, and what is hidden he
bringeth forth to light.

12 ¶ But wisdom—where shall she be
found? and where is the place of understanding?

13 Man knoweth not her value; and she
is not to be found in the land of the living.

14 The deep saith, Not in me is she: and
the sea saith, She is not with me.

15 No fine gold can be given in lieu of
her, and silver cannot be weighed out as her
price.

16 She cannot be valued with the gold of
Ophir, with the precious onyx, or the sapphire.

17 She cannot be estimated after gold and
glass; and not in exchange for her (can) vessels of refined gold (be taken.)

18 Coral and crystal will not be thought of;
and the value of wisdom is above pearls.

19 She cannot be estimated after the topaz
of Ethiopia, nor can she be valued with pure
gold.

20 ¶ But wisdom—whence cometh she?
and where is the place of understanding?

21 Yea, she is hidden from the eyes of all
living, and from the fowls of the heavens is
she concealed.

22 Perdition and death say, With our ears
have we heard a report of her.

23 God (alone) understandeth her way,
and he knoweth her place;

24 For he looketh to the ends of the earth,
(whatever is) under the whole heaven doth
he see.

25 When he imparted weight unto the
wind; and (when) the waters he established
by measure;

26 When he made a law for the rain, and
a way for the lightning of (his) thunders:

27 Then did he see her, and make her
known; he established her, and also searched
her out.

28 And he said unto man, Behold, the
fear of the Lord, that is wisdom; and to
eschew evil is understanding.

CHAPTER XXIX.

1 ¶ And Job continued to take up his parable, and said,

2 Who will give me back months like
those which are past, days like those when
God guarded me;

3 When his lamp shone over my head,
when by his light I could walk in darkness;

4 As I was in the days of my abundance,[b]
when the confidence[c] of God was upon my
tent;

5 When the Almighty was yet with me,
when my servants stood round about me;

6 When I bathed my steps in cream, and
the rock poured out near me streamlets of
oil!

7 When I went out to the gate close by
the city, when in the open place I established
my seat:

8 Young men saw me, and hid themselves;
and the aged rose up, and remained standing;

9 Princes stopped in the midst of (their)
words, and laid their hand on their mouth;

10 The voice of nobles was arrested, and
their tongue cleaved to their palate.

11 For the ear that heard me called me
happy; and the eye that saw me bore witness
for me;

12 Because I delivered the poor that cried,
and the fatherless, yea, that had none to help
him.

13 The blessing of him that was ready to
perish[d] came upon me; and the heart of the
widow I caused to sing for joy.

14 I took righteousness as my garment,
and it clothed me: as a robe and a mitre was
justice unto me.

15 Eyes was I to the blind; and feet to
the lame was I.

16 A father was I to the needy; and the
cause of him I knew not I used to investigate.

17 And I broke the cutting-teeth of the
wrong-doer, and out of his teeth I cast down
his prey.

[a] Philippson; *i. e.* the various rills which issue forth in the mine are united into large canals, that the work may go forward.

[b] Lit. "autumn," *i. e.* the season when all is ripe. Others, "youth."

[c] Lit. "secret," or "secret counsel." So Rashi, "When the pious of the generation came to my tent to be fortified in God's law." Others, "friendship."

[d] Others, "that had to roam about," or "the unhappy."

18 And I said then, "In the midst of my nest shall I depart hence, and like the sand[a] shall I have many days.

19 My root will stand open for the water, and the dew will lodge on my boughs.

20 My glory will ever be new with me, and my bow will acquire fresh strength in my hand."

21 Unto me men listened, and waited, and watched in silence for my counsel.

22 After my words they made no reply, and my speech dropped on them (like dew).

23 And they waited for me as for the rain, and they opened wide their mouth as for the latter rain.

24 I smiled on those that had lost their confidence;[b] and the light of my countenance they never cast down.

25 I chose[c] their way for them, and I sat as chief, and dwelt as a king in his army, as one that comforteth mourners.

CHAPTER XXX.

1 But now they who are younger than I in years laugh at me, whose fathers I scorned to put as equals with the dogs of my flocks.

2 Yea, what possible use can the strength of their hands be unto me, over whom old age hath passed fruitlessly?

3 Who suffer of want and famine in solitude; who flee[d] into the wilderness (where all is) darkness, ruin, and desolation;

4 Who crop off mallows[e] by the bushes, and have broom-bush roots as their bread;

5 Who are driven forth from among (men), who are shouted after as though they were thieves,

6 To dwell in the caverns[f] of the valleys, in holes of the earth, and on naked cliffs.

7 Among the bushes they shriek: under briers[g] they are huddled together,

8 The children of the worthless, yea, the children of the nameless, who were outcasts from the land.

9 But now I am become their song, and I am become a byword unto them.

10 They loathe me, they keep themselves far from me, and from my face they withhold not their spittle.

11 Because he hath loosened the cord of my bow,[h] and afflicted me, they have also cast off the bridle before me.

12 Against my right hand rise up this swarm of worthless youths: they push away my feet, and they level against me their calamity-bringing paths.

13 They destroy my footpath, they help forward my downfall, without any one to aid them.

14 As (through) a broad breach they come: amidst a loud noise they rolled themselves along.

15 Terrors have turned their face against me; they chase like the wind my glory; and like a cloud is my happiness passed away.

16 And now my soul is poured out over me; the days of affliction have seized on me;

17 All night it holloweth out my bones out of my body; and my pursuers[i] take no rest.

18 Through the Almighty's power[k] is my garment made unknown: like the opening of my coat hath he enclosed[l] me.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry aloud unto thee, but thou answerest me not: I stand up, and thou fixest thy regard against me.

21 Thou art changed into a cruel master toward me: with the strength of thy hand thou assailest me.

22 Thou liftest me up to the wind; thou causest me to pass away, and dissolvest in me all wise counsel.[m]

23 For I know that thou wilt bring me

[a] Rashi, after Talmud Sanhedrin, 108 *b*, חול as the name of a bird, "the phœnix;" so also Arnheim.

[b] Löwenthal and Philippson, לא יאמינו "those who have no confidence;" but Aben Ezra, "When I smiled on them, they would not believe it," &c.

[c] Philippson, "When I chose to be among them, I sat at the head."

[d] Philippson, "who gnaw the growth of the desert, which is long since desolate and waste."

[e] Arnheim and others, "salty herbs."

[f] Rashi. Aben Ezra, "in frightful valleys."

[g] Rashi, "nettles," and so rendered elsewhere; here, however, evidently something higher, which they could hide among.

[h] Rashi.

[i] Jonathan and Rashi, as in ver. 3. Ralbag, "my pulses." Philippson and others, "those that gnaw at me."

[k] Herxheimer and others refer ברב כח to God, who becomes the subject in ver. 20.

[l] *i. e.* As tightly as the upper edge of the under-coat fits round the neck, so hath God hemmed him in with pain.

[m] Ralbag, taking תשיה in the sense it is found in Pro-

back to death, and to the house of assembly for all the living.

24 But doth not a man stretch out his hand among ruins? or doth one not cry out therefrom (for help) when he meeteth his downfall?[a]

25 Did not I weep for him that was hard pressed by misfortune? was not my soul grieved for the needy?

26 That I hoped for good, but there came evil; and I waited for light, and there came darkness!

27 My bowels heave, and rest not: the days of affliction have overcome me.

28 I walk about mournfully without sunlight: when I rise up, in the assembly, I cry with pain.

29 I am become a brother to (howling) monsters, and a companion to ostriches.

30 My skin hangeth down black from me, and my bones are burnt from heat.

31 And thus is changed to mourning my harp, and my pipe to the sound of weeping.

CHAPTER XXXI.

1 A covenant had I made with my eyes: how then should I fix my look on a virgin?

2 And what would then have been my portion of God from above? and what lot of the Almighty from on high?

3 Is not calamity (ready) for the unjust? and misfortune for the wrong-doers?

4 Behold, he truly seeth my ways, and numbereth all my steps;

5 (And knoweth) whether I have walked with vain desires, or if my foot hath hastened after deceit.

6 Let him weigh me then in a righteous balance, and let God acknowledge my integrity.

7 If my step have turned aside from the (proper) way, and my heart have walked after my eyes, and if any blemish have cleaved to my hands:

8 Then let me sow, and let another eat; and let what I have growing be rooted out.

9 If my heart have been beguiled toward a woman, or if I have lain in wait at my neighbour's door:

10 Then may my wife labour at the mill for another, and may strangers ill-use her;

11 For this would be incest; yea, it would be an iniquity (to be punished by) the judges;

12 For it would be a fire that consumeth down to the place of corruption, and would root out all my products.

13 If ever I cast aside the justice due to my man-servant and my maid-servant, when they contended with me:

14 What then could I do when God should rise up? and when he should investigate, what could I answer him?

15 Did not he that made me make him born of a woman? and did not the same one fashion us in the womb?

16 If ever I denied the wish of the indigent, or ever allowed the eyes of the widow to fail (in vain hopes);

17 Or if ever I ate my bread by myself alone, and the fatherless did not eat thereof;

18 (For from my youth he was brought up with me, as though we were of one[b] father, and I have guided her (as though she was sprung) from my mother's womb;)

19 If ever I saw any one perishing for want of clothing, or the needy without covering;

20 If his loins have not blessed me, and if he have not been warmed with the fleece of my sheep;

21 If I have swung my hand against the fatherless, because I saw in the gate those that would help me:

22 Then may my shoulder fall from my shoulder-blade, and my arm be broken from the channel-bone;

23 For dreaded by me was the calamitous punishment of God, and against his highness I can[c] accomplish nothing.

24 If I have made gold my confidence, or have said to the fine gold, Thou art my trust;

25 If ever I rejoiced because my wealth

---

verbs. Rashi, "thou dissolvest me by weakness." Philippson and Löwenthal, as משאה "amidst a loud noise," *i. e.* of the storm.

[a] Löwenthal and Philippson. Jonathan, "But he (God) will not lay violent hand in wrath on men when they pray to him in time of affliction." Herxheimer, "But may he not stretch out his hand against ruins; or do they (death and the grave) find help in their destruction?" Others, "He will not lay his hand on the grave; surely in the downfall (of death) there is help for all." The verse is very difficult and obscure.

[b] Wolfson; but Rashi, "this virtue raised me like a father," &c.

[c] Philippson, "could."

was abundant, and because my hand had gotten much;

26 If ever I looked at the light (of the sun) when he shone brightly and on the moon walking in splendour;

27 And my heart became misled in secret, and my hand kissed my mouth:[a]

28 This also were an iniquity to be punished by the judge; for thus would I have denied the God that is above.

29 If ever I rejoiced at the downfall of him that hated me, or was elated when evil befell him;—

30 But I suffered not my mouth to sin by denouncing with a curse his soul;—

31 If the men of my tent said not, Oh is there one that is not satisfied of his flesh;—

32 In the street a stranger had not to lodge; my doors I held open to the roadside;

33 If I covered up my transgressions like a common man, by hiding in my bosom my iniquity;

34 Because I dreaded the great multitude, or because the contempt of families did terrify me, so that I kept silence, and dared not to go out of the door;[b]—

35 Oh who will bring me one that would hear me! behold, here is my plea; may the Almighty answer me; and any record[c] which my opponent may have written,—

36 Surely upon my shoulder would I carry it:[d] I would bind it as a crown unto me.

37 The number of my steps would I tell him: as (to) a prince would I go near unto him.—

38 If my land ever cried out because of me, or if its furrows wept together;

39 If I ever consumed its strength without payment, or caused the soul of its owners[e] to grieve:

40 Then may instead of wheat, thorns come forth, and instead of barley, cockle. (Here end the words of Job.)

CHAPTER XXXII.

1 ¶ So had these three men abstained from answering Job; because he was righteous in his own eyes.

2 ¶ Thereupon was kindled the wrath of Elihu the son of Barachel the Buzite, of the family of Ram: against Job was his wrath kindled, because he had declared himself more righteous than God.

3 And against his three friends was his wrath kindled; because they had found no answer, and yet had condemned Job.

4 Now Elihu had held back toward Job (his) words; because the others were older in days than he.

5 But when Elihu saw that there was no answer in the mouth of these three men, then was his wrath kindled.

6 ¶ And Elihu the son of Barachel the Buzite commenced, and said, Young am I in days, and ye are very old: therefore I hesitated and feared to show you what I know.

7 I had said, Days shall speak, and multitude of years shall make wisdom known.

8 But it is the spirit in man, and the breath of the Almighty which giveth them understanding.[f]

9 Not those rich in years must be always wise: neither do the aged constantly understand what is just.

10 Therefore do I say, Hearken to me: I also will show forth what I know myself.

11 Behold, I waited for your words: I gave an attentive ear to your reasonings, till you might have searched out the (proper) words.

12 And now I understand you fully, and, behold, there is none that convinceth Job, or, that answereth his speeches among you.

13 Say then not, We have found wisdom: God will thrust him down, not man.[g]

14 But he hath not directed any words

---

[a] *i. e.* Offering the slightest token of homage, by touching the mouth with the hand, as was probably the custom of idolaters of the Zabean kind.

[b] The conclusion of the sentence is in verse 40.

[c] ספר does not mean necessarily "book," but any connected writing. Others, "let my opponent write," &c.

[d] Rashi, and so Arnheim, "I would carry him (the opponent) on my shoulder, I would bind crowns on him for my sake."

[e] Rashi, "those who occupied it as tillers on half profit." Others render, "caused its owners to breathe out their soul."

[f] Jonathan, "In truth the spirit of prophecy is in man, and the word of God giveth them understanding."

[g] Wolfson, "the one who is no man." The text as here given is simple, "God will convince him, not a man;" and this was the wisdom they had discovered, that God would ultimately prove that Job had sinned.

against me: and with your speeches will I not answer him.

15 They are dismayed, they answer no more: words have escaped away from them.

16 And should I wait (longer), because they cannot speak, because they stand still and answer no more?

17 (But) I also will surely answer my part, I myself also will show forth what I know;

18 For I am full of words, the spirit in my bosom urgeth me hard.

19 Behold, my bosom is like (fresh) wine which hath not been opened: like new[a] bottles it is ready to burst.

20 I will speak, that I may breathe freer: I will open my lips and answer.

21 On no account will I show undue favour to any man, and to no son of earth will I give flattering titles.

22 For I know not to give flattering titles; (for else) my Maker would speedily carry me away.

CHAPTER XXXIII.

1 Therefore do thou but hear, O Job, my speeches, and give ear to all my words.

2 Behold now, I have opened my mouth, my tongue speaketh in my mouth.[b]

3 Out of my straightforward heart (come) my sayings; and my lips utter knowledge clearly.

4 The spirit of God hath made me, and the breath of the Almighty giveth me life.

5 If thou canst, answer me, array thyself before me, stand forward.

6 Behold, I am in the same relation as thyself toward God:[c] I myself also am cut out of the clay.

7 Behold, dread of me cannot terrify thee, and my pressure[d] will not be too heavy upon thee.

8 But thou hast said before my ears, and the sound of the words I still hear,

9 "I am pure without transgression, I am quite clean; and there is no iniquity in me:

10 Yet, behold, he findeth hateful backsliding[e] on me, he regardeth me as an enemy unto him;

11 He putteth my feet in the stocks, he watcheth all my paths."

12 Behold, in this thou art not just: I will answer thee; for God is far greater than a mortal.

13 Why dost thou contend against him? for with[f] all his words will he not give an answer.

14 For God speaketh once, yea twice: (yet man) regardeth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbers upon the couch:

16 Then doth he lay open the ear of men, and sealeth it with their warning;[g]

17 To remove the son of earth (from his intended) deed; and he covereth up pride from man;

18 He withholdeth his soul from the pit, and his life from passing away by the sword.

19 And so is he admonished by pain upon his couch, and all his bones with violent (aches).[h]

20 So that his inclination[i] abhorreth bread, and his soul, the most agreeable food.

21 His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.

22 Yea, his soul draweth near unto the pit, and his life to those that slay.

23 If there be now about him one single angel, as defender, one out of a thousand, to tell for man his uprightness:[k]

24 Then is he gracious unto him, and saith, Release him from going down to the pit, I have found an atonement.

25 His flesh becometh full again as in youth: he returneth to the days of his boyhood.

---

[a] *i. e.* Bottles containing new wine, the fermentation of which bursts them.

[b] Heb. "palate."

[c] Aben Ezra. Rashi, "I am here, as thou hast asked, in God's place, and for him do I speak his words."

[d] Jonathan and Rashi. אכפי from אכף "to force," "to urge;" hence the noun, "that which presseth hard"—"the burden." Aben Ezra, "my hand," like כפי with paragogic א.

[e] Rashi, "pretexts."

[f] *i. e.* Only partially he reveals his acts to man. Herxheimer, "concerning." Löwenthal, "that he giveth no answer concerning all his doings,"

[g] Rashi, "He sealeth and bindeth them with sufferings for their iniquity."

[h] Ralbag. Rashi, "all his bones that were so strong." Löwenthal and others, "with violent contest in his limbs."

[i] Lit. "life;" here the appetite necessary to sustain life.

[k] Philippson: "If there come to him one angel as interpreter—to tell man what is just for him."

26 He will offer his entreaty unto God, and he will receive him in favour, that he may see his face with joy: so doth He recompense unto the mortal his righteousness.

27 He then should assemble[a] men around, and say, "I had sinned, and perverted what is right, yet have I not received a like return."[b]

28 Thus he redeemeth his[c] soul from passing into the pit, and his life will look joyously on the light.

29 Lo, all these things doth God two or three times with man;

30 To bring back his soul from the pit, that she may shine in the light of life.

31 Listen well, O Job, hearken unto me: keep silence, and I will truly speak.

32 If thou hast any words, answer me: speak, for I wish to justify thee.

33 If not, hearken thou unto me: keep silence, and I will teach thee wisdom.

CHAPTER XXXIV.

1 ¶ And Elihu commenced, and said,

2 Hear, O ye wise men, my words; and ye that have knowledge, give ear unto me.

3 For the ear probeth words, as the palate tasteth the food.[d]

4 Let us choose for ourselves what is just: let us acknowledge between ourselves what is good.

5 For Job hath said, "I am righteous; and God hath taken away justice from me.

6 Should I lie concerning the justice due me? incurable is (my wound from) the arrow I bear in me without any transgression."

7 What man is there like Job, who drinketh scorning like water,

8 And is on the road to keep company with the wrong-doers, and to walk with men of wickedness?

9 For he hath said, "It profiteth a man nothing when he acteth according to the pleasure of God."

10 Therefore ye men of sense hearken unto me: far is it from God to practise wickedness; and from the Almighty to do wrong!

11 For the work of a son of earth doth he recompense unto him, and according to the path of man doth he permit things to occur to him.

12 Yea, surely God will not condemn unjustly, nor will the Almighty pervert justice.

13 Who hath given him a charge concerning the earth? or who hath intrusted (him)[e] the whole world?

14 If he were to set his heart upon man, he would gather unto himself his spirit and his breath;

15 All flesh would perish together, and the son of earth would return again unto dust.

16 If then thou wishest to understand, hear this: give ear to the sound of my words.

17 Is it possible that he who hateth justice should govern? or wilt thou condemn the righteous mighty One?

18 (Is it fit) to say[f] to a king, Thou art worthless? and to princes, Ye are wicked?

19 Whereas he is one that showeth no favour to chieftains, and distinguisheth not the rich before the indigent; for all of them are the work of his hands.

20 In a moment will they die, and in the midst of the night, people are moved, and pass away: and the mighty will be removed without a human hand.

21 For his eyes are upon the ways of man, and all his steps doth he see.

22 There is no darkness, nor shadow of death, where the evil-doers can hide themselves.

23 For he need not direct[g] (his attention) a long time upon man, that he should enter into judgment before God.

24 He breaketh down mighty men without (long) searching, and placeth others in their stead.

25 For the reason that he knoweth their deeds: therefore he overturneth them in the night, and they are crushed.

---

[a] Rashi, from שׁוּרָה "a row." Löwenthal and others, "he will sing aloud among men."

[b] Rashi. Others, "which profited me nothing," as in Esther vi. 13.

[c] So the *Keri*. Philippson and Löwenthal, after the *Ketib*, make this a continuation of verse 27, and render, "he hath delivered *my* soul," &c.

[d] Lit. "to eat."

[e] Aben Ezra, "who created the whole world?" Löwenthal, "who watcheth," &c.

[f] Rashi, Jonathan, Aben Ezra, &c. Others, after the Septuagint, "Who saith to a king, Thou art worthless, and to princes, Ye are wicked?"

[g] Rashi, "For he will not lay undue charges on man, that he should have to enter into a trial before God." The text here means, God's knowledge is always sure.

26 Among wicked men[a] doth he strike them, in the place where (many) see them;

27 Because they have departed from following him, and have not considered all his ways,

28 Bringing before them the cry of the indigent, and the cry of the afflicted which he had to hear.

29 When he now granteth rest, who will ¶ condemn (him)? and when he hideth his face, who can behold him? whether it be against a nation, or against one man, it is the same:

30 That no hypocritical man may reign, that such shall not be a snare to the people.[b]

31 For truly it is only fitting to say unto God, "I bear (cheerfully), I will not do any wrong;

32 What I cannot see myself, do thou truly teach me; if I have done what is unjust, I will do so no more."

33 Should he then according to thy view send a recompense, because thou hast rejected him? "Because thou must choose, and not I?"[c] and what thou knowest, do speak.

34 Men of sense will say unto me, and every wise man who heareth me,

35 That Job hath not spoken with knowledge, and that his words are without intelligence.

36 Oh that Job[d] may therefore be probed continually, in order to give answers against sinful men.[e]

37 For he addeth unto his sin transgression: among us he uttereth too many loud words,[f] and multiplieth his speeches against God.

CHAPTER XXXV.

1 ¶ Then commenced Elihu, and said,

2 Dost thou deem this to be just, that thou hast said, "My righteousness is more than God's?"

3 For thou sayest, "What benefit will it be unto thee? what more profit shall I have, than if I had sinned?"

4 I will truly reply unto thee with words, and unto thy friends with thee.

5 Look unto the heavens, and see; and gaze on the skies which are higher than thou.

6 If thou sin, what dost thou effect against him? and if thy transgressions be multiplied, what canst thou do unto him?

7 If thou be righteous, what givest thou him? or what doth he accept out of thy hand?

8 A man like thyself thy wickedness may reach, and a son of earth thy righteousness.

9 By reason of the multitude of oppressions (the wicked) cause men to cry: these complain aloud because of the arm of the mighty.

10 But (man)[g] saith not, Where is God my maker, who bestoweth joyful songs even in the night;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of the heavens?

12 There do they cry, but he answereth not; because of the pride of evil men.

13 Only what is false[h] will God not hear, nor will the Almighty regard it.

14 Although thou sayest, thou canst not see him: yet the decision is before him; and do thou wait for him.[i]

15 But now, because his anger hath punished nothing,[k] shall he not greatly take cognizance of the multitude of sins?

16 But Job openeth wide his mouth for

[a] Rashi, "In their own place doth he strike the wicked." Others, "because they are wicked." Others, "in lieu of the (*i. e.* as though they were) wicked." The difficulty is in the word תחת, literally, "under."

[b] Löwenthal and Herxheimer. Philippson, "That there may not reign a hypocrite, one of those who mislead the people." Arnheim, gives the last part, "nor a people be a snare."

[c] Arnheim, after Rashi, who refer "rejected" to Job's words: "I despise it, I wish to live always." The words, "thou must choose," are regarded as Elihu's speaking in the name of God. Philippson, "Behold, on thee too will he accomplish it. For thou must reject it, thou must accept it, not I; and what thou hast now discovered as true, that do thou speak;" *i. e.* he calls on Job to accept or reject his theory of the divine government.

[d] Jonathan, אבי from אבה, "to desire," "it is my wish." Others, from אב, "father," "O my heavenly Father!"

[e] Rashi. Aben Ezra, "because of his answer after the manner of sinful men."

[f] Rashi and Aben Ezra. Others, "he clappeth (his) hands;" hence, Philippson, "he scorneth."

[g] *i. e.* The sufferers cry, but think not on God. Rashi, however, "The wicked saith not, &c. who cutteth down the evil in the night," referring to Amraphel, the Egyptians and other sinners.

[h] *i. e.* The crying of those spoken of in verse 9 is deceitful, they think not of God.

[i] Arnheim, "it," *i. e.* the decision.

[k] Löwenthal. Rashi, "And now know that his present visitation on thee is nothing, and he hath not fully regarded the multitude (of thy sins)."

nought: without knowledge he heapeth up words.

CHAPTER XXXVI.

1 ¶ Then continued Elihu, and said,

2 Wait for me a little, and I will instruct thee; for (I have) still some words on God's behalf.

3 I will lift up my knowledge for him[a] who is afar, and for my Maker will I obtain righteousness.

4 For truly no falsehood is (in) my words: one that is upright in (his) opinions (dealeth now) with thee.

5 Behold, God is mighty, and despiseth not any: he is mighty in strength of intellect.[b]

6 He permitteth not the wicked to live; but he procureth justice for the afflicted.

7 He withdraweth not his eyes from the righteous; but (he placeth them) with kings[c] on the throne: yea, he doth establish them for ever, and they are exalted.

8 And if they be bound in fetters, and if they be entangled[d] in the cords of affliction:

9 Then doth he tell them of their work, and of their transgressions, when they had become strong.

10 And he openeth thus their ear to correction, and saith that they should return from wrong-doing.

11 If they hearken and serve (him),[e] they will spend their days in happiness, and their years in pleasures.

12 But if they hearken not, they will pass away through the sword, and they will perish in want of knowledge.

13 But the hypocrites in heart persevere[f] in wrath; they will not offer entreaty when he bindeth them:

14 Their soul will die in youth, and their life, among the incestuous.

15 He delivereth the afflicted through his affliction, and openeth through oppression his[g] ear.

16 And also thee hath he incited away from the[h] jaws of distress into a wide space, on the site of which there is no straitness; and what is set on thy table is full of fatness.

17 But if thou art full of the judgment of the wicked: (divine) judgment and decree will support each other.

18 For there would be fury, if aught were to incite thee to utter an abundance (of rebellious words);[i] and the greatness of the infliction must not mislead thee.

19 Will he esteem thy riches?[k] no, not gold ore, nor all the highest forces of strength.

20 Desire then not eagerly the night, when nations pass away in their place.

21 Take heed, turn not thyself to wrong-doing, so that thou wouldst choose this because of (thy) affliction.

22 Behold, God is exalted by his power: who is an instructer like him?

23 Who hath given him a charge concerning his way? or who hath ever said, Thou hast acted unjustly?

24 Reflect, that thou shouldst magnify his work, which (other) men have beheld.[l]

25 All men have looked at it (with astonishment); the mortal gazeth at it from afar.

26 Behold, God is great, and we comprehend him not, the number of his years can truly not be searched out.

27 For he taketh away[m] drops of water, which are purified into rain in his mist;

---

[a] God; as in the end of the verse.

[b] Heb. "heart."

[c] Philippson, "And kings on the throne, he letteth them sit continually, and maketh them still higher." את in this manner, not "with," but merely as the sign of the objective case.

[d] Lit. "caught."

[e] Rashi. Others, "subject themselves."

[f] Rashi; literally, "lay up anger," *i. e.* they utter their blasphemy, as though they suffered wrong at the hands of God.

[g] Lit. "their."

[h] Herxheimer. Philippson, "Also thee hath excited, not distress, but abundance, there was nothing firm under it; and what was set on thy table so full of fatness. Therefore thou art full of the guilt of the wicked, and decree and justice follow thereupon. But the fury—let not this incite thee against the chastisement, (שפע, not abundance, but a blow with the hand,) and let the greatness of the atonement not mislead thee."

[i] Rashi; Herxheimer, "The abundance of the fury must not," &c.

[k] Arnheim, "Would this be equal to thy prayer? No gold, and nothing gained through exertions." Herxheimer, "Should he ordain help for thee without distress, and without any exertion of strength?"

[l] Löwenthal, "praise," or "sing."

[m] The vapours arise from the water on the surface of the earth, and though the sea is salt and briny, the rain comes down pure and sweet after being held in the atmosphere.

28 These drop down out of the skies; they distil upon the multitude of men.

29 But (what man) can understand the outspreadings of the clouds? the tumult of his[a] tabernacle?

30 Behold, he spreadeth out over it his light, and covereth up the roots[b] of the sea.

31 For by means of them he judgeth nations, he giveth food in superfluity.

32 (His) hands[c] he covereth with light; and he commandeth it to strike the one who striveth against him.

33 The noise of his storm telleth of it, yea, the cattle also, of the rising tempest.[d]

CHAPTER XXXVII.

1 At this also my heart trembleth, and is moved upward out of its place.

2 Hear, O hear, the rattling of his thunder, and the storm's roar that goeth out of his mouth.

3 Under the whole heavens he letteth it loose, and his lightning over the ends of the earth.

4 Behind it roareth the thunder; he thundereth with his majestic voice; and he holdeth them not back when his voice is heard.

5 God thundereth with his marvellous voice: he doth great things, which we cannot comprehend.

6 For to the snow he saith, Be thou on the earth: likewise to the pouring rain, and to the pouring rains of his strength.

7 He sealeth it on[e] the hand of every man, that all men whom he hath made may know it.

8 Then retire the beasts into (their) dens, and rest in their lairs.

9 Out of (his) chamber cometh the whirlwind, and out of the north[f] the cold.

10 From the breathing of God ice is given, and the broad waters become solid.[g]

11 Also with moisture[h] he loadeth the cloud; (and) he scattereth the cloud of his lightning;

12 And it is turned round about by his guidance, to execute what he commandeth it upon the face of the world, the earth.

13 Whether it be as a chastising rod—if this be destined for his earth—or for kindness, doth he cause it come.

14 Give ear unto this, O Job: stand still, and consider well the wonders of God.

15 Dost thou know how God hath imposed (a law) on them, and (how) he hath caused the light of his cloud to shine?

16 Dost thou know aught about the balancings of the clouds, the wondrous works of him who is perfect in knowledge?

17 (Thou) who clothest thyself[i] with warm garments, when He giveth the earth rest from the south wind?

18 Hast thou with him spread out the skies, which are strong even as a molten mirror?

19 Let us know what we shall say unto him: we cannot set aught in order (before him) because of darkness.

20 Can (all) be related of him, when I speak (ever so much)? or if a man talk (of him) even till he be swallowed up (in death)?

21 Yet now men see not the light which is bright in the skies, when the wind hath passed along, and purified them,

22 The golden (light) that cometh out of the north: around God is terrible majesty.

23 The Almighty, whom we cannot find out, excellent in power, and in justice, and abounding in righteousness, will not afflict:

---

[a] Figurative for "the thunder," the noise (or "crashing"—Herxheimer) in God's tabernacle, the overhanging sky.

[b] *i. e.* The bottom.

[c] Herxheimer; meaning, God's hands are, so to say, covered with his lightnings, and he hurls them against those who rise up against him; כפנים "who meeteth;" or, as Löwenthal, "who is to be met," or "struck." Rashi, in the light of "one who prayeth," and translates, "The (violence of) hands covereth up the light (for, the rain which is to enlighten, refresh the earth); but he ordaineth it to come in answer to him who meeteth him with prayer."

[d] This verse is mainly given after Aben Ezra.

[e] Jonathan. Aben Ezra, "It (the rain) keepeth all men within their houses." But it means here, that God impresses this deeply on man, that all may recognise his power.

[f] Ralbag; but Philippson, in the sense this word is found in the Mishnah, renders it with "bottles," as though the cold were tied up in wine-skins, to be let loose when needed.

[g] Philippson, מוצק "hard like metal." Others, "straitened."

[h] רי "moisture," after one opinion cited by Aben Ezra; another is to take ברי as "brightness:" "Also when a bright sky chaseth away the cloud," &c.

[i] Philippson; meaning, man, when the south (summer) wind ceases to blow, must needs clothe himself warmly; so weak is he; and he will know the ways of God?

24 Therefore do men fear him;[a] he respecteth not any that are wise of heart.

CHAPTER XXXVIII.

1 ¶ Then did the LORD address Job out of the storm-wind, and said,

2 Who is this that casteth darkness (on my) counsel by words without knowledge?

3 Do but gird up like a mighty man thy loins: and I will ask thee, and do thou inform me.

4 Where wast thou when I laid the foundations of the earth? tell it, if thou hast[b] any understanding (of it).

5 Who fixed her measurements, if thou knowest it? or who stretched the measuring-line over her?

6 Upon what are her foundation-pillars placed at rest?[c] or who laid her corner-stone:

7 When altogether sang the morning stars in gladness, and shouted for joy all the sons of God?

8 And who closed up with doors the sea, when, issuing forth, it came out of the deep bosom of the earth?

9 When I made the clouds its garment, and thick fog its swaddling-cloth,

10 And when I decreed for it my law,[d] and set (for it) bars and doors,

11 And said, Thus far mayest thou come, but no farther; and here shall be stayed (thy strength)[e] in the pride of thy waves?

12 Didst thou ever, in all thy days,[f] command the morning; didst thou ever assign the morning-dawn its place:

13 That it might lay hold of the ends of the earth, so that the wicked might be shaken out therefrom?

14 She is changed as the sealing-clay:[g] and (all things) stand as though newly clad.[h]

15 And from the wicked is their light withdrawn, and the high-raised arm is broken.

16 Didst thou ever penetrate as far as the springs of the sea? or wander through the bottom of the deep?

17 Were the gates of death ever laid open unto thee? or canst thou see the doors of the shadow of death?

18 Hast thou a clear understanding of the breadth of the earth? Tell it, if thou knowest it all.

19 Where is the way (to the spot where) the light dwelleth? and the darkness—where is its place,

20 That thou mightest take each to its boundary, and that thou mightest mark the pathways to its house?

21 Thou (surely) knowest it; because thou wast then born, and the number of thy days is great!

22 Didst thou ever enter into the treasuries of the snow? or canst thou see the treasuries of the hail,

23 Which I have reserved for the time of distress, for the day of fight and battle?

24 Where is the way (to the spot where) the light divideth itself, (where) the east wind is scattered over the earth?

25 Who hath divided off watercourses for the overflowing rain, and a way for the lightning (that is followed by) thunders,

26 To bring rain on a land, void of men; on a wilderness wherein no son of earth (is found);

27 To satisfy waste and desolate lands; and to promote the growth of the tender grass?

28 Hath the rain a father? or who hath begotten the drops of the dew?

29 Out of whose womb cometh forth the ice? and the hoary frost of heaven—who giveth birth to it?

30 (When) like a stone the waters are congealed,[i] and the face of the deep is bound in fetters?

31 Canst thou bind together the chains of the Pleiades, or loosen the bands of Orion?

---

[a] Arnheim, "Therefore fear ye him, O mortals!" Philippson, "yet do not see him the wise in spirit."

[b] Heb. "knowest understanding."

[c] Lit. "made to sink."

[d] Jonathan. Rashi, "I have set for it broken-in shores (to restrain it), and these are its law, which it cannot pass."

[e] Aben Ezra.

[f] Arnheim, "Hast thou commanded during all," &c.

[g] During the dark, nothing is prominent on earth; but with the dawn of day, every thing appears in a new impression, as the clay is changed by the impression of the seal. Clay seals were appended to documents, as has been exhibited in the late discoveries of Layard in the ruins of Nineveh.

[h] Aben Ezra, who supplies "men." Philippson, "(the wicked) hide themselves as with a garment."

[i] Heb. "hide themselves," *i. e.* to the eye the water is hidden by being ice. Others, "(As with) a stone the waters are hidden."

32 Canst thou bring forth the constellations of the zodiac, each in its season? or canst thou guide the Bear with its young?[a]

33 Knowest thou the laws of heaven? or dost thou appoint its rule on the earth?

34 Canst thou lift up to the clouds thy voice, that the abundance of waters may cover thee?

35 Canst thou send out lightnings, that they may go, and say unto thee, Here are we?

36 Who hath put wisdom in the dark clouds?[b] or who hath given understanding to the bright meteors?

37 Who ordaineth[c] the skies with wisdom? or who emptieth out the bottles of heaven,

38 When the dust is poured out as molten metal, and the clods are made to cleave fast together?

39 Dost thou hunt for the lioness her prey? and suppliest thou the food for the young lions,

40 When they are couched in their lairs, rest in the thicket, lying in wait?

41 Who provideth for the raven his provision? when his young ones cry unto God, and wander about for lack of food?

CHAPTER XXXIX.

1 Knowest thou the time when the chamois of the rock bring forth? or markest thou when the hinds do calve?

2 Numberest thou the months of gestation which they complete? and knowest thou the time when they bring forth?

3 They bend themselves; they drop their young ones; they throw off their pains.

4 Their littles ones become strong; they grow up in the open field; they go forth, and return not unto them.

5 Who sent out the wild ass free? or who loosened the bonds of the forest-ass?

6 To whom I assigned the wilderness as his house, and the salty land as his dwellings.

7 He laugheth at the noise of a town, and the shoutings of the driver he heareth not.

8 What he espieth on the mountains is his pasture, and after every green thing doth he search.

9 Will the forest-ox[d] be willing to serve thee, or will he stay over night at thy crib?

10 Canst thou bind the forest-ox with a rope (to labour) in the furrow? or will he harrow valleys, following after thee?

11 Wilt thou trust him, because his strength is great? and wilt thou leave to him thy labour?

12 Wilt thou confide in him, that he should bring home thy seed, and gather it into thy threshing-floor?—

13 The wing of the ostrich moveth joyfully: hath she the pinions and plumage of the careful stork?[e]

14 (No,) for she intrusteth her eggs to the earth, and letteth them be hatched out on the dust;

15 And she forgetteth that a foot may crush them, or that the beast of the field may stamp them down.

16 He hath made her callous against her young, as though they were not hers: her labour is in vain, (but she feeleth) no dread;

17 Because God hath denied her wisdom, and he hath not imparted to her understanding.

18 At the time she raiseth herself up on high, she laugheth at the horse and his rider.

19 Dost thou give the horse strength? dost thou clothe his neck with the rolling mane?[f]

20 Canst thou make him jump like a locust? his majestic snort is terrible.

21 Men spy about in the valley, and he rejoiceth in his strength: he goeth forth to meet the armed array.[g]

22 He laugheth at fear, and is not dismayed; and turneth not back from before the sword.

---

[a] This is said to signify the three stars called the tail of the Bear.

[b] Löwenthal, taking שחוות, rendered in Ps. li. 8 "inward parts," for what is not distinctly seen; so שכוי (from שכה "to behold,") what is readily seen, here the brilliant meteors. Jonathan renders, "Who hath put wisdom in the reins, or who hath given understanding to the heart?" Philippson, "images of light—images of the air."

[c] Rashi. Others, "Who numbereth the clouds;" but their numbering requires organization, hence "ordaineth."

[d] Arnheim leaves רים untranslated, "reëm." Philippson, "buffalo."

[e] Löwenthal. Philippson, חסידה, not as the name, "stork," but a feminine adjective from חסיד, and renders, "is therefore lovely her pinion and her plumage?" Wolfsun, "See how pleasant is the wing of the singing birds, the flight and plumage of the stork; and there is one that leaveth her eggs," &c.

[f] Löwenthal and others. Rashi, רעמה "terror," "shuddering;" so Philippson. Others, "thunder." Jonathan, "power."

[g] Heb. "armour."

23 Over him rattle the quiver, the glittering spear and the lance.

24 With impatient noise and rage he holloweth[a] (with his hoof) the ground, and keepeth not quiet when the cornet's voice (is heard).

25 Midst the sound of the cornet he uttereth his joyful neigh;[b] and from afar he perceiveth[c] the battle, the loud call[d] of the captains, and the battle-cry.—

26 Is it through thy understanding that the hawk flieth along, and spreadeth out his wings toward the south?

27 Or is it by thy order that the eagle doth mount upward, and buildeth high up his nest?

28 On a rock he dwelleth, and spendeth his nights, on a rocky crag and mountain fastness.

29 From there he espieth his food, from afar can his eyes behold.

30 His young ones, also, sip up blood: and where the slain lie, there is he.

CHAPTER XL.

1 ¶ And the LORD addressed Job, and said,

2 Will he that contendeth with the Almighty yet find fault? let him that reproveth God answer this.

3 ¶ Then answered Job the LORD, and said,

4 Behold, I am too vile: what shall I answer thee? my hand do I place on my mouth.

5 Once have I spoken; but I will not answer: yea, twice; but I will not repeat it again.

6 ¶ Then answered the LORD unto Job out of the storm-wind, and said,

7 Do but gird up like a mighty man thy loins: I will ask thee, and do thou inform me.

8 Wilt thou indeed annul my decree? wilt thou condemn me, in order that thou mayest appear righteous?

9 But if thou hast an arm like God, or if thou canst thunder loudly like him:

10 Then do deck thyself with excellence and greatness, and clothe thyself in majesty and glory.

11 Scatter abroad the ragings of thy wrath, and look on every proud one, and humble him.

12 Look on every proud one, and bend him low; and tread down the wicked in their place.

13 Hide them in the dust altogether: bind up their faces in concealment.

14 Then will I also myself praise thee, when thy own right hand hath helped thee.

15 Only behold Behemoth,[e] which I made near thee: grass he eateth like the ox.

16 Only see, (how great) is his strength in his loins, and his force, in the muscles[f] of his belly.

17 He stretcheth out his tail like a cedar: the sinews of his loins are closely wrapped together.

18 His bones are like pipes[g] of brass: his frame is like bars of iron.

19 He is the first in rank of the works of God: he that made him can alone bring[h] his sword near unto him.

20 But truly the mountains bear for him his food, and all the beasts of the field play there.[i]

21 Under shady trees he lieth down, in the covert of the reeds, and swamp.

22 Shady trees cover him as his shadow: willows of the brook encompass him about.

23 Behold, a river sweepeth violently along, but he hasteneth not away: he remaineth quiet, though a Jordan rusheth up to his mouth.

24 Can one catch him before his eyes? pierce his nose by means of snares?[k]—

---

[a] Rashi. Others, "he drinketh in," he acts as though he could drink in the land between him and the enemy.

[b] Lit. "he saith, Aha!"

[c] Lit. "smelleth."

[d] Lit. "thunder."

[e] This description is supposed to refer to the hippopotamus, or the river-horse, which lives on vegetables.

[f] Philippson, "sinews."

[g] Löwenthal and others. Ralbag, "are strong pieces of steel." Aben Ezra, "are strong like brass."

[h] Rashi. Others, "furnisheth him with his sword," *i. e.* the two long teeth, twenty-six to thirty inches long, used to mow down the herbage and for formidable defence.

[i] Meaning, his great strength is not used to injure those around him.

[k] Philippson, giving this verse an interrogative sense. Herxheimer, "Yet do men catch him before his eyes," &c. Arnheim, "With his eyes would he sweep away who would attempt to pierce his nose with snares." Rashi, "God taketh him by looking at him."

25[a] Canst thou draw out the crocodile[b] with a fishhook? or cause his tongue to sink into the baited rope?

26 Canst thou put a reed[c] through his nose? or bore his jaw through with a thorn?

27 Will he address many supplications unto thee? or will he speak submissively unto thee?

28 Will he make a covenant with thee? that thou couldst take him as a servant for ever?

29 Canst thou play with him as with a bird? and tie him up for thy maidens?

30 Can companions waylay[d] him? can they divide him among merchants?

31 Canst thou fill his skin with barbed irons? and (pierce) with a fish-spear his head?

32 Lay thy hand upon him; think of the battle: thou wilt never do it again.

CHAPTER XLI.

1 Behold, his expectation was deceived: even at his mere sight is he cast down.

2 None is so daring that he would stir him up: and who is there that will stand up before me?

3 Who hath shown me favour,[e] that I should repay him? whatsoever is under the whole heaven is mine.—

4 I will not conceal (the account of) his limbs, nor the relation of his might, nor the grace of his proportion.[f]

5 Who hath ever laid open the front of his garment? or who can penetrate into his double row of teeth?

6 Who hath opened the doors of his face? all round about his teeth abideth terror.

7 What pride is there in (his) strong shields; he is locked up as with a close seal.

8 One is joined to another; and no breath can come between them.

9 They are fitted closely one to another: they are interlocked, that they cannot be severed.

10 From his sneezing there beameth forth a light, and his eyes are like the eyelids of the morning-dawn.

11 Out of his mouth issue burning torches, sparks of fire escape (therefrom).

12 Out of his nostrils cometh forth smoke, as out of a seething-pot or caldron.

13 His breath kindleth coals, and a flame cometh out of his mouth.

14 In his neck abideth strength, and before him danceth terror joyfully.

15 The flakes of his flesh are fitted closely together: they are as molten metal on him, immovable.

16 His heart is firm like a stone: yea, as firm as the nether millstone.

17 At his lifting himself up the mighty are terrified: the waves also are lessened.[g]

18 If one overtake him with the sword, it cannot hold: nor the spear, the dart,[h] and armour.

19 He esteemeth iron as straw, (and) brass as rotten wood.

20 The child of the bow[i] cannot make him flee: into stubble are slingstones changed unto him.

21 Clubs are esteemed as stubble, and he laugheth at the whirring of the lance.

22 Beneath him are sharp-pointed potsherds,[k] he spreadeth out, (as it were, a) threshing-roller upon the mire.

23 He causeth the deep to boil like a pot: he rendereth the sea like an apothecary's mixture.[l]

---

[a] With this verse the English version commences chap. xli.

[b] Heb. *Livyathan*, "Leviathan."

[c] Rashi conceives this to be a species of strong hook.

[d] Rashi. Bensev, "sell him as merchandise." Aben Ezra, "make a banquet of him."

[e] Philippson, "Who would assail me, that I should have to repay him?"

[f] Ralbag. Rashi, Aben Ezra, and others connect ver. 4 with 3. Rashi renders, "I would not be silent toward his children (of the righteous) for the great deeds he hath done and the pleasant prayers he hath offered." Herxheimer renders the verse interrogatively, in accordance with the *Keri*, לו "to him," for לא "not:" "Shall I be silent concerning, &c. and his pleasant worth?"

[g] Rashi, "the waves even of sea or river are diminished as he passes over them." Arnheim, "they are made dizzy because of the waves," *i. e.* the crocodile's course marked by the ripple deprives them of courage. Philippson, "they are made dizzy because of the wounds they expect." Löwenthal, "because they fail to inflict wounds on him."

[h] Rashi, מסע as an adjective, "the heavy spear and armour."

[i] Rashi, "the archer." Others, "the arrow."

[k] "Potsherds" means to express the scales which have the rough pointed appearance of a potsherd; and when he lies down in the mire, he leaves an impression as though a pointed "threshing-roller" had been spread out there. Rashi, "he spreadeth out shining scales upon," &c.

[l] *i. e.* Frothy. Philippson explains (as in Ezekiel xxiv. 10) a mixture where all the ingredients are stirred up to-

24 Behind him he causeth his pathway to shine, (so that) men esteem the deep to be hoary.

25 There is none upon earth that ruleth over him, who is made to be without dread.

26 He looketh upon all that is high: he is the king over all the ravenous beasts.

CHAPTER XLII.

1 ¶ Then answered Job unto the LORD, and said,

2 I acknowledge that thou art able to do every thing, and that no deep plan of thine can be restrained.

3 Who is he that dareth to conceal (thy) counsel without knowledge? Truly I have spoken of what I understood not, of things too wonderful for me, which I knew not.

4 Oh do but hear (me), and I will indeed speak: I will ask of thee, and do thou inform me.

5 I had only heard of thee by the hearing of the ear;[a] but now my eye hath seen thee.

6 Therefore I reject (what I have said),[b] and repent; because I am dust and ashes.

7 ¶ And it came to pass, after the LORD had spoken these words unto Job, that the LORD said to Eliphaz the Themanite, My wrath is kindled against thee, and against thy two friends; because ye have not spoken of me properly, like my servant Job.

8 And now take unto yourselves seven bullocks and seven rams, and go to my servant Job, and offer up a burnt-offering in your behalf; and my servant Job shall pray for you; for him alone will I receive favourably, so as not to deal with you after your folly; because ye have not spoken of me properly, like my servant Job.

9 Then went Eliphaz the Themanite and Bildad the Shuchite and Zophar the Na'amathite, and did in accordance with what the LORD had spoken to them: and the LORD received Job in favour.

10 And the LORD brought back the captivity of Job, when he prayed in behalf of his friends; and the LORD increased all that Job had had twofold.

11 And then came unto him all his brothers, and all his sisters, and all that had been of his acquaintance before, and ate bread with him in his house; and they condoled with him, and comforted him for all the evil that the LORD had brought upon him; and they gave him, every one, a kessitah,[c] and every one an earring of gold.

12 And the LORD blessed the latter end of Job more than his beginning: and he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 He had also seven sons and three daughters.

14 And he called the name of the first Jemimah;[d] and the name of the second, Keziah; and the name of the third, Keren-happuch.

15 And there were not found such handsome women as the daughters of Job in all the land; and their father gave them an inheritance among their brothers.

16 And Job lived after this one hundred and forty years; and he saw his sons, and his sons' sons, even four generations.

17 Then died Job, being old and full of days.

---

gether, here sand, mud, clay, all appearing as though they were boiling.

[a] *i. e.* As report had represented God, not as he is, inscrutably wise, as he now had revealed himself.

[b] Aben Ezra, and so also the Massorah. Others, "I repent in dust and ashes." Rashi, "I despise my life, and I would comfort myself if I were dwelling in the grave to return to dust and ashes."

[c] A silver coin. (See Gen. xxxiii. 19.)

[d] These names are explained, "Brightness of day," "The sweet-scented cassia," and "The painting-horn," used to ornament the eyes.

THE SONG OF SOLOMON,

שיר השירים אשר לשלמה.

CHAPTER I.

1 ¶ The song of songs, which is Solomon's.

2 Oh that he might kiss me with the kisses of his mouth; for thy caresses are more pleasant than wine.

3 To the smell are thy fragrant oils pleasant, (like) precious oil poured forth is thy name (famous afar):[b] therefore do maidens love thee.

4 Oh draw me, after thee will we run: the king hath brought me into his chambers; we will be glad and rejoice in thee; we will recall thy caresses, more (pleasant) than wine; without deceit[c] (all) love thee.—

5 Black am I, yet comely, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon.

6 Look not so at me, because I am somewhat black, because the sun hath looked fiercely at me: my mother's children were angry with me; they appointed me to be keeper of the vineyards; but my vineyard, which is my own, have I not kept.—

7 Tell me, O thou whom my soul loveth, where thou feedest? where lettest thou thy flock rest at noon? for why should I appear like a vailed mourner[d] by the flocks of thy companions?—

8 If thou knowest this not, O thou fairest of women, go but forth in the footsteps of the flock, and feed thy kids around the shepherds' dwellings.—

9 Unto the horse in Pharaoh's chariot do I compare thee, my beloved.

10 Comely are thy cheeks between strings (of pearls), thy neck with rows (of jewels).

11 Chains of gold will we make for thee with studs of silver.—

12 While the king sitteth at his table, my spikenard[e] sendeth forth its (pleasant) smell.

13 A bundle of myrrh is my friend unto me, that resteth on my bosom.

14 A copher-cluster[f] is my friend unto me in the vineyards of 'En-gedi.—

15 Lo, thou art beautiful, my beloved: lo, thou art beautiful: thy eyes are those of a dove.—

16 Lo, thou art beautiful, my friend, also pleasant: also our couch is (made in the) green (wood).

17 The beams of our house are cedar, and our wainscoting[g] of cypress-trees.

CHAPTER II.

1 I am the rose[h] of Sharon, the lily of the valleys.—

2 Like the lily among the thorns, so is my beloved among the young maidens.—

3 Like the apple-tree among the trees of the forest, so is my friend among the young

---

[a] This song, ascribed to the wise king of Israel, has always been regarded as an exposition of the love of God for his people. It is represented under the image of a country maiden, Shulammith, who is desirous of being reunited to her friend to whom she is betrothed, but from whom now separated at the court of King Solomon. The king, in addressing her, calls her "my beloved" דודי; her betrothed calls her כלה "bride," or אחתי כלה "my sister bride;" the chorus of court ladies, היפה בנשים "fairest of women." The poem consists of a number of conversations: the speakers being readily distinguished, though not named. (After Herxheimer's Introduction; yet there appears at times some variation in the above modes of address.)

[b] Rashi: "When sweet oil is sealed up in a flask, its scent is not diffused: open it, and pour it into another vessel, its scent is carried far."

[c] Rashi. Others, "the upright love thee." Sachs, "with justice men love thee."

[d] Rashi. Others, "like a suspected person;" but Philippson, referring to Jer. xliii. 12, where the shepherd is represented as wrapping his cloak around him against the storm, renders here עטיה, one who in wandering about has put on a cloak as a protection against an unexpected storm.

[e] This is said to be an extract from the root of an Indian plant, *Valeriana jatamansi*.

[f] Supposed to be the *Lawsonia alba*, with many evergreen leaves, and flowers of an agreeable scent which hang in clusters.

[g] Aben Ezra, one opinion, "our water-troughs are of marble."

[h] Arnheim, "narcissus." Sachs, "the lily of Sharon, the rose of the valleys."

men: under his shadow do I ardently wish to sit, and his fruit is sweet to my palate.

4 He brought me to the banqueting-house,[a] and his banner over me was love.

5 Strengthen me with flagons of wine,[b] refresh me with apples; for sick of love am I.

6 Oh that his left hand might be under my head, and that his right might embrace me.

7 I adjure you, O daughters of Jerusalem, by the roes, and by the hinds of the field, that ye awaken not, nor excite my love, till it please (to come of itself).[c]—

8 The voice of my friend! behold, there he cometh, leaping over the mountains, skipping over the hills.

9 My friend is like a roebuck or the fawn of the hinds: behold, there he standeth behind our wall, looking in at the windows, seeing through the lattice.

10 My friend commenced, and said unto me, Rise thee up, my beloved, my fair one, and come along.

11 For, lo, the winter is past, the rain is over and gone its way.

12 The flowers are seen in the land; the time of the (birds') singing is come, and the voice of the turtle-dove is heard in our land;

13 The fig-tree perfumeth its green figs, and the vines with young grapes[d] give forth a (pleasant) smell. Arise thee, my beloved, my fair one, and come along.

14 O my dove, who art in the clefts of the rock, in the recesses of the cliffs, let me see thy countenance, let me hear thy voice; for thy voice is sweet, and thy countenance is comely.—

15 Seize for us the foxes, the little foxes, that injure the vineyards; for our vineyards have young grapes.

16 My friend is mine, and I am his—that feedeth among the lilies.

17 Until the day become cool, and the shadows flee away, turn about, my friend, and be thou like the roebuck or the fawn of the hinds upon the mountains of separation.

CHAPTER III.

1 ¶ On my couch during the nights I sought him whom my soul loveth: I sought him, but I found him not.

2 Oh, I must rise now, and go about in the city, in the streets, and in the open places; I will seek him whom my soul loveth: I sought him, but I found him not.

3 Then found me the watchmen that walked about the city. "Have ye seen him whom my soul loveth?"

4 Scarcely had I passed away from them, when I found him whom my soul loveth: I laid fast hold of him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that had born me.

5 I adjure you, ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye awaken not, nor excite my love, till it please (to come of itself).—

6 Who is this that cometh up from the wilderness, like pillars of smoke, perfumed with myrrh and frankincense, with all spicy powders of the merchant?

7 Behold, it is the bed,[e] which is Solomon's, sixty valiant men are round about it, of the valiant ones of Israel.

8 All of them are girded with the sword, are expert in war; every one hath his sword upon his thigh, because[f] of the terror in the nights.

9 A palanquin did king Solomon make for himself out of the wood of Lebanon.

10 The pillars thereof he made of silver, its coverlid of gold, its seat of purple: its inner part is arranged lovely,[g] by the daughters of Jerusalem.

11 Go forth, and look, O ye daughters of Zion, on king Solomon, with the crown wherewith his mother hath crowned him on the day of his espousals, and on the day of the joy of his heart.—

CHAPTER IV.

1 Behold, thou art beautiful, my beloved, behold, thou art beautiful: thy dovelike eyes (look forth) from behind thy vail; thy hair is like a flock of goats, that come quietly down from mount Gil'ad.

[a] Heb. "house of wine." A great entertainment is called "wine-drinking," as it takes place on such occasions.

[b] Philippson, "cakes of raisins."

[c] Philippson.

[d] Rashi. Aben Ezra, "vines in bloom," &c.

[e] Others, "litter," "palanquin," in which the king was carried, surrounded by his guards.

[f] Arnheim, "fearless," "without fear in the nights."

[g] Philippson, after Herder, taking אהבה as an adverb not "love," but "lovely."

2 Thy teeth are like a flock of well-selected sheep, which are come up from the washing, all of which bear twins, and there is not one among them that is deprived of her young.

3 Like a thread of scarlet are thy lips, and thy mouth[a] is comely: like the half of a pomegranate is the upper part of thy cheek behind thy vail.

4 Thy neck is like the tower of David built on terraces,[b] a thousand shields hang thereon, all the quivers of the mighty men.

5 Thy two breasts are like two fawns, the twins of the roe, that feed among the lilies.

6 Until the day become cool, and the shadows flee away, will I get me to the mountain of myrrh, and to the hill of frankincense.

7 Thou art altogether beautiful, my beloved, and there is no blemish on thee.—

8 Come with me from Lebanon, O bride, with me from Lebanon: look about from the top of Amanah, from the top of Senir and Chermon, from the lions' dens, from the leopards' mountains.

9 Thou hast ravished my heart, O my sister, (my) bride; thou hast ravished my heart with one of thy eyes, with one chain of thy neck.

10 How beautiful are thy caresses, O my sister, (my) bride! how much more pleasant are thy caresses than wine! and the smell of thy fragrant oils more than all spices.

11 Of sweet honey drop thy lips, O bride: honey and milk are under thy tongue; and the scent of thy garments is like the scent of Lebanon.

12 A locked-up garden is my sister, (my) bride; a locked-up spring, a sealed fountain.

13 Thy sprouts are an orchard of pomegranates, with precious fruits, copher and spikenard:

14 Spikenard and saffron; calamus and cinnamon, with all the trees of frankincense; myrrh and aloes, with all the chief of spices;

15 A garden-spring, a well of living waters, and flowing down from Lebanon.—

16 Awake, O north wind; and come thou, O south; blow over my garden, that its spices may flow out. Let my friend come into his garden, and eat its precious fruits.—

CHAPTER V.

1 I am come into my garden, my sister, (my) bride; I have plucked my myrrh with my spice; I have eaten my sugar-cane[c] with my honey; I have drunk my wine with my milk: eat, ye companions; drink, yea, drink abundantly, ye friends.—

2 I slept, but my heart was awake: (there was) the voice of my beloved that knocked, "Open for me, my sister, my beloved, my dove, my guiltless one; for my head is filled with dew, and my locks with the drops of the night."

3 I have put off my coat: how shall I put it on? I have washed my feet: how shall I defile them?

4 My friend stretched forth his hand through the opening, and my inmost parts were moved for him.

5 I rose up myself to open for my friend; and my hands dropped with myrrh, and my fingers with fluid myrrh, upon the handles of the lock.

6 I indeed opened for my beloved; but my beloved had vanished, and was gone: my soul had failed me while he was speaking; I sought him, but I could not find him; I called him, but he answered me not.

7 Then found me the watchmen that walked about the city; they smote me, they wounded me: they took away my vail from me, they that watched the walls.

8 I adjure you, O daughters of Jerusalem, if ye find my beloved, what will ye tell him? that I am sick of love.—

9 What is thy friend more than another's friend, O thou fairest of women? what is thy friend more than another's friend, that thus thou adjurest us?—

10 My friend is white and ruddy, distinguished among ten thousand.

11 His head is bright as the finest gold, his locks are like waving foliage, and black as a raven.

12 His eyes are like (those of) doves by streamlets of waters, bathed in milk, well fitted in their setting.

---

[a] Rashi, "thy speech;" but evidently here the means by which speech is uttered, "the mouth."

[b] Fürst. Rashi, "for ornament." Others, "as an armoury."

[c] Rashi.

13 His cheeks are as a bed of spices, as turrets of sweet perfumes:[a] his lips, like lilies, dropping with fluid myrrh.

14 His hands are like wheels of gold beset with the chrysolite: his body, an image made of ivory overlaid with sapphires.

15 His legs are like pillars of marble, resting upon sockets of fine gold: his countenance is as Lebanon, excellent[b] like the cedars.

16 His palate is full of sweets, and every thing in him is agreeable. This is my friend, and this is my beloved, O daughters of Jerusalem.—

CHAPTER VI.

1 Whither is thy friend gone, O fairest of women? whither hath thy friend turned himself? that we may seek him with thee?—

2 My beloved is gone down to his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 I am my friend's, and my friend is mine: he that feedeth among the lilies.—

4 Thou art beautiful, O my beloved, like Thirzah, comely like Jerusalem, terrible as armies encamped round their banners.

5 Turn away thy eyes from me, for they have excited me: thy hair is like a flock of goats that come quietly down from mount Gil'ad.

6 Thy teeth are like a flock of ewes which are come up from the washing, all of which bear twins, and there is not one among them that is deprived of her young.

7 Like the half of the pomegranate is the upper part of thy cheek behind thy vail.

8 Sixty are the queens, and eighty the concubines, and the young women without number;

9 But one alone is my dove, my guiltless one; she is the only one of her mother, she is the chosen of her that bore her: maidens see her, and call her happy; yea, queens and concubines, and praise her.

10 Who is this that shineth forth like the morning-dawn, beautiful as the moon, bright as the sun, terrible as armies encamped round their banners?

11 Into the nut-garden was I gone down, to look about among the plants[c] of the valley, to see whether the vine had blossomed, whether the pomegranates had budded.

12 I knew not (how it was),[d] my soul made me (like) the chariots of my noble people.

CHAPTER VII.[e]

1 Return, return, O Shulammith; return, return, that we may look upon thee. "What will ye see in the Shulammith?" As though it were the dance of a double company.[f]

2 How beautiful are thy steps in sandals, O prince's daughter! the roundings of thy thighs are like jewelled ornaments, the work of the hands of the artificer.

3 Thy navel is like a round goblet which lacketh not the mixed wine: thy body is like a heap of wheat fenced about with lilies.

4 Thy two breasts are like two fawns, the twins of the roe.

5 Thy neck is like a tower of ivory; thy eyes are like the pools in Cheshbon, by the gate of Bath-rabbim; thy nose is like the tower of Lebanon which looketh toward Damascus.

6 Thy head upon thee is like Carmel, and the hair of thy head like purple: a king is held bound in the tresses.[g]

7 How beautiful and how pleasant art thou, O love, in thy attractions!

8 This thy stature is like a palm-tree, and thy breasts are like clusters of grapes.

9 I thought, I wish to climb up the palm-tree, I wish to take hold of its boughs; and, oh, that thy breasts might be like clusters of the vine, and the smell of thy nose like apples;

10 And thy palate like the best wine, that glideth down for my friend gently, exciting[h] the lips of those that are asleep.—

---

[a] Lit. "mixtures of spices." Herxheimer, "towers of spices." [b] Others, "a growth like cedar-trees."

[c] Aben Ezra, "fruits."

[d] Philippson comments, "Before I was aware, the feeling awakened within me made me like the chariots violently urged forward." (See also 2 Kings ii. 12, "Israel's chariot," applied to Elijah.) Arnheim, "My desire placed me among the chariots of my noble people:" this version would take these words as spoken by the maiden; in our text, as those of the king.

[e] In the English version, chap. vii. commences at ver. 2.

[f] Zunz. Philippson explains, the desire is to see her walk, which is as graceful as the steps taken in a dance where two rows of expert dancers exercise their skill.

[g] Rashi. Aben Ezra, "water-troughs," which is explained by Arnheim, "even a king would be held entranced by such charms at the water-troughs of the shepherds."

[h] Rashi. Aben Ezra, "causing to speak." Philippson, "moistening."

11 I am my friend's, and toward me is his desire.

12 Come, my friend, let us go forth into the field; let us spend the night in the villages;

13 Let us get up early to the vineyards; let us see if the vine have blossomed, whether the young grape have opened (to the view), whether the pomegranates have budded: there will I give my caresses unto thee.

14 The mandrakes give forth (their) smell, and at our doors are all manner of precious fruits, new and also old: O my friend, these have I laid up for thee.

CHAPTER VIII.

1 Oh that some one would make thee as my brother that hath sucked my mother's breasts! should I then find thee without, I would kiss thee; and yet, people would not despise me.

2 I would lead thee, I would bring thee into my mother's house, thou shouldst teach me:[a] I would cause thee to drink of spiced wine, of the sweet juice of my pomegranate.

3 Oh that his left hand might be under my head, and that his right hand might embrace me.

4 I adjure you, O daughters of Jerusalem, why will ye awaken, and why will ye excite my love, until it please (to come of itself)?—

5 Who is this that cometh up from the wilderness, leaning upon her friend?—Under the apple-tree have I waked thee up; there thy mother brought thee forth; there brought thee forth she that bore thee.

6 Set me as a seal upon thy heart, as a seal upon thy arm; for strong as death is love; violent like the nether world is jealousy; its heat is the heat of fire, a flame of God.

7 Many waters are not able to quench love, nor can the rivers flood it away: if a man were to give all the wealth of his house for love, men would utterly despise him.—

8 We have a little sister, and she hath yet no breasts: what shall we do for our sister on the day when she shall be spoken for?

9 If she be a wall, we will build upon her a palace of silver: and if she be a door, we will enclose her with boards of cedar.—

10 I am a wall, and my breasts are like towers: then was I in his eyes as one that found favour.[b]

11 Solomon had a vineyard at Ba'al-hamon; he had given up the vineyard unto the keepers; every one was to bring for its fruit a thousand pieces of silver.

12 My vineyard, which was mine, was before me: thine, O Solomon, be the thousand, and let two hundred be for those that keep its fruit.—

13 "Thou that dwellest in the gardens, the companions listen for thy voice: oh let me hear it."

14 Flee[c] away, my friend, and be thou like the roebuck, or the fawn of the hinds, upon the mountains of spices.

THE BOOK OF RUTH,

מגלת רות.

CHAPTER I.

1 ¶ And it came to pass in the days when the judges judged, that there was a famine in the land: and there went a certain man of Beth-lechem-judah to sojourn in the fields of Moäb, he, and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife Na'omi,[d] and the name of his two sons Machlon and Kil-

[a] Others, after Aben Ezra, making תלכדני the third feminine, "who would teach me." Arnheim, "where she teacheth me."

[b] Heb. "peace."

[c] She sings, with some variation, the words of ii 17.

[d] Arnheim and others spell the name, No'omi.

yon, Ephrathites of Beth-lechem-judah. And they came into the fields of Moäb, and remained there.

3 Thereupon died Elimelech Na'omi's husband; and she was left, with her two sons.

4 And they took themselves wives of the women of Moäb; the name of one was 'Orpah, and the name of the other Ruth: and they dwelt there about ten years.

5 And then died also both of these, Machlon and Kilyon, and the woman was left (deprived) of her two children and her husband.

6 Then did she arise with her daughters-in-law, and returned homeward from the fields of Moäb; for she had heard in the fields of Moäb that the LORD had thought of his people in giving them bread.

7 Therefore she went forth out of the place where she had been, and her two daughters-in-law (were) with her; and they went on their way to return unto the land of Judah.

8 Then said Na'omi unto her two daughters-in-law, Go, return each one to her mother's house: may the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 May the LORD grant unto you that ye may find rest, each one in the house of her husband. Then she kissed them, and they lifted up their voice, and wept.

10 And they said unto her, (No,) for truly we will return with thee unto thy people.

11 Then said Na'omi, Return back, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may become your husbands?

12 Return back, my daughters, go; for I am too old to become (the wife) of any man; yea, if I were even to think, I have hope; should I even obtain this night a husband, and should also bear sons:

13 Would ye wait in hopes for them till they were grown? would ye debar yourselves for them so as not to become the wives of any man? not so, my daughters; for I feel much more bitter pain than[a] you; because the hand of the LORD is gone out against me.

14 And they lifted up their voice and wept a long time; and 'Orpah kissed her mother-in-law; but Ruth cleaved unto her.

15 And she said, Behold, thy sister-in-law is returned back unto her people, and unto her gods: return thou after thy sister-in-law.

16 But Ruth said, Urge me not to leave thee, to return from following thee; for whither thou goest, will I go; and where thou lodgest, will I lodge: thy people shall be my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried: may the LORD do so to me, and may he so continue, if aught but death shall part me from thee.

18 When she thus saw that she was persisting to go with her, she left off speaking unto her.

19 So these two went until they came to Beth-lechem. And it came to pass, when they entered Beth-lechem, that all the city was in a commotion about them, and people said, Is this Na'omi?

20 And she said unto them, Call me not Na'omi,[b] call me Mara; for the Almighty hath dealt very bitterly with me.

21 I went out full, but empty hath the LORD brought me home again: why then will ye call me Na'omi, seeing the LORD hath testified[c] against me, and the Almighty hath sent me affliction?

22 So did Na'omi return, and Ruth the Moäbitess, her daughter-in-law, with her, who had returned out of the fields of Moäb: and they came to Beth-lechem at the beginning of the barley-harvest.

CHAPTER II.

1 And Na'omi had a kinsman of her husband's, a mighty, valiant man, of the family of Elimelech, whose name was Bo'az.

2 And Ruth the Moäbitess said unto Na'omi, Let me go, I pray thee, into the field, and glean ears of corn after him in whose eyes I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and the accident happened to her, that it was a part of the field belonging unto Bo'az, who was of the family of Elimelech.

[a] Others, "I feel a very bitter grief for your sake." Arnheim, "without you."

[b] *Na'omi*, "pleasant;" *Mara*, "bitter."

[c] Rashi; *i. e.* shown his displeasure by his dispensation.

4 And, behold, Bo'az came from Beth-lechem, and he said unto the reapers, The LORD be with you. And they said unto him, May the LORD bless thee.

5 Then said Bo'az unto his young man that was appointed over the reapers, Whose maiden is this?

6 And the young man that was appointed over the reapers answered and said, It is a Moäbitish maiden that is returned with Na'omi out of the fields of Moäb;

7 And she said, Let me glean, I pray you, and gather among the sheaves after the reapers: so she came, and hath remained ever from the morning even until now; it is but a little while that she hath sat down in the house.

8 Then said Bo'az unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go away from this; but keep close company with my own maidens.

9 Let thy eyes be on the field which they may reap, and go thou after them; behold, I have charged the young men that they shall not touch thee: and when thou art thirsty, go unto the vessels, and drink of that which the young men may draw.

10 Thereupon she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thy eyes, that thou shouldst take cognizance of me, seeing I am but a stranger?

11 But Bo'az answered and said unto her, It hath fully been told me, all that thou hast done unto thy mother-in-law after the death of thy husband; and how thou hast forsaken thy father and thy mother, and the land of thy birth, and art come unto a people which thou knewest not yesterday or the day before.

12 May the LORD recompense thy work, and may thy reward be complete from the LORD the God of Israel, under whose wings thou art come to seek shelter.

13 Then said she, Let me find grace in thy eyes, my lord; for thou hast comforted me, and because thou hast spoken (kindly) unto the heart of thy handmaid, though I be not like one of thy handmaids.

14 And Bo'az said unto her, At mealtime come near hither, and eat of the bread, and dip thy morsel in the vinegar. And she seated herself beside the reapers: and he reached her parched corn, and she ate, and was satisfied, and had some left.

15 Then did she arise to glean: and Bo'az commanded his young men, saying, Even between the sheaves let her glean, and do not cause her to feel any shame;

16 And ye shall also draw out some for her from the bundles on purpose, and leave it, that she may glean it, and ye shall not rebuke her.

17 So she gleaned in the field until the evening; and when she beat out what she had gleaned, it was about an ephah of barley.

18 And she took it up, and she went into the city; and her mother-in-law saw what she had gleaned; and she brought forth, and gave to her what she had left over after she was satisfied.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where hast thou wrought? may he that took cognizance of thee be blessed. And she told her mother-in-law with whom she had wrought, and said, The name of the man with whom I wrought to-day is Bo'az.

20 Then said Na'omi unto her daughter-in-law, Blessed be he unto the LORD, who[a] hath not withheld his kindness from the living and from the dead. And Na'omi said unto her, The man is nearly related unto us, he is one of our next kinsmen.[b]

21 And Ruth the Moäbitess said, He hath also said unto me, Thou shalt keep close company with my young men, until they have ended all my harvest.

22 Then said Na'omi unto Ruth her daughter-in-law, It is good, my daughter, that thou go out with his maidens, and that men may not[c] meet with thee in any other field.

23 So she kept close company with the maidens of Bo'az in gleaning until the end of the barley-harvest and of the wheat-harvest; and she dwelt with her mother-in-law.

CHAPTER III.

1 Then said Na'omi her mother-in-law unto her, My daughter, behold I will seek

[a] Philippson, "because he (Bo'az) hath not withdrawn his kindness."

[b] Lit. "one of our redeemers," *i. e.* whose business it is to redeem the property sold by a kinsman. (See Lev. xxv. 25.)

[c] Arnheim, "treat thee ill."

for thee a resting-place, where it may be well with thee.

2 And now, behold, Bo'az is our kinsman, he with whose maidens thou hast been. Lo, he is winnowing the barley to-night in the threshing-floor.

3 Therefore bathe, and anoint thyself, and put thy garments upon thee, and go down to the threshing-floor; (but) make thyself not known unto the man, until he shall have finished eating and drinking.

4 And it shall be, when he lieth down, that thou shalt note the place where he will lie, and thou shalt then go in, and lift up the covering that is on his feet, and lay thyself down: and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me will I do.

6 And she went down unto the threshing-floor, and did in accordance with all that her mother-in-law had commanded her.

7 And Bo'az ate and drank, and his heart became merry; and he then went in to lie down at the end of the heap of corn: and she came in softly, and lifted up the covering that was on his feet, and laid herself down.

8 And it came to pass at midnight, that the man became terrified, and bent himself forward; and, behold, a woman was lying at his feet.

9 And he said, Who art thou? And she said, I am Ruth thy handmaid: spread therefore thy skirt over thy handmaid; for thou art a near kinsman.

10 And he said, Blessed be thou unto the LORD, my daughter; for thou hast shown more kindness in the last instance than the first, by not going after the young men, whether they be poor or rich.

11 And now, my daughter, fear not: all that thou mayest say will I do for thee; for all (the men in) the gate of my people know that thou art a virtuous woman.

12 And now, it is indeed true that I am thy near kinsman;[a] nevertheless, there is a kinsman nearer than I.

13 Remain here this night, and it shall be in the morning, that if he will redeem thee, well, let him redeem; but if he be not willing to redeem thee, then will I redeem thee, as the LORD liveth: lie still until the morning.

14 And she lay at his feet until the morning; and she rose up before one could know another. And he said, It must not be known that this woman came into the threshing-floor.

15 Also he said, Bring hither the cloak that thou hast upon thee, and lay hold of it. And she laid hold of it, and he measured six (measures) of barley, and laid it on her, and went into the city.

16 And she came to her mother-in-law, and she said, How is it with thee, my daughter? And she told her all that the man had done to her.

17 And she said, These six measures of barley gave he unto me; for he said to me, Thou shalt not come empty to thy mother-in-law.

18 Then said she, Remain still, my daughter, until thou know how the matter will fall out; for the man will not rest, until he have finished the matter this day.

CHAPTER IV.

1 ¶ But Bo'az went up to the gate,[b] and sat down there; and, behold, the kinsman of whom Bo'az had spoken came passing by; and he said unto him, Turn aside hither, sit down here, such a one. And he turned aside, and sat down.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Na'omi, that is returned out of the field of Moäb, hath to sell[c] a parcel of land, which was our brother Elimelech's.

4 And I thought to inform thee of it, saying, Buy it before those sitting here, and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know; for there is none beside thee to redeem it, and I am after thee. And he said, I will redeem it.

5 Then said Bo'az, On the day that thou buyest the field out of the hand of Na'omi, thou buyest it also from Ruth the Moäbitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

[a] Lit. "that I am a redeemer, but there is a redeemer," &c.

[b] The place for the magistrates to meet in.

[c] Philippson; literally, "hath sold."

6 And the kinsman said, I am not able to redeem it for myself, lest I injure my[a] own inheritance: redeem thou what I should redeem for thyself; for I am not able to redeem it.

7 Now this was formerly the custom in Israel at a redeeming and at an exchanging, to confirm any thing, that a man pulled off his shoe, and gave it to the other; and this was the manner of testimony in Israel.

8 Thereupon said the kinsman unto Bo'az, Buy it for thee. And he pulled off his shoe.

9 And Bo'az said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that belonged to Elimelech, and all that belonged to Kilyon and Machlon, out of the hand of Na'omi.

10 And also Ruth the Moäbitess, the wife of Machlon, have I obtained for myself as my wife, to raise up the name of the dead upon his inheritance, that the name of the dead may not be cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the elders, said, (We are) witnesses. The LORD grant that the woman that is coming into thy house be like Rachel and like Leah, who did both build up the house of Israel: and acquire thou wealth in Ephrathah, and let thy name become famous in Bethlechem;

12 And may thy house be like the house of Perez, whom Thamar bore unto Judah through the seed which the LORD will give thee of this young woman.

13 And Bo'az took Ruth, and she became his wife, and he went in unto her: and the LORD gave her conception, and she bore a son.

14 And the women said unto Na'omi, Blessed be the LORD, who hath not allowed to be wanting unto thee a kinsman this day: and may his name become famous in Israel.

15 And may he be unto thee one who refresheth thy soul, and who nourisheth thy old age; for thy daughter-in-law, who loveth thee, hath born him, she who is better to thee than seven sons.

16 And Na'omi took the child, and laid it in her lap, and she became a nurse unto it.

17 And the neighbouring women gave him a name, saying, There hath been a son born unto Na'omi: and they called his name 'Obed, who is the father of Jessé, the father of David.

18 And these are the generations of Perez: Perez begat Chezron;

19 And Chezron begat Ram; and Ram begat 'Amminadab;

20 And 'Amminadab begat Nachshon; and Nachshon[b] begat Salmah;

21 And Salmon begat Bo'az; and Bo'az begat 'Obed;

22 And 'Obed begat Jessé, and Jessé begat David.

THE BOOK OF LAMENTATIONS,

מגלת איכה.

CHAPTER I.

1 ¶ OH how doth she sit solitary—the city that was full of people is become like a widow! she that was so great among the nations, the princess among the provinces, is become tributary!

2 She weepeth sorely in the night, and her tears are on her cheeks; she hath none to comfort her among all her lovers: all her

[a] Rashi says, he feared to cast a reproach upon the probable issue of the marriage by taking a Moäbitess; Jonathan, that he feared to take another wife, being married already, not to destroy his domestic peace; Herxheimer, that by purchasing the land, which must go to the child of Ruth, he would diminish his own means by so much as he paid for the land.

[b] As Nachshon came out of Egypt, and as it was about

friends have dealt treacherously toward her, they are become her enemies.

3 Exiled is Judah because of affliction, and because of the greatness of servitude; she dwelleth indeed among the nations, she findeth no rest: all her pursuers have overtaken her between the narrow passes.[a]

4 The ways to Zion are in mourning, because none come to the solemn feasts; all her gates are desolate; her priests sigh; her virgins moan, and she suffereth herself from bitter grief.

5 Her adversaries are become chiefs, her enemies prosper; for the LORD hath caused her to grieve because of the multitude of her transgressions: her babes are gone into captivity before the adversary.

6 And there is gone forth from the daughter of Zion all her splendour: her princes are become like harts that have found no pasture, and they flee without strength before the pursuer.

7 Jerusalem remembereth in the days of her affliction and of her miseries all her magnificent things which have been in the days of old: when her people fell into the hand of the adversary, with none to help her, the adversaries looked at her, they laughed at the cessation (of her glory).

8 A grievous sin did Jerusalem commit, therefore is she become a wanderer: all that honoured her hold her in contempt, because they have seen her nakedness; she also sigheth, and turneth (ashamed) backward.

9 (With) her uncleanness on her skirts, she thought not of her latter end: therefore is she come down wonderfully, without one to comfort her. Behold, O LORD, my affliction; for the enemy hath become great (above me).[b]

10 His hand hath the adversary spread out over all her magnificent things; for she hath seen nations entering into her sanctuary, of whom thou didst command that they should not enter into thy congregation.

11 All her people sigh, they are seeking bread; they have given their precious things for food to refresh their soul: see, O LORD, and look, how I have been brought low.

12 "I adjure[c] you, all that pass this way, behold, and see if there be any pain like unto my pain, which hath been inflicted on me, wherewith the LORD hath aggrieved me on the day of his fierce anger.

13 From on high hath he sent a fire into my bones, and breaketh[d] (them) one by one: he hath spread a net for my feet, he hath caused me to return backward; he hath made me desolate, sick all the day.

14 Bound fast[e] is the yoke of my transgressions by his hand,—they are wreathed, and come up upon my neck; he hath made my strength to stumble: the Lord hath given me up into the hands of (those against whom) I am not able to rise up.

15 The Lord hath trodden under foot all my mighty men in the midst of me; he hath called an assembly against me to crush my young men: a winepress hath the Lord trodden over the virgin, the daughter of Judah.

16 For these things do I weep; my eye, my eye runneth down with water; because far from me is the comforter that should refresh my soul: my children are in misery,[f] because the enemy hath prevailed."

17 Zion spreadeth forth her hands, without one to comfort her; the LORD hath given a charge[g] concerning Jacob to all his adversaries round about him: Jerusalem is become as an unclean woman among them.

18 "Righteous is the LORD; for against his orders have I rebelled: oh do hear, all ye people, and see my pain! my virgins and my young men are gone into captivity.

19 I called for my lovers, but they deceived me: my priests and my elders perished in the city; for they sought food for themselves to refresh their soul.

20 See, O LORD! how I am in distress; my bowels are heated; my heart is turned round within me; because I have grievously rebel-

---

470 years between the Exodus and David's birth, it is supposed that several links are left out in the genealogy between him and Salmah or Salmon; or between the latter and Bo'az.

[a] Rashi; *i. e.* places where escape is impossible. Jonathan, "the boundaries." Philippson and Eng. ver., "straits," or "distresses."

[b] Jonathan. Arnheim, "hath done terrible (great) things."

[c] Jonathan, taking לוא as abridged for אלה "to swear;" hence, Philippson, "Mark well." Eng. ver., "Is it nothing to you?" Rashi, "May such (evil) not come on you," or "To you hath this not happened."

[d] Rashi. Aben Ezra, "it ruleth in them."

[e] Rashi, נשקר "marked," "pointed," that they may not be forgotten.

[f] Lit. "desolate."

[g] *i. e.* They should come and destroy.

led: abroad bereaveth the sword, at home, like the pestilence.[a]

21 They hear how greatly I sigh, (yet) there is none to comfort me; all my enemies have heard of my misfortune, they are glad that thou hast done it: oh that thou wouldst bring the day which thou hast proclaimed (against me),[b] that they may become like me.

22 Let all their wickedness come before thee, and do unto them as thou hast done unto me because of all my transgressions; for many are my sighs, and my heart is sick."

CHAPTER II.

1 ¶ Oh how hath the LORD covered in his anger the daughter of Zion with a cloud; he hath cast down from heaven unto the earth the ornament of Israel; and he hath not remembered his footstool on the day of his anger!

2 The LORD hath destroyed and hath not pitied all the habitations of Jacob; he hath thrown down in his wrath the strong-holds of the daughter of Judah; he hath thrown them down to the ground: he hath defiled the kingdom and its princes.

3 He hath hewn away in his fierce anger the whole horn of Israel; he hath drawn back his right hand from before the enemy; and he burnt against Jacob like a flaming fire, which devoureth round about.

4 He bent his bow like an enemy; he held out his right hand as an adversary, and slew all that were pleasant to the eye: in the tent of the daughter of Zion did he pour out like fire his fury.

5 The Lord became like an enemy; he destroyed Israel, he destroyed all her palaces, he ruined her strong-holds; and he increased in the midst of the daughter of Judah groaning and wailing.

6 And he violently wasted,[c] as if it were a garden, his tabernacle; he destroyed his place of assembly: (yea,) the LORD hath caused to be forgotten in Zion the solemn feast and the day of rest, and hath despised in the indignation of his anger both king and priest.

7 The Lord hath cast off his altar, he hath made void his sanctuary, he hath surrendered into the hand of the enemy the walls of her palaces: they have made their voice to resound in the house of the LORD, as on a day of a solemn feast.

8 The LORD had resolved to destroy the wall of the daughter of Zion; he stretched out the measuring-line, he withdrew not his hand from destroying: and he caused the rampart and the wall to mourn; together they languish.

9 Sunk into the ground are her gates; he hath ruined and broken her bars: her king and her princes are among the nations without any law; her prophets also obtain no more any vision from the LORD.

10 The elders of the daughter of Zion sit upon the ground, they keep silence; they have thrown dust upon their head; they have girt themselves with sackcloth: the virgins of Jerusalem have brought down low their head to the ground.

11 My eyes do fail with tears, my bowels are heated, my liver is poured upon the earth, because of the breach of the daughter of my people; because babes and sucklings faint away in the streets of the town.

12 To their mothers they say, Where is corn and wine? when they faint away like the deadly wounded in the streets of the city, when their soul is poured out on the bosom of their mother.

13 What shall I take to witness[d] for thee? what shall I compare unto thee, O daughter of Jerusalem? what shall I find equal to thee, that I may comfort thee, O virgin daughter of Zion? for great like the sea is thy breach; who can bring healing to thee?

14 Thy prophets foresaw for thee vain and deceptive things; and they did not lay open thy iniquity, to cause thy backsliders to return; but they foresaw for thee prophecies of falsehood and seduction.[e]

15 All that pass by (this) way clap their hands on account of thee; they hiss and shake their head over the daughter of Jerusalem: (saying,) Is this the city that men

[a] Lit. "death." Others, "as death doth in the house."

[b] Rashi. Philippson, "on which thou mayest proclaim that they shall be like me."

[c] Rashi, taking יתקם as "cutting away." Philippson, "as on a garden cast he down his fences."

[d] Aben Ezra, "What witnesses, to whom the like hath happened?" Philippson, "How shall I admonish thee?"

[e] Meaning, had the prophets but done their duty, had they spoken the truth, the Israelites might have repented; but they flattered them; hence the ruin that came.

called The perfection of beauty, The joy for all the earth?

16 All thy enemies open wide their mouth against thee; they hiss and gnash their teeth; they say, We have swallowed her up: ah, truly this is the day that we hoped for; we have found, we have seen it.

17 The LORD hath done what he had resolved; he hath accomplished his word which he had ordained already in the days of old; he hath thrown down, and hath not pitied: and he hath caused to rejoice over thee thy enemy, he hath raised on high the horn of thy adversaries.

18 Their heart crieth unto the Lord. O thou wall of the daughter of Zion, let tears run down like a stream day and night; allow thyself no rest; let not the apple of thy eye be still.

19 Arise, complain aloud in the night, in the beginning of the watches; pour out like water thy heart before the face of the Lord: lift up toward him thy hands because of the life of thy babes, that faint away for hunger at the corner of all the streets.

20 See, O LORD, and behold! to whom hast thou ever done the like? Shall women, then, eat their own fruit, the babes they have tenderly nursed? or shall there be slain in the sanctuary of the Lord the priest and the prophet?

21 There lie down on the ground in the streets the lad and the ancient; my virgins and my young men are fallen by the sword: thou hast slain on the day of thy anger; thou hast slaughtered, thou hast not pitied.

22 Thou hast called, as it were on a festive day, my evil neighbours[a] from round about; and there was not on the day of the LORD'S anger one that escaped or remained: those that I had tenderly nursed and reared up my enemy brought to their end.

CHAPTER III.

1 ¶ I am the man who hath seen affliction by the rod of his wrath.

2 Me hath he driven out, and led into darkness, but not into light.

3 Surely against me doth he turn again and again his hand all the day.

4 He hath caused my flesh and my skin to wear out, he hath broken my bones.

5 He hath built around me, and encompassed me with poison and hardship.

6 In dark places hath he set me to dwell, like the dead of olden times.

7 He hath placed a fence round about me, that I cannot get out: he hath made heavy my chain.

8 Also when I cry aloud and make entreaty, he shutteth out my prayer.

9 He hath fenced up my ways with hewn stone, my paths hath he made crooked.

10 A bear lying in wait is he to me, a lion in secret places.

11 On my ways hath he placed thorns[b] and torn me in pieces: he hath made me desolate.

12 He hath bent his bow, and placed me as a mark for the arrow.

13 He hath caused to enter into my reins the children[c] of his quiver.

14 I am become a laughing-stock to all my people, their (jeering) song all the day.

15 He hath sated me with bitter things, he hath made me drunken with wormwood.

16 He hath also broken my teeth with gravel-stones, he hath covered me with ashes.

17 And my soul hath given up all thoughts of peace: I forget happiness.

18 And I said, Lost is my strength,[d] my expectation also from the LORD.

19 Remembering my affliction and (the cause of) my complaint, is wormwood and poison.

20 Remembering (this) continually my soul is bowed down deeply within me.

21 (Yet) this answer will I give to my heart: therefore will I wait (in confidence).

22 It is through the LORD'S kindness that we are not consumed,[e] because his mercies have no end;

23 They are new every morning: great is thy faithfulness.

24 The LORD is my portion, saith my soul, therefore will I wait for him.

---

[a] Rashi. Aben Ezra, "terrors." Philippson, "riotous assemblages."

[b] Rashi, כורר as the verb of כור "thorn." Arnheim, "turneth upside down." Others, "turned aside."

[c] *i. e.* The arrows.

[d] Rashi, "my eternal portion." Arnheim, "victory." Jonathan, "My strength and the good I hoped for from the LORD."

[e] Rashi, one opinion, "For the kindnesses of the LORD do not cease."

25 The LORD is good unto those that hope in him, to the soul that seeketh him.

26 It is good that one should wait and this in silence for the salvation of the LORD.

27 It is good for a man that he bear the yoke in his youth;

28 That he sit in solitude and be silent; because He hath laid it upon him;

29 That he put his mouth in the dust; perhaps there still is hope;

30 That he offer his cheek to him that smiteth him; that he be satisfied with reproach.

31 For the Lord will not cast off for ever;

32 But though he have caused grief, yet will he have mercy according to the abundance of his kindnesses.

33 For he doth not afflict of his own will, and aggrieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To pervert the justice (due to man) before the face of the Most High,

36 To subvert a man in his contest—should the LORD not see this?[a]

37 Who is he that saith aught, and it cometh to pass, when the Lord hath not ordained it?

38 Do not out of the mouth of the Most High come both the evil things and the good?

39 Wherefore should a living man complain? let every man complain[b] because of his sins.

40 Let us search through and investigate our ways, and let us return to the LORD.

41 Let us lift up our heart with our hands unto God in the heavens.

42 We have indeed transgressed and rebelled: thou hast truly not pardoned.

43 Thou hast covered (us)[c] with thy anger, and made pursuit after us: thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, that no prayer should pass through.

45 As something loathsome and rejected hast thou rendered us in the midst of the people.

46 Wide have all our enemies opened against us their mouth.

47 Terror and a snare are come upon us, (with) desolation and breaches.

48 With streams of water runneth my eye down, because of the breach of the daughter of my people.

49 My eye trickleth down, and resteth not, without any intermission,

50 Till the LORD look down, and behold from heaven.

51 My eye affecteth[d] my soul because of all the daughters of my city.

52 Those who are my enemies, without a cause, have chased me about like a bird.

53 They have shut up[e] in the dungeon my life, and have cast stones upon me.

54 Waters streamed over my head: I said, I am cut off.

55 I called on thy name, O LORD, out of the dungeon of the lowest depth.

56 Thou didst hear my voice: hide not thy ear to give me enlargement[f] at my cry.

57 Thou wast ever near on the day that I called on thee: thou saidst, Fear not.

58 Thou didst plead, O Lord, the causes of my soul: thou didst (before this) redeem my life.

59 Thou hast (now) seen, O LORD, the wrong I suffer: judge thou my cause.

60 Thou hast seen all their vengeance, all their plans against me.

61 Thou hast heard their reviling, O LORD, all their plans against me,

62 The speeches[g] of those that rise up against me, and their device against me all the day.

63 Oh look upon their sitting down, and their rising up: I am their (jeering) song.

64 Render unto them a recompense, O LORD, according to the work of their hands.

65 Give them confusion[h] of heart, thy curse be upon them.

---

[a] Jonathan. Verses 34–36 state thus several cases of wrong-doing; and Jeremiah then asks himself, whether the Lord must not see and condemn it; consequently it is not to be expected that God would willingly and arbitrarily do himself injustice by afflicting the just. Rashi renders, "The LORD doth not approve this, and it hath not entered his thoughts to do so."

[b] Rashi. Others continue the question, "Why will man complain while he liveth, every man over his sins?"

[c] Jonathan, Rashi, and Aben Ezra. Arnheim, "thyself."

[d] Jonathan, who supplies, "the weeping of." Rashi, "My eye is defaced because of myself more than all the," &c.

[e] Rashi, "shut up," "bound." Others, "they have cut off." [f] Jonathan. [g] Lit. "lips."

[h] Philippson. Rashi, "breach." Zunz, "what their heart concealeth." Herxheimer, "obstinacy."

66 Pursue them in anger and destroy from under the heavens of the LORD.

CHAPTER IV.

1 ¶ Oh how is the gold become dim! how is the most fine gold changed! how are the stones of the sanctuary poured out at the corners of every street.

2 The precious sons of Zion, valued equal to pure gold, how are they now esteemed as earthen pitchers, the work of the hands of the potter!

3 Even wild beasts offer the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches[a] in the wilderness.

4 The tongue of the suckling cleaveth to its palate by reason of thirst: babes ask for bread, there is not one to break it for them.

5 Those that used to eat dainty food are desolate in the streets: they that were reared up on scarlet now embrace dunghills.

6 For greater is the iniquity of the daughter of my people than the sin of Sodom, that was overthrown as it were in a moment, and no human hands were laid on her.

7 Her crowned princes were purer than snow, they were whiter than milk, they were more brilliant in body than pearls, more than the sapphire, their countenance:

8 Darker than black is now their visage; they are not to be recognised in the streets; their skin is shrivelled fast upon their bones; it is dry, it is become like wood.

9 Happier are those slain by the sword than those slain by hunger; for those poured forth their blood, being pierced through,—(these perished) without the fruits of the field.[b]

10 The hands of merciful women cooked their own children: they became food unto them in the downfall of the daughter of my people.

11 The LORD hath let loose all his fury; he hath poured out the fierceness of his anger; and he hath kindled a fire in Zion, which hath devoured her foundations.

12 The kings of the earth, and all the inhabitants of the world, would not believe that an adversary or an enemy could ever enter within the gates of Jerusalem.

13 (But it hath happened) because of the sins of her prophets, the iniquities of her priests, that had shed in the midst of her the blood of the righteous.

14 They wandered about blindly in the streets, they became defiled with blood: so that men were not able to touch their garments.

15 Depart, ye unclean, they called out unto them; depart, depart, touch not. So they flee away and also wander about: men say among the nations, They shall no more sojourn there.[c]

16 The anger of the LORD hath divided them; he will no more look at them: the faces of the priests they respected not, and the elders they spared not.

17 Even now our eyes anxiously wait for our valueless help: in our waiting have we waited for a nation that cannot help.

18 They hunt our steps, that we cannot walk in our streets: our end is near, our days are full; for our end is come.

19 Swifter were our pursuers than the eagles of heaven: upon the mountains did they hotly follow us, in the wilderness did they lie in wait for us.

20 The breath of our nostrils, the anointed of the LORD, was caught in their pits, he, of whom we said, Under his shadow shall we live among the nations.

21 Be glad and rejoice, O daughter of Edom, that dwellest in the land of 'Uz: also unto thee shall the cup pass; thou wilt be drunken, and make thyself naked.[d]

22 Brought to an end is thy iniquity, O daughter of Zion; He will no more carry thee away into exile: He visiteth thy iniquity, O daughter of Edom; He layeth open thy sins.

CHAPTER V.

1 ¶ Remember, O LORD, what hath occurred to us, look down, and behold our disgrace.

2 Our inheritance is turned over to strangers, our houses to aliens.

3 Orphans are we become, and (we are) without a father, our mothers are like widows.

[a] Job xxxix. 14.

[b] Partly after Jonathan, referring שהם to the first mentioned, those actually slain; and כתנובות שדי to the second, "without the fruits of the field." So also Arnheim. Philippson renders, "for these pour forth their blood, pierced through, not caring for the fruits of the field."

[c] *i. e.* In their land, made unclean by them.

[d] Rashi, "thou wilt vomit," or "empty thyself."

4 Our water have we drunk for money:
our wood cometh to us for a purchase price.
5 Up to our necks are we pursued: we are
fatigued, and no rest is allowed us.
6 To Egypt do we stretch out our hand, to
Asshur, to be satisfied with bread.
7 Our fathers have sinned, and are no
more; but we have indeed to bear their ini-
quities.
8 Servants rule over us: no one delivereth
us out of their hand.
9 At the peril of our life must we bring
home our bread, because of the sword of the
wilderness.
10 Our skin gloweth like an oven, because
of the heat of famine.
11 Women have they ravished in Zion,
virgins, in the cities of Judah.
12 Princes were hanged up by their hand:
the faces of elders were not honoured.
13 Young men they bore to the mill, and
boys stumbled under the wood.[a]
14 The elders have ceased from the gate,
young men, from their singing.
15 Ceased hath the joy of our heart: our
dance is changed into mourning.
16 Fallen is the crown of our head: wo to
us, for we have sinned.
17 Because of this is our heart made sick;
for these things are our eyes dimmed;
18 Because of the mount of Zion which is
wasted, foxes walk about on it.
19 O thou, LORD, wilt truly abide for ever,
thy throne existeth throughout all genera-
tions.
20 Wherefore wilt thou forget us for ever?
wilt thou forsake us for so long a time?
21 Cause us to return, O LORD, unto thee,
and we will return: renew our days as of
old.
22 For wouldst[b] thou entirely reject us, be
wroth with us to the uttermost?
[21 Cause us to return, O LORD, unto thee,
and we will return: renew our days as of
old.]

THE BOOK OF ECCLESIASTES,

מגלת קהלת.

CHAPTER I.

1 ¶ THE words of Koheleth,[c] the son of
David, the king in Jerusalem.
2 Vanity[d] of vanities, saith Koheleth, va-
nity of vanities: all is vanity.
3 What profit hath a man of all his toil
which he toileth under the sun?
4 One generation passeth away, and an-
other generation cometh; but the earth endur-
eth for ever.
5 The sun also riseth, and the sun goeth
down, and striving to reach his place he
riseth again there.
6 Going[e] toward the south, and turning
round toward the north, the wind moveth
round about continually; and around its cir-
cles doth the wind return again.
7 All the rivers run into the sea; yet
the sea is never full: unto the place whi-
ther[f] the rivers go, thither will they continue
to go.

[a] *i. e.* While carrying heavy loads of wood.

[b] Herxheimer. Philippson and Sachs, "Wouldst thou have rejected us?" Rashi, "Thou shouldst not have rejected us (for our sins) nor been angry with us too much, as thou hast been wroth;" but the sense is in all the same. Arnheim, "For truly thou hast rejected us, been angry with us exceedingly much"

[c] קהלת *Koheleth*, is rendered "the preacher;" the root is קהל *Kahal*, "to assemble;" hence it signifies either, as Rashi states, "who had gathered up much wisdom," or "who spoke in public assemblies,"—"the preacher," or "orator."

[d] Philippson, "Nothingness," and so throughout.

[e] Some, and among them Rashi, refer the first part of verse 6 to the sun: "in the day he goeth to the south, at night he goeth round to the north."

[f] Rashi, "whence the rivers come, thither will they return."

8 All things weary themselves[a] (constantly); man cannot utter them: the eye is never satisfied with seeing, nor the ear filled with hearing.

9 That which hath been, is the same which will be; and that which hath been done, is the same which will be done; and there is nothing new under the sun.

10 If there be any thing whereof it is said, See, this is new: it hath already been in olden times which were before us.[b]

11 (Only) there is no recollection of former (generations); and also of the later ones, that are to be—of these (likewise) there will be no recollection with those that will be still later.

12 I Koheleth was king over Israel in Jerusalem.

13 And I directed my heart to inquire and to search out by wisdom concerning all that is done under the heavens: this is an evil employment which God hath given to the sons of man to busy themselves therewith.

14 I saw all the deeds that are done under the sun: and, behold, all is vanity and a torture of the spirit.[c]

15 What is crooked cannot be made straight; and that which is defective cannot be numbered.

16 I spoke with my own heart, saying, Lo, I have truly obtained greater and more wisdom than all those who have been before me over Jerusalem: yea, my heart had seen much wisdom and knowledge.

17 And I directed my heart to know wisdom, and to know madness and folly; (but) I have perceived that this also is a torture of the spirit.

18 For where there is much wisdom there is much vexation; and he that increaseth knowledge increaseth pain.

CHAPTER II.

1 Come, then, I said in my heart, I will have a taste of joy, and thou shalt see what is good; but, behold, this also was vanity.

2 Of laughter I said, It maketh one mad: and of joy, What doth this do?

3 I resolved in my heart to indulge[d] my body with wine, while my heart guideth itself with wisdom; and to lay fast hold on folly, till I might see what it is that is good for the sons of men, which they should do under the heavens during the number of the days of their life.

4 I made great works: I built myself houses; I planted myself vineyards;

5 I made myself gardens and orchards, and I planted therein trees of all kinds of fruit;

6 I made myself pools of water, to water therewith the forest overgrown with trees;

7 I bought men-servants and maid-servants, and I had likewise those born in my house; I had also great possessions of cattle and flocks above all that had been before me in Jerusalem.

8 I gathered unto myself also silver and gold, and the choice treasures of kings and of the provinces: I procured myself male singers and female singers, and the delights of the sons of men, wagons and chariots.[e]

9 So was I great, and obtained more than all that had been before me in Jerusalem: also my wisdom remained[f] with me.

10 And whatsoever my eyes desired I refused them not; I withheld not my heart from any joy; for my heart was rejoiced with all my toil, and this was my portion of all my toil.

11 But when I turned myself (to look) on all my works that my hands had wrought, and on the toil that I had toiled to accomplish: then, behold, all was vanity and a torture of the spirit, and there was no profit under the sun.

12 And then I turned myself to behold wisdom, and madness, and folly; for what (can) the man (do) that cometh after the king? (only) that which (others) have done already.[g]

13 But I saw indeed that wisdom hath the

[a] Aben Ezra; *i. e.* are acting ceaselessly. Rashi, "cause fatigue."

[b] Philippson, after Ewald, "that which happeneth in our presence happened already long since in olden times."

[c] Jonathan. Aben Ezra, "feeding the wind." (Hosea xii. 2.) Philippson, "striving for wind."

[d] Rashi. Lit. "draw." Philippson, "to guide."

[e] Rashi. Jonathan, "warm and hot baths." Aben Ezra, "female captives as concubines." With the latter Arnheim agrees. Philippson and Herxheimer, "many wives." The word שרה occurs but here, and is of uncertain derivation.

[f] Jonathan, "and assisted me."

[g] Aben Ezra; meaning, the experience of those inferior in rank to the king cannot be any more happy than his own; he can only do as others have done, and find no satisfaction in the pursuit of mere carnal pleasures.

advantage over folly, as great as the advantage of light over darkness.

14 The wise man hath his eyes in his head, while the fool walketh in darkness; but I myself perceived then also that one occurrence will befall all of them.

15 Then said I in my heart, The same that befalleth the fool will also befall even me: and why have I then been wiser? Then spoke I in my heart, that this is also vanity.

16 For there is no recollection of the wise any more than of the fool for ever: seeing that which hath long ago been will, in the days that are coming, all be forgotten. And how doth the wise die equally with the fool!

17 Therefore I hated life; because I felt displeased with the work that is wrought under the sun; for all is vanity and a torture of the spirit.

18 Yea, I hated also all my toil with which I had toiled under the sun; because I should have to leave it unto the man that will be after me.

19 And who knoweth, whether he will be a wise man or a fool? yet will he have full sway over all my toil wherein I have toiled, and wherein I have shown myself wise under the sun. Also this is vanity.

20 Therefore I turned about to cause my heart to give up thinking of all the toil wherewith I had toiled under the sun.

21 For there is many a man whose toil is in wisdom, and in knowledge, and with energy: yet to a man that hath not toiled therefor must he give it as his portion. Also this is vanity and a great evil.

22 For what doth a man obtain of all his toil, and of the torture[a] of his heart, wherewith he toileth under the sun?

23 For all his days are full of pains, and vexation is (mingled with) his employment: yea, even in the night his heart taketh not rest. Also this is vanity.

24 It is not a good[b] thing (inherent) in man that he should eat and drink, and that he should make his soul enjoy happiness for his toil. Also this have I seen, that it cometh out of the hand of God.

25 For who can well eat, or who can enjoy earthly things more than I?[c]

26 For to a man who is good in his presence (God) giveth wisdom, and knowledge, and joy; but to the sinner he giveth employment, to gather up and to bring together, that he may give it to him that is good before God. Also this is vanity and a torture of the spirit.

CHAPTER III.

1 For every thing there is a season; and a (proper) time is for every pursuit under the heavens.

2 (There is) a time to be born, and a time to die; a time to plant, and a time to pluck up what hath been planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to throw away stones, and a time to gather up stones; a time to embrace, and a time to be far from embracing;

6 A time to seek, and a time to let things be lost; a time to keep, and a time to throw away;

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 What profit hath (now) he that worketh in that wherein he toileth?

10 I have seen the employment, which God hath given to the sons of men to busy themselves therewith.

11 Every thing hath he made beautiful in its (proper) time: he hath also placed the eternity[d] in their heart, without a man's being able to find out the work that God hath made from the beginning to the end.

12 I know that there is nothing good (inherent) in them, but for every one to rejoice, and to do what is good during (all) his life.

13 For also that every man should eat

---

[a] Rashi. Eng. ver., "vexation." Philippson, "striving." Arnheim, "thinking."

[b] Jonathan, "Nothing is good for man, but that he should," &c.

[c] Septuagint reads, מכנו "from him;" thus, "For who can eat—unless it be from him?" *i. e.* God.

[d] Aben Ezra, who explains, "Man acts as though he would live for ever; and because he is so occupied in worldly matters, he has no understanding of God's working." Others render, "he hath also placed the world," *i. e.* worldly wisdom, according to Rashi; others, desire for worldly things. Philippson, "eternal duration."

and drink, and enjoy what is good for all his toil, is likewise a gift of God.

14 I know that whatsoever God doth, that will be for ever; to it nothing can be added, and from it there is nothing to be diminished: and God hath so made it, that men should be afraid of him.

15 That which hath been hath long since appeared (again)[a]; and what is to be hath already been; and God seeketh (again) that which is sped away.[b]

16 And moreover I have seen under the sun, (that in) the place of justice, even there was wickedness; and (that in) the place of righteousness, even there was wickedness.

17 I said in my heart, God will judge the righteous and the wicked; for there is a time for every pursuit; and on account of every deed there (will he judge).[c]

18 I said in my heart concerning the speaking[d] of the sons of men, that God might make it clear to them, and that they might see that they by themselves are but beasts.

19 For that which befalleth the sons of men befalleth beasts; even the same thing befalleth them; as the one dieth, so dieth the other; yea, they have all one kind of spirit: so that the preëminence of man above the beast is nought; for all is vanity.

20 Every thing goeth unto one place: every thing came from the dust, and every thing returneth to the dust.

21 Who knoweth the spirit of the sons of man[e] that ascendeth upward, and the spirit of the beast that descendeth downward to the earth?[f]

22 And so did I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion; for who can bring him to look with pleasure on what will be after him?

CHAPTER IV.

1 And I turned about, and beheld all the oppressed that are made so under the sun: and, behold, there are the tears of the oppressed, and they have no comforter; and from the hand of their oppressors they suffer violence;[g] and they have no comforter.

2 Thereupon praised I the dead that are already dead, more than the living who are still alive;

3 And as happier than both of them, him who hath not yet come into being, who hath not seen the evil-doing that is done under the sun.—

4 Again, I beheld all the toil, and all the energy in doing, that it is (from) the envy of one man of his neighbour. Also this is vanity and a torture of the spirit.

5 The fool foldeth his hands together, and eateth his own flesh.

6 Better is a handful of quiet, than both the hands full of toil and torture of the spirit.

7 Then I turned about, and I saw a vanity under the sun.

8 There is one alone, and he hath not a companion; yea, he hath neither son nor brother: yet is there no end to all his toil; his eye also is not satisfied with riches. Yet for whom do I toil, and deprive my soul of good? Also this is vanity, yea, it is a bad employment.

9 Two are better than one; because they will have a good reward for their toil.

10 For if they fall, the one will lift up his fellow; but wo to the single one that falleth; for he hath no companion to lift him up.

11 Also, if two lie together, then will they become warm; but how can one person alone become warm?

12 And if a man could overpower him, the single one, two would stand up against him: and a threefold cord cannot quickly be torn asunder.

13 Better is a poor and a wise youth than an old and foolish king, who knoweth not how to be admonished any more.

14 For out of the prison cometh the one[h] to reign: whereas also in his kingdom the other becometh poor.

---

[a] Philippson, distinguishing between היה "was," and הוא "is;" but Rashi, "what hath been is past, and we have seen it or heard of it"

[b] Jonathan and Rashi, "looketh after the persecuted."

[c] Rashi.

[d] Rashi, "arrogance." Aben Ezra, "because of the sons of men whom God hath selected, I see that," &c. Philippson, "it is to prove God, and to see that," &c.

[e] So must it be rendered after the Massorah; the moderns, however, render it, "whether it ascend," &c.

[f] Philippson regards verses 19–21 as the speaking of the worldly, which Koheleth cites in verse 18; consequently, all contradiction to himself is thus avoided.

[g] כח here the effect of "power," "wrong," "violence."

[h] Arnheim; but he renders the last part, "so is the other with his royal dignity one born poor." Rashi, giving

15 I have seen all the living who walk under the sun, being with the second child that is to stand up in his stead.

16 There was no end to all the people, (belonging) to all that have been before them: they also that come after will not rejoice in him. Surely this also is vanity and a torture of the spirit.—

17[a] Watch thy foot when thou goest to the house of God, and be near to hearken (to his will), more than to give the sacrifice of fools; for they consider not that they do evil (to themselves).[b]

CHAPTER V.

1 Suffer not thy mouth to be rash, and let thy heart not be hasty to utter any word before God; for God is in the heavens, and thou art upon the earth: therefore let thy words be few.

2 For a dream cometh through being much employed (with something), and the voice of a fool cometh with a multitude of words.

3 When thou makest a vow unto God, do not delay to pay it; for he hath no pleasure in such fools: that which thou hast vowed must thou pay.

4 It is better that thou shouldst not vow, than that thou shouldst vow and not pay.

5 Suffer not thy mouth to cause thy body[c] to sin; and say thou not before the messenger,[d] that it was an error: wherefore should God be angry because of thy voice, and destroy the work of thy hands?

6 For in the multitude[e] of dreams and vanities there are also many words; but rather fear thou God.

7 If thou see the oppression of the poor, and violence done to justice and righteousness in a province, do not feel astounded at the matter; for one that is high watcheth over the high; and over them, the highest Power.

8 But the advantage of a land in all things is, a king who is subject to the country.[f]

9 He that loveth money will never be satisfied with money; nor he that loveth abundance, with any increase. Also this is vanity.

10 When prosperity increaseth, those that consume it (likewise) increase: and what advantage is there to its owner, saving to see (it) with his eyes?

11 Sweet is the sleep of the labouring man, whether he eat little or much; but the overabundance of the rich will not suffer him to sleep.

12 There is a sore evil which I have seen under the sun, (namely,) riches reserved for their owner to his own hurt.

13 And these riches are lost through an unfortunate event;[g] and he begetteth a son, and hath not the least in his hand:

14 As he came forth out of his mother's womb, naked will he return to go as he came; and not the least will he carry off for his toil, which he might take away with him.[h]

15 And also this is a sore evil, that in all points as he came, so must he go: and what profit hath he that hath toiled for the wind?

16 All his days also had he to eat in darkness, and hath had much vexation and wrath with his sickness.[i]

17 Behold, what I have truly seen as a good thing, that it is fitting to eat and to drink, and to enjoy the good of all one's toil that he taketh under the sun the number of the days of his life, which God hath given him; for this is his portion.

18 Also every man to whom God hath

---

the second part a good sense, "for even in his kingdom becometh he (unlike other rulers) humble to the wise;" hence he is worthy to rule. Philippson, "For out of prison can a man come to be a ruler; so also can one become poor in his kingdom."

[a] In the English version this is the first verse of chap. v.

[b] So Rashi. Arnheim, "for they wish not to know, in order to do evil." Philippson, "then will men not understand to do evil."

[c] Rashi, "thy children," on whom unfulfilled vows would be punished.

[d] Rashi; *i. e.* who is sent to demand payment. Others, "the angel," he who punishes the sinner by God's mission.

[e] Philippson. Rashi renders, "For despite a multitude of dreams, vanities, and many words (men may say to thee): do thou only fear God."

[f] Philippson. Rashi's explanation is somewhat paraphrastic. Aben Ezra, "a king who tilleth himself the field." Philippson ingeniously takes שדה, not as a single field, but the whole country; like שדי מואב "the fields—country of Moäb."

[g] Arnheim, "striving;" rendered elsewhere, "employment;" but we have followed Philippson. It might, perhaps, be given with "speculation."

[h] Lit. "in his hand."

[i] Meaning, the constant wrathful anxiety was a disease which permitted him not the least enjoyment.

given riches and property, and hath given him power to eat thereof, and to take his portion, and to rejoice in his toil—this is the gift of God.

19 Let him then remember, that the days of his life are not many, that God hath answered[a] him with the joy of his heart.

CHAPTER VI.

1 There is an evil which I have seen under the sun, and it is great on men:[b]

2 (There is many) a man to whom God hath given riches, property, and honour, and nothing is wanting for his soul of all that he longeth for: yet God empowereth him not to eat thereof, but a stranger will consume it. This is vanity, and it is an evil disease.

3 If a man were to beget a hundred children, and live many years, so that the days of his years were many, and his soul were not satisfied with what is good, and he have not had even a burial: then do I say, that an untimely birth is better than he.

4 For in vanity it came, and in darkness it departeth, and with darkness will its name be covered.

5 Moreover it never saw the sun, and knew nothing: this hath more rest than the other.

6 Yea, though he were to live a thousand years twice told, and had not seen any good —doth not every one go to one place?

7 All the toil of a man is for his mouth; and yet is his desire never filled.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk (properly) before the living?

9 Better is what one seeth with the eyes than the wandering[c] of the desire. Also this is vanity and a torture of the spirit.

10 That which hath been is already called by its name, and it is known that[d] he is a man: and he is not able to contend with him that is mightier than he.

11 For there are many things that increase vanity: what advantage (cometh thence) for man?

12 For who knoweth what is good for man in this life, the number of the days of his vain life, that he should spend them as a shadow? for who can tell a man what will be after him under the sun?

CHAPTER VII.

1 A good name is better than precious oil, and the day of death, better than the day of one's birth.

2 It is better to go to the house of mourning than to go to the house of feasting; inasmuch as that is the end of all men: and let the living lay it to his heart.

3 Better is vexation than laughing; for through the sadness of the countenance the heart is made better.

4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of joy.

5 It is better to hear the rebuke of the wise, than that a man should hear the song of fools.

6 For as the crackling of thorns under a pot, so is the laughter of the fool. Also this is vanity.

7 For (exercising) oppression maketh a wise man mad; and bribery corrupteth the heart.[e]

8 Better is the end of a thing than the beginning thereof: better is the patient in spirit than the proud in spirit.

9 Be not rash in thy spirit to be angry; for anger resteth in the bosom of fools.

10 Thou must not say, How was it that the former days were better than these? for it is not out of wisdom that thou askest concerning this.

11 Wisdom is better than[f] an inheritance, yea, preferable for those that see the sun;[g]

12 For under the shadow[h] of wisdom (a man is equally well as) under the shadow of money; but the superior excellency of know-

[a] Rashi, "God will testify for his joy of heart, that it was to do good."

[b] Rashi, "it is frequent among men."

[c] Philippson, "than to let the desire have free scope;" explaining, "It is better to be satisfied with the attainable than to unbridle the passions and to be at enmity with mankind."

[d] Philippson, "what a man is."

[e] Rashi, "For contending (with a fool) maketh a wise man mad, and causeth the intelligence given (by God) to be lost."

[f] מִן "compared with," "more," as above ii. 16. Herxheimer, "wisdom is as good as an inheritance." Arnheim, "good with an," &c.

[g] *i. e.* Men who can look on the sun.

[h] Meaning, "under the protection," &c.

ledge is, that wisdom giveth life to him that possesseth it.

13 Consider (then) the work of God; for who can make straight what he hath made crooked?

14 On the day of prosperity be happy, but on the day of adversity look on: also this hath God made in equal measure with the other, to the end that man should not find the least to censure[a] him.

15 All things have I seen in the days of my vanity: there is many a righteous man that perisheth in his righteousness, and there is many a wicked man that liveth long in his wickedness.—

16 Be not righteous over much; neither show thyself over wise: why wouldst thou destroy thyself?

17 Be not wicked over much, and be no fool: why wouldst thou die before thy time?

18 It is good that thou shouldst take hold of that, and that also from this thou withdraw not thy hand; for he that feareth God will come forth out of them all.[b]

19 Wisdom giveth more strength to the wise than ten rulers which were in the city.

20 For no man is so righteous upon earth, that he should do always good, and never sin.—

21 Also take no heed unto all the words that are spoken: lest thou hear thy servant cursing thee.

22 For oftentimes also doth thy own heart know that thou thyself likewise hast cursed others.—

23 All this have I proved by wisdom: I said, I will be wise; but it was far from me.

24 Far is what formerly was so, and what was deep remaineth deep: who can find it out?

25 Then I turned myself about together with my heart to know, and to search, and to seek out wisdom, and experience,[c] and to know the wickedness of folly, and the foolishness[d] of madness.

26 And I find as more bitter than death the woman, whose heart is snares and nets, and whose hands are bonds: he that is deemed good before God will escape from her; but the sinner will be caught by her.

27 Behold, this have I found, saith Koheleth, (adding) one to the other, to find experience,

28 What my soul constantly sought, but I found it not: one man among a thousand did I find; but a woman among all these did I not find.

29 Lo, this only did I find, that God hath made man upright; but they have sought for many (sinful) devices,

CHAPTER VIII.

1 Who is like the wise? and who knoweth (as well) the explanation of a thing? a man's wisdom enlighteneth his face, and the boldness of his face will be lessened.[e]

2 I (counsel thee), Keep the king's[f] command, and that which regardeth the oath (to him taken) by God.

3 Be not hasty to go out of his presence; engage not in an evil thing; for whatsoever pleaseth him, can he do;

4 Because the word of a king is powerful; and who may say unto him, What doest thou?—

5 Whoso keepeth the commandment will experience no evil thing: and a wise man's heart knoweth both time and the just consequence.

6 Because for every pursuit there is a time and a just consequence; for the evil of man (resteth) heavily upon him.[g]

7 For he knoweth not that which will be: for who can tell him how it will be?

8 No man hath control over the spirit to detain the spirit; and there is no control over the day of death; and there is no representative[h] in that war; and wickedness will not deliver those that practise it.

9 All this have I seen, and directed my heart unto every work that is done under the

---

[a] Rashi. Philippson, "nothing beyond this."

[b] Koheleth recommends avoiding extremes; to obey God in all things,—not to be wiser and better than the law.

[c] חשבון "the account," "calculation," from חשב "to think;" hence the result of all this—the experience in life.

[d] Philippson. Herxheimer, "wickedness, folly, foolishness, and madness."

[e] Aben Ezra explains that the truly wise bears humility, not arrogance, in his face.

[f] Rashi refers King to God, the sovereign of all; "and because of the oath we took at Horeb" (to God).

[g] Philippson; but Rashi, "when the evil of man is great upon him;" for then the punishment follows.

[h] Rashi, who explains, "It will not do to say, I will send my son or servant." Philippson, "there is no escape." Aben Ezra, "no weapon availeth."

sun: there is a time when one man ruleth over another to his own injury.

10 Then also did I see the wicked buried, who had gone to their rest; but those who had acted correctly[a] had to go away from the holy place, and were forgotten in the city. Also this is vanity.

11 Because the punishment against evil deeds is not executed speedily, therefore is the heart of the sons of men filled up in them to do evil.

12 But let a sinner do evil a hundred times, and (God) withhold long his punishment from him: still do I truly know for certain that it will be well with those that fear God, because they are afraid of him;

13 And that it will not be well with the wicked, and that he will not endure many days, like the shadow; because he is not afraid of God.

14 There is a vanity which is done upon the earth, that there are righteous men, unto whom it happeneth in accordance with the deeds of the wicked: again, there are wicked men, to whom it happeneth in accordance with the deeds of the righteous. I said that this also is vanity.

15 Therefore do I praise joyfulness, that there is nothing better for man under the sun, than to eat, and to drink, and to be joyful; for this will adhere to him in his toil, during the days of his life which God hath given him under the sun.—

16 When I applied my heart to know wisdom, and to see the employment that is done upon the earth, how even neither by day nor by night sleep is seen in the eyes of some men:

17 Then did I see (in) the whole work of God, that a man is not able to find out the work that is done under the sun; inasmuch as though a man were to toil to seek for it, he would yet not find it; and even if the wise were to think to know it, he would yet not be able to find it.

CHAPTER IX.

1 For all this did I reflect over[b] in my heart and to explain all this, that the righteous, and the wise, and their services, are in the hand of God: that man knoweth neither love nor hatred;[c] it is all (ordained) before them;

2 Every thing as it is to happen to all; there is but one occurrence for the righteous, and for the wicked; for the good and for the clean, and for the unclean; and for him that sacrificeth, and for him that sacrificeth not; as is the good, so is the sinner; he that sweareth, as he that feareth an oath.

3 This is an evil among all things that are done under the sun, that there is one occurrence for all, and that also the heart of the sons of men is full of evil, and that madness is in their heart while they live, and after this they go to the dead.

4 For whoever is yet united[d] with all the living hath still hope; for a living dog fareth better than a dead lion.

5 For the living know that they will die; but the dead know not the least; nor have they longer any reward;[e] for their memory is forgotten.

6 Also their love, and their hatred, and their envy, are now already lost; and they will have never more a portion in all that is done under the sun.

7 Go, eat with joy thy bread, and drink with a merry heart thy wine, if God have[f] already received thy works in favour.

8 At all times let thy garments be white, and let oil not be wanting on thy head.

9 Enjoy life with the wife whom thou lovest all the days of the life of thy vanity, which God hath given thee under the sun, (yea,) all the days of thy vanity; for this is thy portion in this life, and in thy toil with which thou toilest under the sun.

10 Whatsoever thy hand findeth to do with thy might, that do; for there is no work, nor experience, nor knowledge, nor wisdom, in the nether world, whither thou goest.[g]—

11 I turned about, and saw under the sun, that the race is not to the swift, nor the battle to the mighty; and that also the wise

[a] Aben Ezra; but Rashi, כן with "so," "when they had thus acted."

[b] Heb. "set to my heart."

[c] *i. e.* Whether this will result from his labour.—PHILIPPSON.

[d] The *Ketib* יבחר would require this version: "For who is exempt? all the living have hope."

[e] Koheleth speaks here merely of earthly life, and the reward of this terminates with death. (See next verse.)

[f] That is, if a man have acted to please God, he may freely enjoy life. Others, "for God hath," &c.

[g] As man knows not what may come, let him fulfil all duties accessible to him, regardless of the future.

have no bread, nor yet the men of understanding riches, nor yet men of knowledge favour; but time and fate[a] will overtake them all.

12 For man also knoweth not his time, like the fishes that are caught in an evil net, and like the birds that are caught in the snare: like these are the sons of men ensnared at an evil time, when it falleth upon them suddenly.

13 Also in this manner have I seen wisdom under the sun, and it seemed great unto me:

14 There was a little city, and the men therein were few; and there came against it a great king, who enclosed it, and built around it great works of siege;

15 But there was found in it a poor wise man, and he delivered the city by his wisdom; yet no man had thought of that same poor man.

16 Then said I, Wisdom is better than might: although the poor man's wisdom is held in contempt, and his words are not heard.

17 The words of wise men heard in quiet are better than the cry of him that ruleth among fools.

18 Wisdom is better than weapons of war; but one sinner causeth much good to be lost.

CHAPTER X.

1 Dead flies cause the precious oil of the apothecary to become stinking and foaming: so doth a little folly him that is valued for wisdom and honour.[b]

2 The heart of a wise man is at his right hand; but the heart of a fool is at his left.

3 Yea also, on whatever way the fool walketh, doth he lack proper sense,[c] and he saith to all that he is a fool.

4 If the spirit of the ruler rise up against thee, leave not thy place; for submissiveness causeth great offences to be avoided.[d]

5 There is an evil which I have seen under the sun, like an error which proceedeth from the ruler:

6 Folly is set in great high places, and the rich sit in lowness.

7 I have seen servants on horses, and princes walking like servants upon the ground.—

8 He that diggeth a pit will fall into it; and him who breaketh down a fence—a serpent will bite him.

9 Whoso removeth stones will be hurt through them; and he that cleaveth wood will be endangered[e] thereby.

10 If the iron be blunt, and man do not whet the edge, then must he exert more strength; but the advantage of making it properly sharp is wisdom.

11 If the serpent do bite because no one uttered a charm, then hath the man that can use his tongue (in charming) no preference.—

12 The words of a wise man's mouth (bring) grace; but the lips of a fool will destroy himself.

13 The beginning of the words of his mouth is foolishness; and the last that cometh out of his mouth is evil-bringing madness.

14 The fool also multiplieth words; (but) a man cannot know what is to be; and what is to be after him, who can tell him?

15 The toil of the foolish will weary every one of them, because he knoweth not how to go to the city.[f]—

16 Wo to thee, O land, when thy king is lowminded,[g] and when thy princes eat in the morning![h]

17 Happy art thou, O land, when thy king is noble-spirited, and thy princes eat in proper time, for strengthening, and not for gluttony![i]—

18 Through slothful hands[k] the rafters will sink; and through idleness of the hands the house will become leaky.

---

[a] פגע "that which is to happen," or "fate," as it is a divine decree, not "chance."

[b] Aben Ezra; but Rashi, "so is a little folly weightier than wisdom and power," because it destroys both.

[c] Lit. "his heart."

[d] Lit. "to lie down." Jonathan, "cause to be forgotten."

[e] Aben Ezra; but Rashi, "will be made warm thereby;" because סכן, in the sense of "endanger," is only found in the Aramaic, but not in the Hebrew, unless here.

[f] *i. e.* He goes a roundabout way, and hence becomes wearied, while the wise finds out the shortest road in all pursuits of life.

[g] Lit. "a lad;" here, one who is satisfied with low pursuits.

[h] "Eating and drinking in the morning is odious to the orientals, who eat little in the morning, and take their principal meal toward evening." (See Isa. v. 11.)—Philippson.

[i] Lit "drinking."

[k] Aben Ezra.

19 For gay pleasure they prepare a feast, and wine is to make the living joyful; but money procureth[a] all things.

20 Even in thy thought thou must not curse a king; and in thy bed-chambers do not curse the rich; for a bird of the air can carry the sound, and that which hath wings can tell the word.

CHAPTER XI.

1 Cast thy bread upon the face of the waters;[b] for after many days wilt thou find it again.

2 Give a portion to seven, and also to eight; for thou knowest not what evil may come upon the earth.—

3 If the clouds be full of rain, they will empty it out upon the earth; and if the tree fall toward the south, or toward the north, on the place where the tree falleth, there will it remain.

4 He that watcheth the wind will not sow; and he that gazeth on the clouds will not reap.

5 As thou knowest not which is the way of the wind, as little as what is enclosed in the womb of her that is with child: even so thou canst not know the works of God who maketh all.

6 In the morning sow thy seed, and in the evening let not thy hand rest; for thou knowest not which will succeed, whether this or that, or whether both of them will be alike good.

7 Truly the light is sweet, and it is a pleasant thing for the eyes to see the sun;

8 For if a man live (even) many years, let him rejoice in them all; and let him remember the days of darkness; for they will be many; all that cometh is vanity.

9 Rejoice,[c] O young man, in thy childhood; and let thy heart cheer thee in the days of thy youthful vigour, and walk firmly in the ways of thy heart, and in (the direction which) thy eyes see; but know thou, that concerning all these things God will bring thee into judgment.

10 And remove vexation from thy heart, and cause evil to pass away from thy body; for childhood and the time when the head is black are vanity.

CHAPTER XII.

1 But remember also thy Creator in the days of thy youthful vigour, while the evil days are not yet come, nor those years draw nigh of which thou wilt say, I have no pleasure in them;

2 While the sun, and the light, and the moon, and the stars, are not yet darkened, and the clouds return not again after the rain;

3 On the day when the watchmen[d] of the house will tremble, and the men of might will bend themselves, and the grinders stand idle, because they are become few, and those be darkened that look through the windows;

4 And when the two doors on the streets will be locked, while the sound of the mill becometh dull, and man riseth up[e] at the voice of the bird, and all the daughters of song are brought low;

5 Also when men will be afraid of every elevation, and are terrified on every way, and the almond-tree will refuse (its blossom),[f] and the locust will drag itself slowly along, and the desire will gainsay compliance; because

[a] Lit. "answereth."

[b] *i. e.* Do acts of kindness, though there appears no advantage to thyself; be kind also to many—literally, seven and eight, an indefinite number.

[c] Both Rashi and Aben Ezra interpret this verse in this way: "See what the end will be, if thou follow the inclination of the heart; since punishment will thence result." Otherwise it may mean, that man should well take heed to regulate his conduct by the divine will, and not follow blindly his heart and eyes, (Num. xv. 39;) as otherwise he will meet the punishment due to transgression.

[d] The keepers, "the watchmen," are supposed by some to signify the hands,—Jonathan, "the ribs;" "the men of might," "the legs;" "the grinders," the "teeth;" "the lookers-out," "the eyes;" "the two doors," "the lips;" "the mill," "the mouth,"—but Rashi, the "stomach:" "the daughters of song," explains Rashi, "when all the song of singers appears dull in his ears,"—Philippson, "the several notes become unintelligible."

[e] Philippson, "and the voice of man rise to shrillness, like the voice of a bird."

[f] Aben Ezra. Rashi, "will blossom," which he explains, "that old age will suddenly overtake him, as the almond-tree blossometh before other trees." Others, as expressing the whiteness of the head, like the almond-tree when covered with blossoms. Philippson takes it as an image of wakefulness, which is man's in the vigour of life, as also the general activity which characterizes the young man, which ceases when he gets old. "The locust" is emblematic of the ease and readiness with which the strong man labours; whereas in age this activity becomes less and less, as though the locust, otherwise so nimble, had to drag its light weight as a burden. Reuss renders, "when the locust even becometh burdensome."

man goeth to his eternal home, and the mourners go about the streets;

6 While the silver cord[a] is not yet torn loose, and the golden bowl is not crushed, and the pitcher is not broken at the fountain, and the wheel is not crushed at the cistern;

7 When the dust will return to the earth as it was, and the spirit will return unto God who gave it.—

8 Vanity of vanities, saith Koheleth: all is vanity.—

9 And in addition to this that Koheleth was wise, he continually also taught the people knowledge, and he probed, and searched out, and composed many proverbs.

10 Koheleth sought to find out acceptable words, and that which would be written down uprightly, even words of truth.

11 The words of the wise are like goads, and like nails fastened (are the words of) the men of the assemblies,[b] which are given by one shepherd.

12 But more than all these, my son, take warning for thyself:[c] the making of many books would have no end; and much preaching is a weariness of the flesh.

13 The end of the matter is, let us hear the whole:[d] Fear God, and keep his commandments; for this is the whole (duty of) man.

14 For every deed will God bring into the judgment concerning every thing that hath been hidden, whether it be good, or whether it be bad.

[13 The end of the matter is, let us hear the whole: Fear God, and keep his commandments; for this is the whole (duty of) man.]

THE BOOK OF ESTHER,

מגלת אסתר.

CHAPTER I.

1 ¶ And it came to pass in the days of Achashverosh, of the same Achashverosh who reigned, from India even unto Ethiopia, over a hundred and seven and twenty provinces,

2 In those days, when this king Achashverosh was sitting on the throne of his kingdom, which was in Shushan the capital,[e]

3 That, in the third year of his reign, he made a feast unto all his princes and his servants, the army of Persia[f] and Media, the nobles and the princes of the provinces who were near him:

4 When he showed the riches and the glory of his kingdom, and the brilliance (and) the splendour of his greatness, during many days, a hundred and eighty days.

5 And when these days were completed, the king made unto all the people that were found in Shushan the capital, unto every one, from the great even to the small, a feast of

[a] This is, as Philippson well observes, a description of the body in general, not necessarily, as some suppose, the spinal marrow, &c.

[b] *i. e.* The assemblies of the learned. (See Prov. xxv. 1.)

[c] Rashi; meaning, a man should be more on his guard than even is recommended directly in the words of the wise; for all cannot be written, and too much *study* (as he renders להג) would give more weariness than man could bear; but at the end it is requisite a man should obey God in all, (נשמע as "to be obeyed,") and observe the commandments. Aben Ezra, "take care not to make or purchase many books."

[d] Meaning, "Let us sum up all and hear what it is." Others, "All is understood (to be): Fear God," &c. I would merely remark, that though the sense of this chapter is nowise difficult to ascertain, the particular phrases are full of difficulties. The whole book is a calm view of life; and Koheleth admonishes, that as all is so unsatisfactory, no pursuit certain of success, and as man is accountable, it becomes his duty to obey God unhesitatingly, for herein lies all our hope of happiness; "this is the whole man," since the greatest success and the longest life will not exempt us from punishment.

[e] Lit. "the palace" or "temple;" here, the city where the winter residence of the Persian kings was.

[f] Heb. "Parass and Madai.

seven days, in the court of the garden of the king's palace;

6 (Where were) white,[a] green, and blue (hangings), fastened with cords of fine linen and purple, on rollers of silver and pillars of marble; couches of gold and silver, upon a pavement of green, and white, and yellow, and black marble.

7 And they gave them to drink in vessels of gold,—the vessels being diverse one from the other,—and the royal wine was in abundance, according to the ability[b] of the king.

8 And the drinking was, according to the (king's) order, without compulsion; for so had the king enjoined on all the officers of his house, to do according to the pleasure of every man.

9 ¶ Also Vashti the queen made a feast for the women, in the royal house which belonged to king Achashverosh.

10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Charbona, Bigtha, and Abagtha, Zethar, and Carcass, the seven chamberlains that served in the presence of king Achashverosh,

11 To bring Vashti the queen before the king (ornamented) with the royal crown, to show the people and the princes her beauty; for she was handsome in appearance.

12 But queen Vashti refused to come at the word of the king brought by the hand of the chamberlains; and the king was very wroth, and his fury burnt in him.

13 ¶ Then said the king to the wise men, who knew (the occurrences of) the times; for so (came) every affair of the king before all acquainted with law and state institutions;

14 And those next unto him were Carshena, Shethar, Admatha, Tharshish, Meress, Marsena, and Memuchan, the seven princes of Persia and Media, who could see (at all times) the king's face, who sat in the first rank in the kingdom:

15 What should according to law be done with queen Vashti; because she had not fulfilled the order of king Achashverosh by the hand of the chamberlains?

16 ¶ Then said Memuchan before the king and the princes, Not against the king alone hath Vashti the queen done wrong, but also against all the princes, and against all the people that are in all the provinces of king Achashverosh.

17 For the conduct of the queen will go abroad unto all the women, so that they will despise their husbands in their eyes, when it shall be reported,[c] King Achashverosh ordered Vashti the queen to be brought into his presence, but she came not.

18 And even this day will the ladies of Persia and Media, who have heard of the conduct of the queen, say this unto all the princes of the king; and there will arise too much contempt and quarrel.[d]

19 If it please the king, let there go forth a royal order from him, and let it be written among the laws of the Persians and the Medes, that no one transgress it,[e] That Vashti come no more before king Achashverosh: and let the king give her royal dignity unto another that is better than she.

20 And when the king's decree which he will make shall be published throughout all his kingdom, however great it is: all the wives will show respect to their husbands, unto every one, from the great even to the small.

21 And the speech was pleasing in the eyes of the king and of the princes; and the king did according to the speech of Memuchan.

22 And he sent letters unto all the provinces of the king, unto every province according to its writing, and to every people according to its language, that every man should bear rule in his own house, however[f] he may speak according to the language of his people.

CHAPTER II.

1 ¶ After these events, when the fury of king Achashverosh was appeased, he remem-

[a] Philippson, "Hangings of white linen, cotton, and blue woollen stuffs were suspended with cords of byssus and purple on silver rings and marble columns; divans of gold and silver brocade, on a pavement of alabaster and marble and bright stone and black marble." Others, "mother of pearl and tortoise shell."

[b] Philippson, "manner;" (and so in ii. 18.)

[c] Others, "because they will say."

[d] Lit. "wrath;" here, what excites it, domestic quarrels.

[e] Aben Ezra, "that it be not abolished."

[f] Rashi, "and make her speak in the language," &c.

bered Vashti, and what she had done, and what had been decreed concerning her.

2 Then said the king's young men, his servants, Let there be sought for the king virgins handsome in appearance;

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the young virgins, handsome in appearance, unto Shushan the capital, into the house of the women, under the custody of Hegé the king's chamberlain,[a] the keeper of the women; and let them give them their customary anointings;

4 And let the maiden who may be pleasing in the eyes of the king become queen instead of Vashti: and the speech was pleasing in the eyes of the king, and he did so.

5 ¶ There was a certain Jew in Shushan the capital, whose name was Mordecai, the son of Yaïr, the son of Shim'i, the son of Kish, a Benjamite;

6 Who had been carried away into exile from Jerusalem with the exiles who had been exiled with Jeconyah, the king of Judah, whom Nebuchadnezzar the king of Babylon had carried into exile.

7 And he had brought up Hadassah, that is Esther, the daughter of his uncle; for she had neither father nor mother, and the maiden was beautiful in form and handsome in appearance; and when her father and mother were dead, Mordecai had taken her to himself as a daughter.

8 And it came to pass, when the king's order and his decree were heard, and when many maidens were brought together unto Shushan the capital, under the custody of Hegai, that Esther also was brought unto the king's house, under the custody of Hegai, the keeper of the women.

9 And the maiden was pleasing in his eyes, and she obtained favour before him; and he made haste to give her her anointings, with her presents, and the seven maidens, who were selected to be given her, out of the king's house: and he preferred her and her maidens with the best things in the house of the women.

10 Esther told nothing of her people or of her descent; for Mordecai had charged her that she should not tell.

11 And day by day did Mordecai walk before the court of the house of women, to ascertain the well-being of Esther, and what would be done with her.

12 And when the turn of every maiden was come to go in unto king Achashverosh, at the expiration (of the time) that she had been treated according to the custom of the women, twelve months; for so were the days of their anointings accomplished, six months with the oil of myrrh, and six months with sweet odours, and with other ointments of the women;

13 And thus came the maiden unto the king; (and) whatsoever she asked for was given her to go with her out of the house of the women as far as the house of the king.

14 In the evening she went, and in the morning she returned unto the second house of the women, to the custody of Sha'ashgas, the king's chamberlain, the keeper of the concubines: she used not to come again unto the king, except the king desired for her, and she was called by name.

15 And when the turn of Esther, the daughter of Abichayil, the uncle of Mordecai, who had taken her to himself as a daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, said: and Esther obtained grace in the eyes of all those that beheld her.

16 And Esther was taken unto king Achashverosh, unto his royal house, in the tenth month, which is the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and favour before him more than all the virgins; and he placed the royal crown upon her head, and made her queen instead of Vashti.

18 And the king made a great feast unto all his princes and his servants, the feast of Esther; and he made a release of taxes to the provinces, and gave presents, according to the ability of the king.

19 And when virgins were gathered together the second time, then was Mordecai sitting in the king's gate.

20 (But) Esther had not yet told of her descent nor her people; as Mordecai had charged her; and Esther did (fulfil) the order

[a] More properly, "eunuch."

of Mordecai, equally as when she was under his guardianship.

21 ¶ In those days, while Mordecai was sitting in the king's gate, Bigthan and Theresh, two chamberlains of the king, of those who kept the door, became wroth, and sought to lay (their) hand on king Achashverosh.

22 And the thing became known to Mordecai, and he told it unto Esther the queen; and Esther said it to the king in the name of Mordecai.

23 And the thing was inquired into and found true; and they were both of them hanged on a gallows;[a] and it was written in the book of chronicles before the king.

CHAPTER III.

1 ¶ After these events did king Achashverosh make great Haman the son of Hammedatha the Agagite, and he advanced him; and he placed his seat above that of all the princes that were with him.

2 And all the king's servants, that were in the king's gate, bent the knee and prostrated themselves to Haman; for so had the king commanded concerning him; but Mordecai bent not the knee nor prostrated himself.

3 Then said the king's servants, who were in the king's gate, unto Mordecai, Why transgressest thou the king's command?

4 Now it came to pass, when they spoke unto him day by day, and he hearkened not unto them, that they told it to Haman, to see whether the words of Mordecai would be able to stand; for he had told them that he was a Jew.

5 And when Haman saw that Mordecai bent not the knee, nor prostrated himself to him, Haman became full of fury.

6 But it appeared too contemptible in his eyes to lay his hand on Mordecai alone; for they had told him of the people of Mordecai: therefore Haman sought to destroy all the Jews that were throughout all the kingdom of Achashverosh, the people of Mordecai.

7 In the first month, that is the month Nissan, in the twelfth year of king Achashverosh, some one cast the Pur,[b] that is, the lot, before Haman from day to day, and from month (to month), to the twelfth month, which is the month Adar.

8 ¶ Then said Haman unto king Achashverosh, There is one people scattered yet separate[c] among the nations in all the provinces of thy kingdom; and their laws are different from those of every people; while they do not execute the laws of the king; and it is no profit for the king to tolerate them.[d]

9 If it be pleasing to the king, let (a decree) be written to destroy them; and ten thousand talents of silver will I weigh[e] out into the hands of those that have the charge of the business, to bring (the same) into the king's treasuries.

10 And the king drew his signet-ring from off his hand, and gave it unto Haman the son of Hammedatha the Agagite, the adversary of the Jews.

11 And the king said unto Haman, The silver is given to thee, that people also, to do therewith as it seemeth good in thy eyes.

12 Then were called the king's scribes in the first month on the thirteenth day thereof, and there was written all just as Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the princes of every people, to every province according to its writing, and to every people according to its language: in the name of king Achashverosh was it written, and it was sealed with the king's signet-ring.

13 And the letters were sent by the runners unto all the king's provinces, to destroy, to kill, and to exterminate all the Jews, from young to old, little ones and women, on one day, on the thirteenth day of the twelfth month, which is the month Adar, and to plunder their property as spoil.

14 A copy of the writing, to be given out as a law in every province, was published unto all the nations, that they might be ready against that day.

15 The runners went out with all speed with the king's decree, and the law was given out in Shushan the capital: and the king and

---

[a] Lit. "tree," or "wood." Arnheim, "pole."

[b] According to heathen customs, he resorted to this method, as a species of divination, to discover the month and day when it would be most propitious to attempt the destruction of the hated people.

[c] Philippson. Others, "and dispersed."

[d] Philippson, "to leave them at rest."

[e] This term is equivalent to "paying;" but as large sums are generally transferred by weight, it is preferred to the more minute expression of "counting out."

Haman sat down to drink; but the city of Shushan was perplexed.

CHAPTER IV.

1 ¶ When Mordecai ascertained all that had been done, Mordecai rent his clothes, and put on sackcloth (strewed) with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

2 And thus he came up to the front of the king's gate; for none dared to enter into the king's gate clothed with sackcloth.

3 And in each and every province, in every place whither the king's decree and his law had reached, there was great mourning for the Jews, with fasting, and weeping, and wailing; and a sackcloth (strewed) with ashes became the bed of the great.[a]

4 Then came the maidens of Esther with her chamberlains and told it her; and the queen was exceedingly terrified; and she sent garments to clothe Mordecai, and to remove his sackcloth from him; but he accepted them not.

5 Then called Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her,[b] and gave him a charge for Mordecai to know what this was, and why this was.

6 So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

7 And Mordecai told him all that had happened unto him, and of the fixed sum of money which Haman had promised to weigh out into the treasuries of the king for the Jews, to destroy them.

8 Also the copy of the writing of the law that had been given out in Shushan to destroy them he gave to him, to show it unto Esther, and to tell her (all), and to charge her that she should go in unto the king, to make supplication unto him, and to present a request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 And Esther said unto Hatach, and gave him a charge unto Mordecai,

11 All the king's servants, and the people of the king's provinces, do know, that every one, whether man or woman, who should come unto the king into the inner court, who is not called, there is but one law for him, to put him to death, except the one to whom the king should hold out the golden sceptre, for he will be suffered to live; but I have not been called to come in unto the king these thirty days.

12 And they told Mordecai the words of Esther.

13 Then said Mordecai to bring this answer back to Esther, Imagine not in thy soul to be able to escape in the king's house out of all the Jews.

14 For if thou do indeed maintain silence at this time, enlargement and deliverance will arise to the Jews from another place; but thou and thy father's house will perish: and who knoweth whether thou hast not for a time like this attained to the royal dignity?

15 Then said Esther to bring this answer back to Mordecai,

16 Go, assemble together all the Jews who are now present in Shushan, and fast ye for me, so that ye neither eat nor drink three days, either night or day; also I myself with my maidens will fast in like manner; and then will I go in unto the king, which is not according to the law; and if I then perish, I perish.[c]

17 And Mordecai went about, and did in accordance with all that Esther had charged him.

CHAPTER V.

1 And it came to pass on the third day, that Esther put on her royal apparel, and placed herself in the inner court of the king's house, opposite the king's apartment;[d] and the king was sitting upon his royal throne in the royal apartment, opposite to the entrance of the house.

2 And it happened, when the king saw Esther the queen standing in the court, that she obtained grace in his eyes; and the king held out to Esther the golden sceptre that was in his hand; and Esther drew near, and touched the top of the sceptre.

[a] Arnheim. Others, "many put on," or "laid themselves in sackcloth with ashes."

[b] Lit. "whom he had caused to stand before her."

[c] Arnheim renders, "For I am lost in either case," and explains: "For if I pretermit the death-bringing approach of the king, and the destruction overtakes my people, then will I also not live."

[d] Arnheim. Lit. "house."

3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? if it be equal to half[a] of the kingdom it shall still be given thee.

4 And Esther said, If it seem good unto the king, let the king and Haman come this day unto the banquet which I have prepared for him.

5 Then said the king, Bring Haman quickly hither to fulfil the word of Esther: so came the king with Haman to the banquet which Esther had prepared.

6 And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even if it be equal to half of the kingdom, it shall still be done.

7 Then answered Esther, and said, My petition and my request are,

8 If I have found grace in the eyes of the king, and if it please the king to grant my petition, and to fulfill my request, that the king may come with Haman to the banquet which I will prepare for them, and to-morrow will I do according to the word of the king.

9 And Haman went forth on that day joyful and with a glad heart; but when Haman saw Mordecai in the king's gate, who did not rise up, nor move out of the way for him, then was Haman filled against Mordecai with fury.

10 Nevertheless Haman refrained himself, and went to his house: he then sent and had his friends brought in with Zeresh his wife.

11 And Haman recounted to them the glory of his riches, and the multitude of his children, and all the things wherein the king had made him great, and how he had advanced him above the princes and the servants of the king.

12 And Haman said (farther), Yea, Esther the queen did not let any one come in with the king unto the banquet that she had prepared but myself: and also for to-morrow am I invited unto her with the king.

13 Yet all this profiteth me nothing, every[b] time that I see Mordecai the Jew sitting in the king's gate.

14 Then said unto him Zeresh his wife with all his friends, Let them make a gallows of fifty cubits high, and in the morning speak unto the king that they may hang Mordecai thereon; and then go thou in with the king unto the banquet joyfully. And the thing pleased Haman; and he had the gallows made.

CHAPTER VI.

1 ¶ In that night sleep fled from the king, and he ordered to bring in the book of the memorable events of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of Bigthana and Theresh, two chamberlains of the king, of those who kept the door, who had sought to lay (their) hand on king Achashverosh.

3 And the king said, What honour and distinction have been done to Mordecai for this? Then said the king's young men, his servants, There hath nothing been done with him.

4 And the king said, Who is in the court? Now Haman was come into the outer court of the king's house, to say unto the king to hang Mordecai on the gallows which he had prepared for him.

5 And the king's young men said unto him, Behold, Haman is standing in the court. And the king said, Let him come in.

6 So Haman came in; and the king said unto him, What shall be done with the man whom the king desireth to honour? And Haman said in his heart, To whom would the king desire to do honour more than to myself?

7 Haman therefore said to the king, (For) the man whom the king desireth to honour,

8 Let them bring a royal apparel which the king hath worn,[c] and a horse on which the king hath ridden, and let there be placed a royal crown on his head.

9 And let the apparel and the horse be

[a] An assurance and encouragement for her to ask, since she could scarcely think of demanding a favour which could at all equal the extent offered her by the king. The more admirable is the prudence of Esther, who said that only on the morrow would she make use of the gracious permission.

[b] Arnheim. Others, "so long as I see."

[c] Arnheim, after Jonathan, renders this: "The apparel which the king wore, and the horse on which he rode when the royal crown was placed on his head." Aben Ezra thinks that the crown was to be put on the horse's head.

given into the hand of one of the king's princes, of the most noble, that they may array the man whom the king desireth to honour, and let them cause him to ride on the horse through the streets of the city, and proclaim before him, Thus shall be done to the man whom the king desireth to honour.

10 Then said the king to Haman, Make haste, take the apparel and the horse, as thou hast spoken, and do thus to Mordecai the Jew, that sitteth at the king's gate: leave out nothing of all that thou hast spoken.

11 And Haman then took the apparel and the horse, and arrayed Mordecai, and caused him to ride through the streets of the city, and proclaimed before him, Thus shall be done unto the man whom the king desireth to honour.

12 And Mordecai thereupon returned to the king's gate; but Haman hastened to his house, mourning, and having his head covered.

13 And Haman related to Zeresh his wife and to all his friends all that had befallen him: then said unto him his wise men and Zeresh his wife, If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou wilt not prevail against him, but thou wilt surely fall before him.

14 They were yet speaking with him, when the king's chamberlains arrived, and they hastened to bring Haman unto the banquet which Esther had prepared.

CHAPTER VII.

1 And the king came with Haman to drink with Esther the queen.

2 And the king said unto Esther also on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? even if it be equal to half the kingdom, it shall still be done.

3 Then answered Esther the queen and said, If I have found grace in thy eyes, O king! and if it be pleasing unto the king, let my life be given me at my petition, and my people at my request;

4 For we have been sold, I and my people, to be destroyed, to be slain and to be exterminated; and if we had been only sold for bondmen and bondwomen, I would have remained silent; for the adversary regardeth not the damage of the king.

5 ¶ Then spoke king Achashverosh and said unto Esther the queen, Who is this, and where is he, whose heart hath emboldened him to do so?

6 And Esther said, An adversary, and inimical man, this wicked Haman. Then became Haman terrified before the king and the queen.

7 And the king arose in his fury from the banquet of wine, and went into the palace-garden: and Haman remained[b] behind to make request for his life of Esther the queen; for he saw that there was evil fully determined against him by the king.

8 And when the king returned out of the palace-garden into the apartment of the banquet of wine, Haman was fallen upon the couch whereon Esther was: then said the king, Will he even do violence to the queen before me in the house? The word had just come out of the king's mouth, when they covered Haman's face.

9 Then said Charbonah, one of the chamberlains, before the king, Behold, there is also the gallows, which Haman hath had made for Mordecai, who hath spoken well for the king, standing in the house of Haman, fifty cubits high. And the king said, Hang him thereon.

10 So they hanged Haman on the gallows which he had prepared for Mordecai, and the fury of the king was appeased.

CHAPTER VIII.

1 ¶ On that day did king Achashverosh give the house of Haman the adversary of the Jews unto Esther the queen: and Mordecai came before the king; for Esther had told what he was unto her.

2 And the king took off his signet-ring which he had taken away from Haman, and gave it unto Mordecai: and Esther appointed Mordecai over the house of Haman.

3 ¶ And Esther spoke again before the king, and fell down at his feet, and wept, and besought him to do away the evil of Haman the Agagite, and his device which he had devised against the Jews.

4 And the king held out toward Esther

[a] Rashi. Philippson, "maketh no compensation for," &c.

[b] Others, "stood up."

the golden sceptre; and Esther arose, and stood up before the king;

5 And she said, If it be pleasing to the king, and if I have found grace before him, and the thing seem proper before the king, and I be pleasing in his eyes, let it be written to recall the letters, the device of Haman the son of Hammedatha the Agagite, which he hath written to exterminate the Jews who are in all the provinces of the king.

6 For how could I endure to look on the evil that is to befall my people? and how could I endure to look on the extermination of my kindred?

7 ¶ Then said king Achashverosh unto Esther the queen and to Mordecai the Jew, Behold, the house of Haman have I given to Esther, and him have they hanged on the gallows, because he had stretched out his hand against the Jews.

8 But ye[a] write yourselves concerning the Jews, as it may be good in your eyes, in the king's name, and seal it with the king's signet-ring; for a writing which is written in the king's name, and sealed with the king's signet-ring, cannot be recalled.

9 Then were called the king's scribes at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written all just as Mordecai commanded to the Jews, and to the lieutenants, and the governors and the princes of the provinces who were from India unto Ethiopia, one hundred and twenty-seven provinces, unto every province according to its writing, and unto every people according to its language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the name of king Achashverosh, and sealed it with the king's signet-ring, and he sent letters through means of the swift[b] messengers on horseback, and riders on mules, camels, and young dromedaries:[c]

11 That the king had granted to the Jews who were in every city to gather themselves together, and to stand forward for their life, to destroy, to slay, and to exterminate all the military strength of the people and province that would assault them, both little ones and women, and to plunder their property as spoil,

12 On one day in all the provinces of king Achashverosh, on the thirteenth day of the twelfth month, which is the month Adar.

13 A copy of the writing to be given out as a law in every province, was published unto all nations, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 The swift messengers that rode upon mules and camels went out, being hastened and hurried forward with the command of the king: and the law was given out at Shushan the capital.

15 ¶ And Mordecai went out from the presence of the king in a royal apparel of blue and white, and with a great crown of gold, and with a cloak of fine linen and purple: and the city of Shushan was glad and joyful.

16 For the Jews there was light, with joy and gladness, and honour.

17 And in every province, and in every city, whithersoever the king's command reached with his law, there were joy and gladness for the Jews, entertainments and a feast-day: and many of the people of the land became Jews; for the dread of the Jews had fallen upon them.

CHAPTER IX.

1 And in the twelfth month, that is, the month Adar, on the thirteenth day thereof, when the king's command with his law drew near to be put in execution, on the day that the enemies of the Jews had hoped to have power over them, which had been changed nevertheless, so that the Jews had power over those that hated them,

2 The Jews assembled together in their cities, throughout all the provinces of king

[a] In the commentary to the book of Esther, by Aaron Halle Wolfsohn, this is thus explained: "All that is in my power to do I have done; Haman has been punished, and I have thus shown my abhorrence of the crime which he meditated. But as the laws of Persia cannot be repealed, you shall be authorized by a decree equal to the former to protect yourselves against the malignity of your adversaries, by putting to death every one from whom you may apprehend any danger." This view will also account for the destruction of their enemies by the Jews, while they touched none of their property.

[b] Lit. "runners."

[c] Arnheim, "riders on dromedaries, (or swift horses,) mules, the children of mares."

Achashverosh, to stretch out their hand against those that had sought their injury: and no man could keep standing before them; for the dread of them had fallen upon all the nations.

3 And all the rulers of the provinces, and the lieutenants, and the governors, and the superintendents of the affairs of the king, elevated the Jews; because the dread of Mordecai had fallen upon them.

4 For Mordecai was great in the king's house, and his fame went throughout all the provinces; for the man Mordecai became greater and greater.

5 And the Jews smote all their enemies[a] with the stroke of the sword, and slaughter, and extermination; and they acted with those that hated them according to their pleasure.

6 And in Shushan the capital the Jews slew and exterminated five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalya, and Aridatha,

9 And Parmashtha, and Arissai, and Aridai, and Vayzatha,

10 The ten sons of Haman the son of Hammedatha, the adversary of the Jews, did they slay; but to the spoil did they not stretch forth their hand.

11 On that same day came the number of those that were slain in Shushan the capital before the king.

12 Then said the king unto Esther the queen, In Shushan the capital have the Jews slain and exterminated five hundred men, and the ten sons of Haman: what have they done in the rest of the king's provinces? Now what is thy petition? and it shall be granted thee: and what is thy request farther? and it shall be done.

13 Then said Esther, If it please the king, let it to-morrow also be granted to the Jews who are in Shushan to do according to the law of this day, and let the ten sons of Haman be hanged on the gallows.

14 And the king ordered that it should be done so; and the law was given out at Shushan; and the ten sons of Haman were hanged.

15 And the Jews that were in Shushan assembled together also on the fourteenth day of the month Adar, and slew at Shushan three hundred men; but to the spoil they did not stretch forth their hand.

16 And the remaining Jews that were in the king's provinces assembled together, and stood forward for their life, and procured rest from their enemies, and slew of those that hated them seventy and five thousand; but to the spoil did they not stretch forth their hand.

17 On the thirteenth day of the month Adar, and they rested on the fourteenth day thereof, and made it a day of entertainment and joy.

18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof, and rested on the fifteenth thereof, and made it a day of entertainment and joy.

19 Therefore do the Jews of the villages, that dwell in the unwalled towns, make the fourteenth day of the month Adar as one of joy and entertainment, and a feast-day, and of sending portions[b] one to another.

20 And Mordecai wrote down these events; and he sent letters unto all the Jews that were in all the provinces of king Achashverosh, those nigh and those far away,

21 To take it on themselves as a duty, that they should celebrate the fourteenth day of the month Adar, and the fifteenth day of the same in each and every year,

22 Like those days whereon the Jews had rest from their enemies, and the month which was changed unto them from sorrow to joy, and from mourning into a feast-day: to make them days of entertainment and joy, and of sending portions one to the other, and gifts to the needy.[c]

[a] It must not be supposed that this was indiscriminate slaughter of all against whom the Jews had conceived hatred, but it only says that those perished who had actually been prepared to exterminate the Jews. See also iii. 11, and compare with ix. 16, where it says, "and stood forward for their life." Philippson correctly remarks, that though the number of the slaughtered enemies only is given, it is highly probable that many Jews also perished in this internal warfare which thus occurred in the Persian kingdom.

[b] That is, portions of food: this custom is still extensively observed.

[c] As in the decree of Haman there was no distinction made between rich and poor, as all were thereby doomed to destruction, it is proper that every one should have cause to be joyful in all future generations; the poor should of right therefore be remembered on this day especially by their more wealthy neighbours, so that they too may bless the LORD in joy and plenty

23 And the Jews took upon themselves that which they had begun already to do, and that which Mordecai had written unto them.

24 Because Haman the son of Hammedatha, the Agagite, the adversary of all the Jews, had devised against the Jews to exterminate them, and had cast the Pur, that is, the lot, to destroy them, and to exterminate them.

25 But when (Esther) came before the king, he ordered by that letter that his wicked device, which he had devised against the Jews, should return upon his own head: and they hanged him and his sons on the gallows.

26 Therefore did they call these days Purim, after the name of the Pur: therefore, because of all the words of this letter, both for that which they had experienced thereby, and for that which had occurred unto them,

27 The Jews confirmed it as a duty, and took upon themselves, and upon their seed, and upon all such as join themselves unto them, so that no one should fail therein, that they would celebrate these two days according to their prescription, and at their appointed time, in each and every year.

28 And these days are remembered and celebrated throughout each and every generation, every family, every province, and every city; and these days of Purim will not pass away from the midst of the Jews, nor will their memorial cease from their seed.

29 ¶ Then wrote Esther the queen, the daughter of Abichayil, with Mordecai the Jew, with all due strength, to confirm this letter of Purim the second time.

30 And he sent letters unto all the Jews, to the hundred and twenty-seven provinces of the kingdom of Achashverosh, words of peace and truth,

31 To confirm these days of Purim in their times, just as Mordecai the Jew and Esther the queen had enjoined on them, and as they had confirmed for themselves and for their seed, the matters of the fastings and their prayers.

32 And the order of Esther confirmed these matters of Purim; and it was written in the[a] book.

CHAPTER X.

1 ¶ And king Achashverosh imposed a tribute upon the land, and the isles of the sea.

2 And all the acts of his strength and of his might, and the exposition of the greatness of Mordecai, wherewith the king made him great, behold they are written in the book of the chronicles of the kings of Media and Persia.

3 For Mordecai the Jew was the second in rank after king Achashverosh, and great among the Jews, and acceptable to the multitude of his brethren, a promoter of good to his people, and speaking peace to all its seed

THE BOOK OF DANIEL,

ספר דניאל.

CHAPTER I.

1 ¶ In the third year of the reign of Jehoyakim the king of Judah came Nebuchadnezzar the king of Babylon unto Jerusalem, and besieged it.[b]

2 And the Lord gave up into his hand Yehoyakim the king of Judah, with part of the vessels of the house of God: and he brought them into the land of Shin'ar into the house of his god, namely, he brought the vessels into the treasure-house of his god.

[a] This no doubt refers to the biblical canon, and means that the history of Esther was added thereto.

[b] Philippson, in his notes to this verse, proves that this irruption of Nebuchadnezzar must have taken place while he was yet co-regent with his father, on his expedition against the Egyptians, whom he subdued in the following

3 And the king said unto Ashpenas, the chief of his eunuchs, that he should bring out of the children of Israel, and of the royal seed, and of the nobles,

4 (Certain) lads in whom there should be no kind of blemish, but who should be handsome in appearance, and intelligent in all wisdom, and acquainted with knowledge, and understanding science, and such as should have the ability to serve[a] in the king's palace, and that these should be taught the learning and the language of the Chaldeïns.

5 And the king ordered for them a daily provision for its day of the king's food, and of the wine which he drank, and to educate them three years, so that at the end thereof they should serve before the king.

6 Now there were among these of the children of Judah, Daniel, Chananyah, Mishaël, and 'Azaryah.

7 And the chief of the eunuchs assigned them names; and he assigned to Daniel the name of Belteshazzar; and to Chananyah, of Shadrach; and to Mishaël, of Meshach; and to 'Azaryah, of 'Abed-nego.

8 But Daniel resolved[b] in his heart that he would not defile himself with the food of the king, nor with the wine which he drank: and therefore he requested of the chief of the eunuchs that he might not need to defile himself.

9 And God gave Daniel kindness and mercy before the chief of the eunuchs.

10 And the chief of the eunuchs said unto Daniel, I fear my lord the king, who hath ordered your food and your drink; for why should he see your face sadder looking than that of the lads who are of your age?[c] and ye would thus endanger my head with the king.

11 Then said Daniel to the steward whom the chief of the eunuchs had given charge over Daniel, Chananyah, Mishaël, and 'Azaryah,

12 Prove, I beseech thee, thy servants, ten days; and let them give us vegetables to eat, and water to drink;

13 And then let our countenances be looked at before thee, and the countenance of the lads that eat the food of the king: and as thou mayest see (fitting), so deal with thy servants.

14 And he hearkened unto them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared better and fuller in flesh than (that of) all the lads who ate the food of the king.

16 And the steward took away their (apportioned) food, and the wine that they were to drink, and gave them vegetables.

17 But as regardeth all these four lads, God gave them knowledge and intelligence in all learning and wisdom; and Daniel had understanding in all visions and dreams.

18 And at the end of the days (after) which the king had said that they should be presented, the chief of the eunuchs presented them before Nebuchadnezzar.

19 And the king spoke with them; and there was not found among them all any one like Daniel, Chananyah, Mishaël, and 'Azaryah: and so they served before the king.

20 And in every matter of wise understanding, which the king required of them, he found them ten times superior above all the magicians and astrologers that were in all his kingdom.

21 And Daniel continued even unto the first year of king Cyrus.

CHAPTER II.

1 ¶ And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, whereat his spirit was troubled, and his sleep that was upon him was gone.

2 Then said the king to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, to solve for the king his dreams: and they came and placed themselves before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit is troubled to know the dream.

4 Then spoke the Chaldeans to the king in Aramic, O king, live for ever: recite the dream to thy servants, and we will tell the interpretation.

5 The king answered and said to the Chal-

year, when at the death of his father he became sole king of Babylon. Some Rabbins suppose it refers to the third year of Jehoyakim's rebellion.

[a] Lit. "to stand," and so elsewhere.
[b] Lit. "laid it on his heart."
[c] Sa'adyah, "like you in height."

deans. The decree is firmly resolved on by me: If ye do not make known unto me the dream with its interpretation, ye shall be cut in pieces, and your houses shall be changed into a dunghill.

6 But if ye tell the dream and its interpretation, then shall ye receive gifts and rewards and great honour from me. Therefore tell me the dream and its interpretation.

7 They answered the second time and said, Let the king recite the dream to his servants, and we will tell its interpretation.

8 The king answered and said, I know of a certainty that ye wish to gain time, because ye see the decree is firmly resolved on by me:

9 That[a] if ye do not make known unto me the dream, there is but one sentence for you; for ye have prepared lying and deceptive words to speak before me, till the time be changed. Therefore relate to me the dream, and I shall know that ye can tell me its interpretation.

10 The Chaldeans answered before the king, and said, There is not a man upon the habitable earth that can tell the king's matter: wherefore no mighty and powerful king ever hath asked such a thing of any magician, or astrologer, or Chaldean.

11 And the matter which the king requireth is difficult, and there is no other that can tell it before the king, except the gods, whose dwelling is not with flesh.

12 For all this cause the king became angry, and very furious; and he commanded to destroy all the wise men of Babylon.

13 And the law went forth and (some of) the wise men were slain: and they sought Daniel and his companions to slay them.

14 ¶ Then made Daniel representations with intelligence and prudence to Aryoch the captain of the king's guard,[b] who was gone forth to slay the wise men of Babylon.

15 He commenced and said to Aryoch the king's commander, Wherefore is the law so hasty[c] from the king? Then made Aryoch the matter[d] known to Daniel.

16 But Daniel went in, and requested of the king that he would give him time, that he might tell the interpretation to the king.

17 ¶ Then went Daniel to his house, and made the matter known to Chananyah, Mishaël, and 'Azaryah, his companions.

18 In order that they might pray for mercy of the God of heaven concerning this secret: so that Daniel and his companions might not be destroyed with the rest of the wise men of Babylon.

19 Thereupon was the secret revealed unto Daniel in a vision of the night. Then did Daniel bless the God of heaven.

20 Daniel commenced and said, May the name of God be blessed from eternity and to all eternity; for wisdom and might are his;

21 And he changeth times and seasons; he removeth kings, and raiseth up kings: he giveth wisdom unto the wise, and knowledge to those that possess understanding:

22 He it is that revealeth what is deep and secret; he knoweth what is in the darkness, and the light dwelleth with him.

23 To thee, O God of my father, do I give thanks, and I praise thee, who hast given me wisdom and might, and because thou hast made known unto me what we prayed for of thee; for thou hast made known unto us the king's matter.

24 Therefore did Daniel go in unto Aryoch, whom the king had ordered to destroy the wise men of Babylon. He went and said thus unto him, The wise men of Babylon must thou not destroy: bring me before the king, and I will tell unto the king the interpretation.

25 ¶ Then did Aryoch bring Daniel before the king in haste, and thus he said unto him, Here have I found a man out of the children of the exiles of Judah, who will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and its interpretation?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded no wise men, astrologers, magicians, or soothsayers, can tell unto the king;

---

[a] Philippson, "For if ye do not make known to me the dream, then is this your sole object, and you have agreed to speak," &c.

[b] Rashi, "the chief of the executioners."

[c] Rashi and Aben Ezra. Others, "severe."

[d] Philippson, all through, טעמא with "order."

28 But there is a God in heaven that revealeth secrets, and he hath made known to king Nebuchadnezzar what is to be in the latter days. Thy dream, and the visions of thy head upon thy couch, were these.

29 ¶ As for thee, O king, thy thoughts, when thou wast on thy couch, rose (within thee) concerning what is to come to pass hereafter; and the Revealer of secrets hath made known to thee what is to come to pass.

30 But as for me, this secret hath not been revealed to me because of any wisdom that is in me more than in all other living; but for the sake that men might make known the interpretation to the king, and that thou mightest understand the thoughts of thy heart.

31 ¶ Thou, O king, sawest, and behold there was a large image; this image was mighty, and its brightness was excellent; it stood opposite to thee; and its form was fear-inspiring.

32 As regardeth this image, its head was of fine gold, its breast and its arms were of silver, its belly and its thighs of copper,

33 Its legs of iron, its feet part of them of iron and part of them of clay.

34 Thou didst look on till the moment that a stone tore itself loose, not through (human) hands, and it struck the image upon its feet that were of iron and clay, and ground them to pieces.

35 Then were the iron, the clay, the copper, the silver, and the gold ground up together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no trace[a] was found of them; and the stone that had stricken the image became a mighty mountain, and filled the whole earth.

36 This is the dream; and its interpretation will we relate before the king.

37 Thou, O king, art a king of kings, to whom the God of heaven hath given kingdom, power, and strength, and honour:

38 And wheresoever the children of men dwell, hath he given[b] the beasts of the field and the fowls of the heaven into thy hand, and hath made thee ruler over them all. Thou art the head of gold.

39 And after thee there will arise another kingdom inferior to thee; and another[c] third kingdom of copper, which will bear rule over all the earth.

40 And the fourth kingdom will be as strong as iron; forasmuch as iron grindeth up and beateth down all things, and as iron that breaketh (every thing), will it grind up and break all these.

41 And that thou sawest the feet and toes, part of them of potter's clay, and part of them of iron, (signifieth) that it will be a divided kingdom, although there will be in it of the strength of the iron; forasmuch as thou sawest the iron mingled with miry clay.

42 And as the toes of the feet were part of them of iron, and part of them of clay: so will the kingdom be partly strong and partly brittle.

43 And whereas thou sawest iron mingled with miry clay: so will they mingle themselves among the seed of men; but they will not cleave firmly one to another, even as iron cannot be mingled with clay.

44 But in the days of these kings will the God of heaven set up a kingdom, which shall to eternity not be destroyed, and its rule shall not be transferred to any other people; (but) it will grind up and make an end of all these kingdoms, while it will itself endure for ever.

45 Whereas thou sawest that out of the mountain a stone tore itself loose, not through (human) hands, and that it ground up the iron, the copper, the clay, the silver, and the gold: the great God hath made known to the king what is to come to pass after this. And the dream is reliable, and its interpretation certain.

46 ¶ Then did king Nebuchadnezzar fall upon his face, and he bowed down to Daniel, and ordered that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth it is, that your God is the God of gods, and the Lord of kings, and the revealer of secrets; because thou hast been able to reveal this secret.

48 Then did the king elevate Daniel, and gave him many great presents, and made him

---

[a] Lit. "No place for them;" Rashi explains, "their former place was not known, as if they had never been there."

[b] Fürst, Philippson and others, "—children of men dwell, the beasts of the field and the fowls of the heaven, hath he given (all) into thy hand."

[c] Fürst, "and a third kingdom thereafter."

ruler over the whole province of Babylon, and chief of the superintendents over all the wise men of Babylon.

49 Then requested Daniel of the king, that he might appoint Shadrach, Meshach, and 'Abed-nego, over the public service of the province of Babylon; but Daniel remained in the gate of the king.

CHAPTER III.

1 ¶ King Nebuchadnezzar made an image of gold,[a] the height of which was sixty cubits, and the breadth of which was six cubits: he set it up in the valley of Dura, in the province of Babylon.

2 And king Nebuchadnezzar sent to assemble (his) lieutenants, the superintendents, and the governors, the judges, the treasurers, the counsellors, those learned in the law, and all the rulers of the provinces, to come to the dedication of the image which king Nebuchadnezzar had set up.

3 Thereupon were assembled the lieutenants, the superintendents, and the governors, the judges, the treasurers, the counsellors, those learned in the law, and all the rulers of the provinces, unto the dedication of the image that king Nebuchadnezzar had set up; and they stood opposite to the image that Nebuchadnezzar had set up.

4 Then a herald called out with a loud[b] voice, To you it is commanded, O people, nations, and languages,

5 That at the time when ye do hear the sound of the cornet, flute, guitar, harp, psaltery, bagpipe, and all kinds of music, ye shall fall down and bow yourselves to the golden image which king Nebuchadnezzar hath set up:

6 And whoso doth not fall down and bow himself shall in the same hour be cast into the midst of a burning fiery furnace.

7 Therefore at the same time, when all the people heard the sound of the cornet, flute, guitar, harp, psaltery, and all kinds of music, all the people, the nations, and the languages fell down bowing themselves to the golden image which king Nebuchadnezzar had set up.

8 Therefore at the same time certain Chaldean men came near, and accused the Jews treacherously.

9 They commenced and said to king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hadst made a decree, that every man that should hear the sound of the cornet, flute, guitar, harp, psaltery, and bagpipe, and all kinds of music, should fall down and bow himself to the golden image;

11 And that whoso should not fall down and bow himself should be cast into the midst of a burning fiery furnace.

12 There are certain Jewish men whom thou hast appointed over the public service of the province of Babylon, Shadrach, Meshach, and 'Abed-nego: these men, O king, have not paid any regard to thee; thy god they do not worship, and to the golden image which thou hast set up they do not bow themselves.

13 ¶ Then ordered Nebuchadnezzar in rage and fury to bring Shadrach, Meshach, and 'Abed-nego. Then were these men brought before the king.

14 Nebuchadnezzar commenced and said unto them, Is it out of disrespect,[c] O Shadrach, Meshach, and 'Abed-nego? My god ye do not worship, and to the golden image which I have set up ye do not bow yourselves?

15 Now then if ye be ready at the time when ye hear the sound of the cornet, flute, harp, guitar, psaltery, and bagpipe, and all kinds of music, to fall down and bow yourselves to the image which I have made, (well); but if ye bow yourselves not, ye shall be cast in the same hour into the midst of a burning fiery furnace: and who is the God that can deliver you out of my hand?

16 Then answered Shadrach, Meshach, and 'Abed-nego, and said to the king, O Nebuchadnezzar, we have no need to answer thee a word in this matter.

17 Behold, there is our God whom we worship, he is able to deliver us from the burning fiery furnace: and out of thy hand, O king, will he deliver us.

18 But if not, then be it known unto thee, O king, that thy god will we not worship,

[a] Philippson suggests that it was probably only overlaid.
[b] Lit. "with might."
[c] Rashi. Herxheimer, "on purpose." Aben Ezra "Is it true?"

and to the golden image which thou hast set up will we not bow ourselves.

19 ¶ Then was Nebuchadnezzar filled with fury, and the form of his countenance was changed because of Shadrach, Meshach, and 'Abed-nego; (and) he commenced and ordered that they should heat the furnace thoroughly seven times more than it was wont[a] to be heated.

20 And he ordered the mightiest men in strength that were in his army, to bind Shadrach, Meshach, and 'Abed-nego, (and) to cast them into the burning fiery furnace.

21 Then were these men bound in their mantles, their under-garments, and their turbans, and their other garments, and were cast into the midst of the burning fiery furnace.

22 Now, because the king's command was so urgent, and the furnace exceedingly heated, the flame of the fire slew those men that carried up Shadrach, Meshach, and 'Abed-nego.

23 And these three men, Shadrach, Meshach, and 'Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 ¶ Then was king Nebuchadnezzar astonished, and he rose up in haste, (and) commenced, and said unto his counsellors, Did we not cast three men bound into the midst of the fire? They answered and said unto the king, Certainly, O king.

25 He answered and said, Lo, I see four men unbound, walking in the midst of the fire, and there is no injury on them; and the appearance of the fourth is like a son of the gods.

26 ¶ Then came Nebuchadnezzar near to the door of the burning fiery furnace, commenced, and said, Shadrach, Meshach, and 'Abed-nego, ye servants of the most high God, step forth, and come hither. Then stepped Shadrach, Meshach, and 'Abed-nego forth out of the midst of the fire.

27 And the lieutenants, superintendents, and governors, and the king's counsellors, being assembled together, saw these men, over whose bodies the fire had had no power, and the hair of whose head was not singed, whose mantles were not changed, and on whom there was not come the smell of fire.

28 Then commenced Nebuchadnezzar, and said, Blessed be the God of Shadrach, Meshach, and 'Abed-nego, who hath sent his angel, and delivered his servants that had trusted in him, and had transgressed the king's word, and yielded up their bodies, that they might not worship nor bow themselves to any god, except their own God.

29 Therefore do I make a decree, That every people, nation, and language, that may speak any thing disrespectful against the God of Shadrach, Meshach, and 'Abed-nego, shall be cut in pieces, and their houses shall be changed into a dunghill; because there is no other God that can deliver like this one.

30 Then did the king promote Shadrach, Meshach, and 'Abed-nego, in the province of Babylon.

31[b] ¶ Nebuchadnezzar the king, unto all people, nations, and languages, that dwell on all the earth, May your welfare increase.

32 The signs and wonders which the most high God hath wrought toward me I find it for good to make known.

33 His signs—how great are they! and his wonders—how mighty are they! his kingdom is an everlasting kingdom, and his rule is over every generation.

CHAPTER IV.

1 ¶ I Nebuchadnezzar was at rest in my house, and flourishing in my palace.

2 I saw a dream which terrified me; and the thoughts upon my couch and the visions of my head troubled me.

3 Therefore made I a decree to bring before me all the wise men of Babylon, that they might make known unto me the interpretation of the dream.

4 Then came up the magicians, the astrologers, the Chaldeans, and the soothsayers; and the dream did I recite before them; but its interpretation did they not make known unto me.

5 But at the last came up before me Daniel, whose name was Belteshazzar, after the name of my god, and in whom is the spirit of the holy gods; and the dream did I recite before him, (saying,)

6 O Belteshazzar, chief of the magicians,

[a] Philippson, "than they saw it was heated." Herxheimer, "than they found it requisite."

[b] The English version commences here chapter iv., to which verses 31–33 are a sort of introduction.

of whom I know that the spirit of the holy gods is in thee, and that no secret is concealed[a] from thee, tell me the visions of my dream which I have seen, with its interpretation.

7 And the visions of my head on my couch were, (that) I saw, and behold, there was a tree in the midst of the earth, and its height was great.

8 The tree grew,[b] and was strong, and its height reached unto heaven, and it was visible[c] to the end of all the earth.

9 Its foliage was splendid, and its fruit large, and on it was food for all: under it sought the beasts of the field for shade, and in its boughs dwelt the fowls of heaven, and from it was fed all flesh.

10 I saw in the visions of my head on my couch, and, behold, a watcher who was also a holy one came down from heaven.

11 He called with might, and thus he said, Hew down the tree, and lop off its branches, strip off its leaves, and scatter its fruit; let the beasts flee away from under it, and the fowls from among its branches:

12 Nevertheless leave the body of its roots in the earth, but (bound) with fetters of iron and copper, among the grass of the field; and let it be made wet with the dew of heaven, and let its portion be with the beasts on the herbage of the earth;

13 Let his heart be changed not to be human, and let a beast's heart be given unto him; and let seven times elapse over him.

14 Through the resolve of the watchers is this decree, and by the order of the holy ones is this decision: to the intent that the living may know that the Most High ruleth over the kingdom of men, and that he can give it to whomsoever he pleaseth, and can set up over it the lowest of men.

15 This dream have I, king Nebuchadnezzar, seen; but thou, O Belteshazzar, relate its interpretation, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able; for the spirit of the holy gods is in thee.

16 Then was Daniel, whose name was Belteshazzar, astounded for one hour,[d] and his thoughts troubled him. The king then commenced, and said, Belteshazzar, let not the dream, or its interpretation, trouble thee. Belteshazzar answered and said, My lord, O that the dream might be for those that hate thee, and its interpretation for thy enemies.

17 The tree that thou hast seen, which grew, and was strong, the height of which reached unto the heaven, and which was visible to all the earth;

18 The foliage of which was splendid, and the fruit of which was large, and on which was food for all; under which dwelt the beasts of the field, and in the boughs of which nestled the fowls of the heaven:—

19 It is thou, O king, that art grown and become strong; and thy greatness is grown apace, and reacheth unto heaven, and thy dominion is to the end of the earth.

20 And whereas the king saw a watcher and a holy one coming down from heaven, who said, Hew the tree down, and destroy it; yet leave the body of its roots in the earth, but (bound) in fetters of iron and copper, among the grass of the field; and let it be made wet with the dew of heaven, and let its portion be with the beasts of the field, till seven times elapse over it:—

21 This is the interpretation, O king, and this is the resolve of the Most High, which will come over my lord the king:

22 They will drive thee away from men, and with the beasts of the field is thy dwelling to be, and they will suffer thee to eat herbs like oxen, and they will suffer thee to be made wet with the dew of heaven, and seven times will elapse over thee; until that thou wilt know that the Most High ruleth over the kingdom of men, and giveth it to whomsoever he pleaseth.

23 And whereas they ordered to leave the body of the roots of the tree: thy kingdom will remain unto thee, as soon as thou wilt know that the Heavens do rule.

24 Therefore, O king, let my counsel be agreeable unto thee, and atone for thy sins by righteousness, and for thy iniquities by

---

[a] Rashi. Aben Ezra, "can conquer thee." Philippson, "no secret is unconquered by thee."

[b] Philippson, "the tree was great and mighty."

[c] Sa'adyah. Lit. "its appearance." Aben Ezra, "and its branches went," &c.

[d] Others, not literally, "for a while."

showing kindness to the poor: perhaps thy prosperity may (thereby) endure long.

25 All this came over king Nebuchadnezzar.

26 ¶ At the end of twelve months he was walking upon the royal palace at Babylon.

27 The king commenced, and said, Is not this Babylon the great, that I myself have built for a royal residence by the might of my power, and for the honour of my majesty?

28 The word was still in the king's mouth, when there fell a voice from heaven, (saying,) To thee it is said, O king Nebuchadnezzar, The kingdom departeth from thee.

29 And from men will they drive thee away, and with the beasts of the field shall thy dwelling be; herbs like oxen will they suffer thee to eat, and seven times shall elapse over thee: until thou wilt know that the Most High ruleth over the kingdom of men, and giveth it to whomsoever he pleaseth.

30 At the same hour the word was fulfilled upon Nebuchadnezzar; and from men was he driven away, and herbs like oxen had he to eat, and with the dew of heaven was his body made wet: till his hair was grown like eagles' (feathers), and his nails were like birds' (claws).—

31 But at the end of the days I Nebuchadnezzar lifted up my eyes unto heaven, and my understanding returned unto me, and I blessed the Most High, and I praised and glorified the Ever-living, whose dominion is an everlasting dominion, and whose kingdom is over every generation;

32 And (by whom) all the inhabitants of the earth are regarded as nought; and (who) according to his pleasure doth with the host of heaven and the inhabitants of the earth: while there is none that can stay his hand, or say unto him, What doest thou?

33 At the same time my understanding returned unto me; and with[a] the glory of my kingdom, my honour and my splendour returned unto me; and my counsellors and my lords sought for me: and I was replaced in my kingdom, and additional greatness was added unto me.

34 Now I Nebuchadnezzar praise and extol and glorify the King of heaven, all whose works are truth, and whose ways are justice; and who is able to bring low those that walk in pride.

CHAPTER V.

1 ¶ King Belshazzar prepared a great feast for a thousand of his lords, and before these thousand did he drink wine.

2 Belshazzar ordered, through the counsel of the wine, to bring in the golden and silver vessels which his father Nebuchadnezzar had taken away out of the temple which was in Jerusalem: that the king, and his lords, his wives, and his concubines, might drink therefrom.

3 Then they brought in the golden vessels that were taken away out of the temple of the house of God which was at Jerusalem; and the king, and his lords, his wives, and his concubines, drank from them.

4 They drank wine, and praised their gods of gold, and of silver, of copper, of iron, of wood, and of stone.

5 At that same hour came forth fingers of a man's hand, and wrote opposite to the chandelier upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then was the king's colour changed, and his thoughts troubled him: so that the bands[b] of his loins were loosed, and his knees knocked one against the other.

7 The king called with might to bring in the astrologers, the Chaldeans, and the soothsayers. The king commenced, and said to the wise men of Babylon, Whatsoever man will read this writing, and tell me its interpretation, shall be clothed with purple,[c] and have a chain[d] of gold about his neck, and shall rule as the third in the kingdom.

8 Then came in all the wise men of the king; but they were not able to read the writing, nor to make its interpretation known to the king.

9 Then was king Belshazzar greatly terrified, and his colour was changed on him, and his lords were confounded.

---

[a] Salomon. Others do not translate the ל at all. Herxheimer, "and for the glory of my kingdom, my honour, and my splendour."

[b] Rashi explains, that his belt opened from the sudden fright as his body shrank together; others, that his spinal joints shrank together.

[c] Others, "scarlet."

[d] Others, "an ornament," like a crescent.

10 (Now) the queen[a] in consequence of the words of the king and of his lords came into the banquet-house; the queen commenced and said, O king, live for ever; let thy thoughts not trouble thee, nor let thy colour be changed:

11 There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father enlightenment and intelligence and wisdom, like the wisdom of the gods, were found in him; and king Nebuchadnezzar thy father appointed him chief of the magicians, astrologers, Chaldeans, and soothsayers:—yes, thy father, O king.—

12 Forasmuch as a superior spirit, and knowledge, and intelligence, interpreting of dreams, and solving of riddles, and of untying knotty (doubts), were found in him, in Daniel, to whom the king assigned the name of Belteshazzar: now let Daniel be called, and he will tell the interpretation.

13 ¶ Then was Daniel brought in before the king: the king commenced and said unto Daniel, Art thou Daniel, who art of the children of the exiles of Judah,[b] whom the king my father brought out of Judah?

14 And I have heard of thee, that the spirit of the gods is in thee, and that enlightenment and intelligence and superior wisdom are found in thee.

15 And now the wise men, the astrologers, had been brought before me, that they should read this writing, and make known unto me its interpretation; but they were not able to tell the interpretation of the matter.

16 But I have truly heard concerning thee, that thou art able to give interpretations, and untie knotty (doubts): now if thou art able to read the writing, and make known to me its interpretation, thou shalt be clothed with purple, with a chain of gold about thy neck, and shalt rule as the third in the kingdom.

17 ¶ Then answered Daniel and said before the king, Let thy gifts remain in thy possession, and bestow thy bounty on another: nevertheless will I read the writing unto the king, and make known to him the interpretation.

18 O thou king! the most high God gave kingdom, and greatness, and glory, and honour unto Nebuchadnezzar thy father;

19 And because of the greatness that he had given unto him, all people, nations, and languages trembled and shook before him: whom he pleased he slew; and whom he pleased he kept alive; and whom he pleased he lifted up; and whom he pleased he brought low.

20 But, when his heart was lifted up, and his spirit hardened to deal presumptuously, he was cast down from the throne of his kingdom, and his dignity did they take from him;

21 And from the sons of men was he driven forth, and his heart became equal with (that of) the beasts, and with the wild asses was his dwelling; they suffered him to eat herbs like oxen, and with the dew of heaven was his body made wet: till he acknowledged that the most high God ruleth over the kingdom of men, and that he appointeth over it whomsoever he pleaseth.

22 And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this;

23 But against the Lord of heaven hast thou lifted thyself up; and the vessels of his house have they brought before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine from them; and the gods of silver, and gold, of copper, iron, wood, and stone, which neither see, nor hear, nor know, hast thou praised; and the God in whose hand thy soul is, and whose are all thy ways, hast thou not glorified:

24 Thereupon was sent from before him the part of the hand, and this writing was noted down.

25 And this is the writing that was noted down, M'NÉ, M'NÉ, T'KEL, UPHARSIN.

26 This the interpretation of the matter: M'NÉ, God hath numbered thy kingdom, and made an end of it.

27 T'KEL, Thou hast been weighed in the balances, and been found wanting.

28 P'RESS;[c] Thy kingdom hath been divided, and is given to the Medes and Persians.

29 Then gave Belshazzar the order, and

[a] Said to be the queen-mother, Nitocris, who knew Daniel well, though he was forgotten by her son.

[b] In the text, *Yehud*, abridged from *Yehudah*, "Judah."

[c] פרס These letters read both *p'ress*, "divide," and *Paress*, "Persia;" hence, *Upharsin* embraces the idea of "division," and surrender to the "Persians."

they clothed Daniel with purple, with a chain of gold about his neck, and they made a proclamation concerning him, that he should rule as the third in the kingdom.

30 In that very night was Belshazzar the king of the Chaldeans slain.

CHAPTER VI.

1[a] ¶ And Darius[b] the Median obtained the kingdom, when he was sixty and two years old.

2 Darius deemed it proper, and he set over the kingdom one hundred and twenty lieutenants, who should be over all the kingdom:

3 And over these, three presidents, of whom Daniel was one; that these lieutenants should give accounts unto them, so that the king might suffer no damage.

4 Then did this Daniel excel (all) the presidents and lieutenants, because a superior spirit was in him: and the king thought to appoint him over the whole kingdom.

5 Then sought the presidents and lieutenants to find a pretext against Daniel on account of the management of the kingdom; but they were not able to find any pretext or fault, forasmuch as he was faithful, and no kind of error or fault was to be found on him.

6 Then said these men, We shall not find any pretext against this Daniel, except we find it against him in the law of his God.

7 Then came these presidents and lieutenants tumultuously to the king, and thus said they unto him, King Darius, live for ever.

8 All the presidents of the kingdom, the superintendents, and the lieutenants, the counsellors, and the governors, have consulted together to establish a royal statute, and to make a firm prohibition, that whosoever will ask any thing by prayer of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions.

9 Now, O king, establish the prohibition, and sign the writing, that it cannot be changed, according to the law of the Medes and Persians, which is not to be repealed.[c]

10 In view of this king Darius signed the writing and the prohibition.

11 Now when Daniel knew that the writing was signed, he went up unto his house, where he had open windows in his upper chamber in the direction of Jerusalem; and three times every day he kneeled upon his knees, and prayed, and offered thanks before his God, as he had been doing before that time.

12 Then came in these men tumultuously, and found Daniel praying and making supplication before his God.

13 Then came they near, and spoke before the king concerning the king's prohibition, Hast thou not signed a prohibition, that every man that will pray (for aught) of any God or man, within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is certainly so, according to the law of the Medes and Persians, which cannot be repealed.

14 Then answered they and said before the king, That Daniel, who is of the children of the exiles of Judah, hath paid no regard to thee, O king, nor to the prohibition which thou hast signed; but three times every day he offereth up his prayer.

15 Then the king, when he heard this matter, felt very much distressed within himself, and on account of Daniel he sought an excuse[d] to deliver him; and till the going down of the sun he strove hard to rescue him.

16 Then came these men tumultuously unto the king, and said unto the king, Know, O king, that it is the law of the Medes and Persians, That every prohibition and statute which the king hath established is not to be changed.

17 Then gave the king the order, and they brought Daniel, and cast him into the den of lions. The king commenced and said unto Daniel, May thy God whom thou worshippest continually, truly deliver thee.

18 And a stone was brought, and placed upon the mouth of the den; and the king sealed it with his own signet-ring, and with the signet-ring of his lords, that nothing should be changed in the purpose concerning Daniel.

19 Then went the king to his palace, and

[a] In the English version, chapter vi. commences at verse 2.

[b] This is supposed to be Cyaxares II., son of Astyages, king of Media, and maternal uncle to Cyrus, who allowed him the title of his conquest, as long as he lived. Darius ?02 in Hebrew, *Daryavesh*—in cuneiform writing, *Dary(a)vus*—is said to mean king, as Cyaxares II. called himself especially.—PHILIPPSON.

[c] Lit. "which will not depart."

[d] Rashi. Sa'adyah, כל for לב "heart," "set his heart."

passed the night fasting; and no food[a] was brought before him; and his sleep fled from him.

20 Then arose the king by the morning-dawn, as soon as it was light, and went in great haste unto the den of lions.

21 And when he came near to the den, he cried with a mournful voice unto Daniel: the king commenced and said to Daniel, O Daniel, servant of the living God, hath thy God, whom thou worshippest continually, been able to deliver thee from the lions?

22 Then spoke Daniel with the king, O king, live for ever.

23 My God sent his angel, and locked up the mouths of the lions, and they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, had I done nothing injurious.

24 Then was the king exceedingly glad within himself, and concerning Daniel he ordered to bring him up out of the den. So was Daniel brought up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

25 And the king gave the order, and they brought those men who had accused Daniel treacherously, and they cast into the den of lions them, their children, and their wives; and they had not yet touched the bottom of the den when the lions had the mastery over them, and ground up all their bones.

26 Then wrote king Darius unto all people, nations, and languages, that dwell on all the earth, May your welfare increase.

27 From me is it decreed, That in all the dominion of my kingdom men shall tremble and have fear before the God of Daniel; for he is the living God, and endureth for ever, and it is his kingdom which will not be destroyed, and his dominion will be unto the end (of things).

28 He delivereth and rescueth, and he displayeth signs and wonders in heaven and on earth, he who hath delivered Daniel from the power of the lions.

29 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

CHAPTER VII.

1 ¶ In the first year of Belshazzar the king of Babylon, Daniel saw a dream and the visions of his head while on his couch: afterward he wrote down the dream, relating the principal things.

2 Daniel commenced and said, I saw in my vision by night, and, behold, the four winds of heaven blew fiercely on the great sea.

3 And four great beasts came up from the sea, differing one from another.

4 The first was like a lion, and had eagle's wings: I looked till its wings were plucked out, and it was lifted up from the earth, and was placed upon its feet as a man, and a human heart was given to it.

5 And behold there was another, a second beast, like a bear, and on one side was it placed, with three ribs in its mouth between its teeth: and thus they said unto it, Arise, eat much flesh.

6 After this I looked, and lo there was another, like a leopard; and it had four wings of a bird on its back: the beast had also four heads; and dominion was given unto it.

7 After this I looked in the night visions, and behold there was a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and ground up, and what was left it stamped with its feet; and it was different from all the beasts that were before it; and it had ten horns.

8 I looked carefully at the horns, and, behold, another little horn came up between them, and three of the first horns were plucked up by the roots before the same; and, behold, there were eyes like the eyes of man in this horn, with a mouth speaking presumptuous things.

9 I was looking until chairs were set down, and an Ancient of days seated himself, whose garment was white as snow, and the hair of whose head was like clean wool; his chair was like flames of fire, and his wheels like fire that burnt;

10 A stream of fire issued and came forth from before him; thousand times thousands ministered unto him, and myriad times myriads stood before him: they sat down to hold judgment, and the books were opened.

11 I looked then, because of the sound of the presumptuous words which the horn had spoken,—I looked till the beast was slain, and its body destroyed, and given over to the burning fire.

[a] Rashi. Sa'adyah, "music."

12 But concerning the rest of the beasts, they had their dominion taken away: yet a longer duration of life was given unto them until the time and period.[a]

13 I looked in the nightly visions, and, behold, with the clouds of heaven came one like a son of man,[b] and he attained as far as the Ancient of days, and they brought him near before him.

14 And there were given him dominion, and dignity, and government, and all people, nations, and languages had to serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom is one which shall never be destroyed.

15 ¶ My spirit was deeply shaken within me, Daniel, in the midst of its tenement,[c] and the visions of my head troubled me.

16 I came near unto one of those that stood by, and asked him something certain concerning all this: and he spoke to me, and made known unto me the interpretation of the things.

17 These great beasts, of which there are four, are four kings, who are to arise on[d] the earth.

18 But the saints of the Most High will obtain the kingdom, and possess the kingdom to eternity, even to all eternity for ever.

19 Then I desired what is certain concerning the fourth beast, which was different from all these others, exceedingly dreadful, whose teeth were of iron, and whose nails of copper; which devoured, ground up, and stamped with its feet what was left;

20 And concerning the ten horns that were in its head, and concerning the other which came up, and before which three fell down,—even concerning that horn which had eyes, and a mouth which spoke presumptuous things, and whose appearance was greater than that of its companions.

21 I had seen how the same horn had made war with the saints, and had prevailed against them:

22 Until the Ancient of days came, and procured justice unto the saints of the Most High; and the time came and the saints took possession of the kingdom.

23 Thus said he, The fourth beast (signifieth that) a fourth kingdom will be upon earth, which is to be different from all kingdoms, and will devour all the earth, and will tread it down, and grind it up.

24 And the ten horns out of this kingdom (signify) that ten kings will arise; and another will rise after them, and he will be different from the first, and three kings will he bring low.

25 And he will speak words against the Most High, and the saints of the Most High will he oppress, and think to change the festivals[e] and the law: and they will be given up into his hand until a time and times and half a time.[f]

26 But they[g] will sit down to hold judgment, and they will take away his dominion, to destroy and to annihilate it unto the end.

27 And the kingdom and the dominion, and the power over the kingdoms under the whole heaven, will be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all governments are to worship and obey him.

28 Thus far is the end of the speech.[h] As for me Daniel, my reflections troubled me greatly, and my colour was changed on me; but I kept the speech in my heart.

CHAPTER VIII.

1 ¶ In the third year of the reign of king Belshazzar a vision appeared unto me, to me Daniel, after that which had appeared unto me at the first.

2 And I saw in the vision—and it came to pass, in my seeing, that I was at Shushan the capital, which is in the province of 'Elam; —and I saw in the vision, as though I was by the river Ulai.

3 And I lifted up my eyes, and saw, and,

---

[a] *i. e.* The period until which they are to exist.

[b] Rashi explains this to mean the Messiah; Aben Ezra, the people of Israel.

[c] Lit. "sheath," for a sword; here, "tenement," or "body."

[d] Lit. "out of the earth."

[e] Whether the wicked king spoken of be Antiochus, Titus, or another yet to come, there can be no doubt that the interpretation of Rashi is correct, that he would purpose to make them transgress the sabbaths, festivals, and the law; with what success the text teaches us.

[f] Rashi conceives these numbers to be indefinite; but if they refer to Antiochus (Epiphanes), they mean three and a half years, during which it is said he abolished the daily sacrifices.

[g] *i. e.* Those whose right it is to do so,—God's angels.

[h] *i. e.* What the angel had told him. Others, "the matter."

behold, there was a ram standing before the river, and he had two horns; and the horns were high; but one was higher than the other, and the higher one came up last.

4 I saw the ram butting westward, and northward, and southward; so that all the beasts could not stand before him, and no one was there to deliver out of his hand: and he did according to his will, and became great.[a]

5 And as I was looking attentively, behold, there came a shaggy he-goat from the west over the face of the whole earth, without touching the ground; and the goat had a sightly large[b] horn between his eyes.

6 And he came as far as the ram that had two horns, that I had seen standing before the river, and ran at him with his furious power.

7 And I saw him coming close unto the ram, and he became bitterly enraged against him, and he struck the ram, and broke his two horns; and there was no power in the ram to stand forward before him: and he cast him down to the ground, and stamped upon him; and there was no one to deliver the ram out of his hand.

8 And the shaggy he-goat became very great; but when he was grown strong, the great horn was broken; and there came up four sightly large ones in its place toward the four winds of heaven.

9 And out of one of them came forth a little horn, which became exceedingly great, toward the south, and toward the east, and toward the glorious land.[c]

10 And it became great, even up to[d] the host of the heavens; and it cast down to the ground some of the host and of the stars, and trod them under foot.

11 Yea, it magnified itself even up to the prince of the host, and by it[e] the continual sacrifice was taken away, and the place of his sanctuary was cast down.

12 And the host is[f] given up together with the continual sacrifice, by reason of transgression: and it casteth down the truth to the ground, and it doth (this), and is prosperous.

13 Then did I hear a certain holy one speaking, and a holy one said unto the unknown one who was speaking, For how long is the vision concerning the continual sacrifice, and the wasting[g] transgression, to give up both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Until two thousand and three hundred evenings and mornings, when the sanctuary shall be justified.[h]

15 And it came to pass, when I, even I Daniel, saw the vision, and sought for understanding, that, behold, there was standing opposite to me something like the appearance of a man.

16 And I heard the voice of a man between (the banks of) the Ulai, and it called, and said, Gabriel, cause this one to understand this appearance.

17 So he came close to where I stood; and when he came, I was terrified, and I fell upon my face; but he said unto me, Mark it well, O son of man; because for the time of the end is the vision.

18 Now as he was speaking with me, I fell down in amazement on my face to the ground; but he touched me, and set me upright where I had been standing.

19 And he said, Behold, I will make known unto thee what is to be at the last end of the indignation; for it is for the appointed time of the end.

20 The ram that thou hast seen, him with the two horns, (signifieth) the kings of Media and Persia.

21 And the shaggy he-goat is the king of Javan; and the great horn which is between his eyes is the first king.

22 But that it was broken, and that four sprung up in its stead, (signifieth that) four

[a] Philippson, "he became overbearing." Fürst, "did great things;" so also verse 8, &c.

[b] Lit. "of sight," which strikes the eye; as given here, after Rashi, "large." Aben Ezra, "twisted."

[c] Palestine.

[d] Philippson, "against;" so also verse 11.

[e] Herxheimer, "and there was taken away from him (God) the continual sacrifice." Rashi again refers this to Titus; others, to Antiochus; Sa'adyah, to the Arabs who took Palestine from the Greco-Roman emperors

[f] Herxheimer. Rashi, "And a period is set to the perpetual sacrifice," &c. Philippson, בפשע "unto wickedness," or "the wicked." Fürst, "And a military watch was placed against the continual sacrifice in arrogance." In the original there is a change in the construction, which has been preserved in this version.

[g] Rashi, "the dumb transgression," *i. e.* idolatry.

[h] Rashi explains, "when the iniquity of Israel shall be atoned for." Fürst, "then shall the sanctuary be victorious." Eng. ver. "cleansed."

kingdoms will spring up out of the nation, but not with[a] his power.

23 And in the latter time of their kingdom, when the transgressors have filled their measure of guilt,[b] there will arise a king of an impudent face, and understanding deep schemes.

24 And his power will be mighty, but not by his own power;[c] and he will destroy wonderfully, and will prosper while he doth (this); and he will destroy very many and the people of the saints.

25 And through his intelligence, and because he prospereth,[d] is craftiness in his hand; and in his heart will he magnify himself, and in peace will he destroy many: he will also stand up against the Prince of princes; but without a human hand will he be broken.

26 And the appearance of the evening and the morning which was spoken of is true; but do thou keep the vision closed up; for it will come to pass after many days.

27 And I Daniel grieved, and was sick several days: afterward I rose up, and did the king's business; and I was depressed because of the appearance; but no one observed it.[e]

CHAPTER IX.

1 ¶ In the first year of Darius the son of Achashverosh, of the seed of the Medes, who was made king over the kingdom of the Chaldeans,

2 In the first year of his reign, I Daniel searched in the books for understanding concerning the number of the years whereof the word of the LORD had come to Jeremiah the prophet, that he would let pass full seventy years over the ruins of Jerusalem.[f]

3 And I directed my face unto the Lord God, to ask by prayer and supplications, with fasting, and in sackcloth, and ashes.

4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and terrible God, who keepeth the covenant and kindness to those that love him, and to those that keep his commandments:

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, and have departed from thy commandments and from thy ordinances;

6 Nor have we hearkened unto thy servants the prophets, who spoke in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 Thine, O Lord, is the righteousness, but unto us belongeth the shame of face, as it is this day,—to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, those that are near, and those that are far off, through all the countries whither thou hast driven them, because of their trespass which they have trespassed against thee.

8 O Lord, to us belongeth the shame of face, to our kings, to our princes, and to our fathers; because we have sinned against thee.

9 To the LORD our God belong mercies and pardonings; for we have rebelled against him;

10 And we have not obeyed the voice of the LORD our God, to walk in his laws, which he set before us through means of his servants the prophets.

11 Yea, all Israel have transgressed thy law, and have departed so as not to obey thy voice: therefore was poured out over us the curse, with the oath that is written in the law of Moses the servant of God; because we had sinned against him.

12 And he hath accomplished his words, which he had spoken concerning us, and concerning our judges that judged us, by bringing upon us a great evil, which was never done under the whole heaven as it hath been done in Jerusalem.

13 As it is written in the law of Moses; all this evil came over us: yet offered we not any entreaty before the LORD our God, to return from our iniquities, and to become intelligent in thy truth.

14 Therefore did the LORD watch[g] over the

[a] Meaning, "they shall be inferior."

[b] Rashi, referring to the wicked of Israel. Sa'adyah, "when the transgressors (the four kings) are passed away." Philippson renders as we do, but refers it, like Sa'adyah, to the wicked kings of the Greeks.

[c] *i. e.* Strong through craft, not prowess. "And he will destroy very many," is rendered by others, "the mighty," referring to the powerful nations as compared with Israel.

[d] Rashi. Others, "and through his intelligence he will cause craftiness to prosper in his hand."

[e] Rashi. Others, "I was astonished (or depressed) at the appearance, but no one understood it."

[f] The seer was then in about the year 69 of this period, or one year before the reign of Cyrus, who gave the permission to rebuild the temple in his first year.

[g] Rashi, Sa'adyah, &c., "hastened with," &c.

evil, and he brought it upon us; for the LORD our God is righteous because of all his deeds which he hath done; but we have not obeyed his voice.

15 And now, O Lord our God, who hast brought forth thy people out of the land of Egypt with a strong hand, and hast made thyself a (great) name, as it is this day: we have sinned, we have done wickedly.

16 O Lord, according to all thy righteousness, I beseech thee, let thy anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; because through our sins, and through the iniquities of our fathers, Jerusalem and thy people are become a reproach to all who are round[a] about us.

17 And now listen, O our God, to the prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary which is desolate, for the sake[b] of the Lord.

18 Incline, O my God, thy ear, and hear; open thy eyes, and look on our desolations, and the city whereupon thy name is called; for not (relying) on our acts of righteousness do we present humbly our supplications before thee, but (relying) on thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do it; delay it not; for thy own sake, O my God; for thy name is called upon[c] thy city and upon thy people.

20 And while I was yet speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication humbly before the LORD my God because of the holy mountain of my God:

21 Yea, while I was yet speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, came, flying[d] swiftly, near me about the time of the evening oblation.

22 And he gave me understanding, and spoke with me, and said, O Daniel, now am I come forth to make the intelligent with understanding.

23 At the begining of thy supplications the word went forth, and I am come to tell it; for thou art greatly beloved: therefore understand the matter, and have understanding of the appearance.

24 Seventy weeks are determined upon thy people and upon thy holy city, to close up[e] the transgression, and to make[f] an end of sins, and to atone for iniquity, and to bring in everlasting righteousness, and to seal up[g] the vision and prophecy, and to anoint the most holy thing.

25 Know therefore and comprehend, that from the going forth of the word to restore and to build Jerusalem unto the anointed[h] the prince will be seven weeks: and during sixty and two weeks will it be again built with streets and ditches (around it), even in the pressure of the times.

26 And after the sixty and two weeks will an anointed[i] one be cut off without a successor to follow him: and the city and the sanctuary will the people of the prince that is coming destroy; but his end will come in a violent overthrow; but until the end of the war devastations are decreed (against it).[k]

27 And he will make a strong covenant

---

[a] Rashi; "our neighbours."

[b] Fürst, "because thou art Lord."

[c] *i. e.* Both are devoted to the acknowledgment of the Lord, and are the bearers of his law and worship.—PHILIPPSON.

[d] Rashi, literally, "made to fly in flying.'

[e] Others, "to finish," as though it were לכלה "to bring to an end."

[f] So the *Keri;* the *Ketib*, "to seal up."

[g] Meaning, that prophecy and visions should be confirmed through the glorious fulfilment. Rashi conceives that the angel tells Daniel that after the return of Israel to Palestine there should be another destruction by Titus, the captivity subsequent to which would be inflicted to remove, through sufferings, the sins of Israel, after which the promised glory should be fully accomplished. Ancient Jewish writers thought that the second temple stood 420 years, which with the 70 years of the Babylonian captivity, make 490. But the moderns suggest, and among them Dr. Philippson, that the temple stood 600 years, wherefore the number 490 lacks 180 for their completion to the destruction by Titus. So also must this chronology destroy the assumption that it terminates with the vulgar era, since there is no conceivable period from which the 70 weeks are to be computed to deduct them from 530 years which elapsed from the permission of Cyrus to restore Jerusalem till then. Dr. Philippson accordingly thinks the period terminates with the downfall of Antiochus. But we cannot in this note go over all his calculations.

[h] Rashi and other commentators refer this to Cyrus, who after seven year-weeks and three years permitted Jerusalem to be built up, which afterward existed under all sorts of pressure from without, Persians, Greeks, and Romans.

[i] After Rashi is this anointed Agrippa the last of the Herodian princes; Philippson, however, Seleucus Philopator, who was poisoned by Antiochus, and who then usurped his goverment.

[k] Rashi, explaining, "Jerusalem shall experience a de-

with the many for one week; and in the half of the week will he cause the sacrifice and the oblation to cease, and this because of the prevalence[a] of the abominations which bringeth devastation, and until destruction and what is decreed shall be poured out upon the waster.

CHAPTER X.

1 ¶ In the third[b] year of Cyrus the king of Persia a word was revealed unto Daniel, whose name was called Belteshazzar; and the word is the truth, but the time appointed is long off:[c] and he[d] noted the word, and took notice of it in the appearance.

2 In those days I Daniel was mourning three full weeks.

3 Costly food did I not eat, and flesh and wine came not in my mouth, nor did I at all anoint myself, till three whole weeks were elapsed.

4 ¶ And on the four and twentieth day of the first month, while I was by the side of the great river, which is Chiddekel,

5 I lifted up my eyes, and looked, and behold there was a certain man clothed in linen, and his loins were girded with fine gold of Uphaz;[e]

6 And his body also was like the chrysolite, and his face, like the appearance of lightning, and his eyes were like torches of fire, and his arms and his feet, like the colour of polished copper, and the sound of his words was like the noise of a multitude.

7 And I Daniel saw alone this appearance; but the men that were with me did not see the appearance: nevertheless a great terror fell upon them, so that they fled to hide themselves.

8 And I was left by myself alone, and I saw this great appearance, and there remained no strength in me; and my healthy colour was changed on me into corruption, and I retained no strength.

9 Then heard I the sound of his words; and as I heard the sound of his words, I sank in amazement on my face, with my face toward the ground.

10 And, behold, a hand touched me, and it moved me upon my knees and the palms of my hands.

11 And he said unto me, O Daniel, the man greatly beloved, mark well the words that I speak unto thee, and stand on thy standing-place; for now have I been sent unto thee. And when he had spoken this word unto me, I stood up trembling.

12 And he said unto me, Fear not, Daniel, for from the first day that thou didst set thy heart to obtain understanding, and to fast before thy God, were thy words heard: and I am come in consequence of thy words.

13 But the prince of the kingdom of Persia stood up against me one and twenty days: but, lo, Michaël, one of the chief princes, came to help me; and I obtained the victory there with the kings of Persia.

14 Now am I come to make thee understand what is to befall thy people in the latter days; for the vision is yet for the (coming) days.

15 And when he spoke unto me such words, I directed my face toward the ground, and I became dumb.

16 And, behold, something like the form of the sons of men touched my lips; and I opened my mouth, and I spoke, and said unto him that stood opposite to me, O my lord, because of the appearance my pains suddenly overcame me, and I have retained no strength.

17 And how shall the servant of this my lord be able to speak with this my lord? And as for me, from that moment there remained no strength in me, and no breath was left in me.

18 Then there touched me again something like the appearance of a man, and he strengthened me;

---

cree of desolation." Fürst, "and till the end there is decreed war with desolation." Philippson, "and till the end there will be war, misery and wastings."

[a] Rashi explains כנף "wing" with "what is high like the wing of a bird," hence the prevalence or victory of idolatry. Philippson takes משכם as the nominative to שׁמם "the destroyer will cause to cease—because of the least touch of idol abominations," referring to the defiling of the temple by the idolatrous sacrifices of Antiochus.

[b] Rashi remarks that this was the year when the enemies of Judah induced the king to stop the building of the temple, (Ezra iv.;) hence Daniel's grief.

[c] Rashi. Others, "it concerneth great trouble."

[d] Rashi, "to understand the word and to note it." Philippson, "understand thou the word and understand it well in the appearance," as an address to the reader.

[e] Rashi, "with a belt set with jewels." Fürst, "purified gold."

[f] Philippson, as in Gen. xlix. 4 Others, "I was left behind."

19 And he said, Fear not, O man greatly beloved: peace be unto thee, be strong, yea, be strong. And when he spoke with me, I felt myself strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I am come unto thee? and now will I return to fight with the prince of Persia; and as I am going forth, lo, the prince of Javan is coming.

21 Nevertheless will I tell thee what is noted down in the writing of truth:—and there is none that holdeth with me (to assist me) against those, except Michaël your prince.

CHAPTER XI.

1 ¶ And I in the first year of Darius the Mede had my station to assist and to protect him.

2 And now will I tell thee the truth. Behold, there will stand up yet three kings of Persia; and the fourth will obtain far greater riches than all (these); and when he is strong through his riches will he stir up all, (namely,)[a] the kingdom of Javan.[b]

3 And then will stand up a mighty king, who will rule with great dominion, and do according to his pleasure.

4 And when he shall have stood, his kingdom will be broken, and will be divided toward the four winds of the heavens, and not to his posterity, nor according to his dominion which he ruled; for his kingdom will be torn asunder, even for others beside those.

5 And the king of the south will become strong, yea, he who is one of his princes; but (another) will become strong against him, and will rule: a great dominion will his dominion be.

6 But at the end of (some) years will they associate themselves together; and the daughter of the king of the south[c] will come to the king of the north to make a settlement of difficulties; but she will not retain the power of the support;[d] neither will he stand, nor his support; but she will be given up, with those that had brought her, and he that begat her, and he that strengthened[e] her in those times.

7 But there will stand up a sprout of her roots in his place, and he will come to the army, and will enter into the stronghold of the king of the north, and will deal with them, and prevail;

8 And also their gods with their molten images,[f] with their precious vessels of silver and of gold, will he carry into captivity to Egypt; and he will stand off[g] some years from the king of the north.

9 But this one will then enter the kingdom of the king of the south, and then return into his own land.

10 But his sons will commence a war, and assemble a multitude of great armies; and one will certainly enter, and overflow, and pass along: then will he return, and make war again, even to his strong-hold.

11 And the king of the south will be moved with bitter wrath, and go forth and fight with him, even with the king of the north: and he will set forth a great multitude; but the multitude (of the other) will be given up into his hand.

12 And the multitude will be lifted up,[h] and his heart will become proud; and he will cast down myriads; but he will not be strengthened by it.

13 And the king of the north will return, and set forth a multitude greater than the former; and at the end of the times, of years, will he certainly come with a great army and with much riches.

14 And in those times many will stand up against the king of the south: also the rebellious[i] sons of thy people will lift themselves up to establish the vision; but they will stumble.

15 And the king of the north will come, and cast up a mound, and capture the city

---

[a] Sa'adyah. Others, "he will stir up all against," &c.

[b] JAVAN, Greece and its colonies. Alexander is described in the sequel.

[c] South and north, signify Egypt and Syria.

[d] Lit. "arm," the symbol of strength.

[e] Philippson, "had taken her" (as wife). Commentators agree that these kings were Ptolemy Philadelphus of Egypt, and Antiochus Theos of Syria.

[f] Rashi, "princes."

[g] *i. e.* Be at peace with him. Sa'adyah, "will continue more years than," &c.

[h] Rashi. Aben Ezra, "will be carried away," *i. e.* the defeated Syrian army.

[i] Sa'adyah, explaining, "who have rebelled against God." Many Jews joined Antiochus as though thus they could bring about the fulfilment of the good prophecies

defended by fortifications: and the arms of the south will not withstand, and as regardeth his chosen people, there will be no power (in them) to withstand.

16 But he that cometh against them will do according to his pleasure, and none will stand before him; and he will place himself in the glorious land, which will be altogether[a] in his hand.

17 He will also direct his face to enter with the strength of his whole kingdom, having professions of peace[b] with him; and thus will he do it: and he will give him the daughter of his wife to destroy it;[c] but it will not stand, and it will not remain his.

18 And he will direct his face unto the isles, and capture many; but a chieftain will cause to cease his reproach against him; without his giving back to him his[d] own reproach.

19 Then will he direct his face toward the strong-holds of his own land; but he will stumble and fall, and will no more be found.

20 And there will stand up in his place one who will cause the exactor (of taxes) to pass[e] through the glorious (land) of the kingdom; but within a few days will he be broken, but not in anger, nor in battle.

21 And there will stand up in his place a despicable[f] person, to whom they assigned not the honour of the kingdom; but he will come in quietly, and lay hold of the kingdom by flatteries.

22 And the powers of the overflow will be swept away from before him, and will be broken: yea, so also the prince in covenant (with him).

23 And from the time of his associating with him will he deal deceitfully; and he will come up, and obtain the victory with a small number of people.

24 In quiet and into the fattest portion of the province will he enter; and he will do what his fathers have not done, nor his fathers' fathers: the prey, and spoil, and riches will he divide freely to them, and against the strong-holds will he devise his plans, but only till a certain time.

25 And he will then stir up his power and his courage[g] against the king of the south with a great army: and the king of the south will prepare himself for the war with an exceedingly great and mighty army; but he will not stand; for they will devise (evil) plans against him.

26 Yea, they that eat of his food will bring his downfall,[h] and the army of the other will overflow; and many will fall down slain.

27 And as for both these kings, their heart is bent on mischief, and at one table will they speak lies; but it shall not prosper; for the end is yet for the time appointed.

28 Then will he return into his land with great riches, and his heart will be against the holy covenant: and he will do it, and return to his own land.

29 At the time appointed will he return, and enter into the south; but not as in the former will it be in the latter time.

30 For there will come against him the ships of Kittim; and he will become faint-hearted, and return, and will rage against the holy covenant; and he will do it: and he will return, and have an understanding with those that forsake the holy covenant.

31 And army divisions will proceed from him, and they will defile the sanctuary, the fortress, and remove the continual sacrifice, and they will set up the desolating abomination.

32 And such as act wickedly against the covenant will he corrupt by flatteries; but the people that do know their God will be strong, and deal (valiantly).[i]

33 And the intelligent among the people will impart understanding to many: yet they will stumble through the sword, and through flame, through captivity, and through being plundered for some time.

34 But in their stumbling will they be aided with a little help; but many will join

[a] Rashi, "he will destroy it by his armies."

[b] Aben Ezra, as above, ver. 6. Rashi, "righteous ones with him."

[c] *i. e.* The kingdom of the other; but he will have no success in this scheme.

[d] Fürst, "that he will not repeat to him this reproach."

[e] Rashi, "who will drive out," &c., alluding to the Assyrian monarchs, and the end of the family wars by which they were overthrown.

[f] Antiochus Epiphanes, called also Epimanes, or madman, for his despicable conduct.

[g] Lit. "heart." [h] Lit. "will break him."

[i] Rashi, "will lay hold of the fear of God, and act according to the law."

themselves to them with deceptive flatteries.

35 And some of the intelligent will stumble, to make a purification among them, and to select and to cleanse[a] them, until the time of the end; because it is yet for the time appointed.

36 And the king will do according to his pleasure; and he will exalt and magnify himself above every god, and against the God of gods will he speak incredible things, and he will prosper till the indignation be at an end; for that which is determined will be accomplished.[b]

37 And to the gods of his fathers will he pay no regard; and to the desire of women,[c] or to any god whatever will he not pay any regard; for above all will he magnify himself.

38 But in his place will he pay honour to the god of the fortresses;[d] and to a god whom his fathers knew not will he pay honour with gold, and silver, and with precious stones, and costly things.

39 This will he do for the very strong fortresses together with the strange god: whoever will acknowledge him, him will he give much honour; and he will cause such to rule over many, and he will divide out the land for a price.

40 And at the time of the end will the king of the south push against him; and the king of the north will come against him like a storm-wind, with chariots, and with horsemen, and with many ships; and he will enter into some countries, and will overflow and pass along.

41 And he will enter into the glorious land, and much will be overthrown; but these will escape out of his hand, even Edom, and Moäb, and the first portion of the children of 'Ammon.

42 And he will stretch forth his hand against some countries, and the land of Egypt will not escape.

43 And he will have control over the treasures of gold and of silver, and over all the costly things of Egypt: and the Libyans and the Ethiopians will follow at his steps.

44 But reports out of the east and out of the north will terrify him; and he will go forth with great fury to destroy, and to exterminate many.

45 And he will pitch the tents[e] of his palace between seas and the glorious holy mountain; and he will come to his end, without one to help him.

CHAPTER XII.

1 And at that time will Michaël, the great prince who standeth for the children of thy people, stand forth; and there will be a time of distress, such as hath never been since the existence of any nation, until that same time; and at that time shall thy people be delivered, every one that shall be found written in the book.

2 And many of those that sleep in the dust of the earth shall awake, some to everlasting life, and some to disgrace and everlasting abhorrence.

3 And the intelligent shall shine brilliantly like the brilliance of the expanse (of the sky); and they that bring many to righteousness shall be like the stars, for ever and ever.

4 ¶ But thou, O Daniel, close up the words, and seal the book, until the time of the end: many will roam about,[f] yet shall knowledge be increased.

5 Then I Daniel looked, and behold, there were two others standing, the one on this side of the bank of the stream, and the other on that side of the bank of the stream.

6 And one said to the man clothed in linen, who was above the waters of the stream, How long shall it be to the end of these wonders?

7 Then heard I the man clothed in linen, who was above the waters of the stream; and he lifted up his right hand and his left hand unto the heavens, and swore by the

---

[a] Lit. "make white," wash away impurities.

[b] Sa'adyah. "and God accomplish the evil determined on (against the enemies of Israel.")

[c] This is explained by modern commentators to be a female deity worshipped at Elymais, whose temple Antiochus endeavoured to plunder. Rashi explains, in part allegorically, "The God of Abraham, Isaac, and Jacob;—the congregation of Israel, called, 'the beautiful of women.'" &c.

[d] This is said to refer to the Capitolian idol, to which Antiochus commenced a temple in Antiochia; but which he did not complete.

[e] Meaning, the royal tent of state which oriental rulers carried with them in their campaigns.

[f] As in 'Amos viii. 12; they will seek, perhaps, and not find divine knowledge; still will this gradually increase till it conquers the world. (See Isa. xi. 9, &c.)

Everliving One that after a time, times, and a half, and when there shall be an end to the crushing of the power of the holy people, all these things shall be ended.

8 And I heard indeed, but I understood it not: then said I, O my lord, what shall be the end[a] of these things?

9 And he said, Go (thy way), Daniel; for the words are closed up and sealed till the time of the end.

10 Many shall be selected and cleansed, and purified; but the wicked will deal wickedly, and none of the wicked will understand; but the intelligent will understand.

11 And from the time that the continual sacrifice will be removed, even to set up the desolating abomination, there will be a thousand two hundred and ninety days.[b]

12 Happy is he that waiteth, and attaineth to the thousand three hundred and five and thirty days.

13 But thou, go (thy way) toward the end; and thou shalt rest, and arise again for thy lot at the end of the days.

THE BOOK OF EZRA,

ספר עזרא.

CHAPTER I.

1 ¶ And in the first year of Cyrus the king of Persia, at the time[c] the word of the Lord by the mouth of Jeremiah was accomplished, the Lord awakened the spirit of Cyrus the king of Persia; and he caused a proclamation to be made throughout all his kingdom, and also by means of writing, saying,

2 Thus hath said Cyrus the king of Persia, All the kingdoms of the earth hath the Lord the God of heaven given unto me; and he hath directed me to build for him a house at Jerusalem, which is in Judah.

3 Whoever among you that is of all his people, may his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord the God of Israel, he is the God who[d] is in Jerusalem.

4 And whosoever remaineth[e] out of any place where he hath sojourned, him shall the men of his place assist with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God which is in Jerusalem.

5 Then rose up the chiefs of the divisions of Judah and Benjamin, and the priests, and the Levites, with all those whose spirit God had awakened, to go up to build the house of the Lord which is in Jerusalem.

6 And all those that were round about them supplied them[f] with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

7 ¶ Also king Cyrus brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought away out of Jerusalem, and had placed in the house of his god:

8 Even these did Cyrus the king of Persia bring forth through the hand of Mithredath the treasurer, and counted them out unto Sheshbazzar the prince for Judah.

9 And this is their number: Thirty chargers[g] of gold, a thousand chargers of silver, nine and twenty knives,

[a] Philippson, "consequence," or "result."

[b] This verse is supposed to refer to the time during which the temple was desecrated by Antiochus, till its re-dedication, and the next verse to the death of Antiochus. Though the chronologists are not very clear on the last point.

[c] Rashi. Others, "that the word of the Lord by the mouth of Jeremiah might be fulfilled."

[d] Aben Ezra, "which," referring to "house."

[e] Rashi and Aben Ezra explains, "out of poverty."

[f] Lit. "strengthened (them) by their hands."

[g] *i. e.* Basins, to hold the blood of sacrifices.

10 Thirty cups of gold, silver cups of a second degree four hundred and ten, other vessels a thousand.

11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar[a] bring up with the exiles that were brought up from Babylon unto Jerusalem.

CHAPTER II.

1 ¶ Now these are the children of the province who went up out of the captivity of the exiles, whom, Nebuchadnezzar the king of Babylon had carried away into exile unto Babylon, and who returned unto Jerusalem and Judah, every one unto his city;

2 Who came with Zerubbabel, Jeshua', Nehemiah, Serayah, Re'elayah, Mordecai, Bilshan, Misspar, Bigvai, Rechum, Ba'anah. The number of the men of the people of Israel was:[b]

3 The children of Par'osh, two thousand one hundred seventy and two.

4 The children of Shephatyah, three hundred seventy and two.

5 The children of Arach, seven hundred seventy and five.

6 The children of Pachath-moäb, of the children of Jeshua' and Joäb, two thousand eight hundred and twelve.

7 The children of 'Elam, one thousand two hundred fifty and four.

8 The children of Zatthu, nine hundred and forty and five.

9 The children of Zaccai, seven hundred and sixty.

10 The children of Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of 'Azgad, one thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of 'Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of Jorah, one hundred and twelve.

19 The children of Chashum, two hundred twenty and three.

20 The children of Gibbar, ninety and five.

21 The people[c] of Beth-lechem, one hundred twenty and three.

22 The men of Netophah, fifty and six.

23 The men of 'Anathoth, one hundred twenty and eight.

24 The people of 'Azmaveth, forty and two.

25 The people of Kiryath-'arim, Kephirah, and Beëroth, seven hundred and forty and three.

26 The people of Ramah and Geba', six hundred twenty and one.

27 The men of Michmass, one hundred twenty and two.

28 The men of Beth-el and 'Ai, two hundred twenty and three.

29 The people of Nebo, fifty and two.

30 The children of Magbish, one hundred fifty and six.

31 The children of the other 'Elam, one thousand two hundred fifty and four.

32 The children of Charim, three hundred and twenty.

33 The people of Lod, Chadid, and Ono, seven hundred twenty and five.

34 The people of Jericho, three hundred forty and five.

35 The people of Senaäh, three thousand and six hundred and thirty.

36 The priests were: The children of Jeda'yah, of the house of Jeshua', nine hundred seventy and three.

37 The children of Immer, one thousand fifty and two.

---

[a] Aben Ezra supposes this to be Zerubbabel's name in Chaldean.

[b] Philippson observes that Nehemiah (Heb. *Nechemyah*,) and Mordecai were evidently not the two celebrated characters. Also that there is a discrepancy between the names here given and in Nehemiah vii.; as also in the numbers, which here are 29,818, there 31,089, when added together, while the total number is given as 42,360. There must therefore be some omissions in the lists, and perhaps some minor families have been left out.

[c] It will be observed that from this verse to 34 the towns are mostly mentioned instead of the parents; therefore we have rendered בני with "people" instead of children.

38 The children of Pashchur, one thousand two hundred forty and seven.

39 The children of Charim, one thousand and seventeen.

40 The Levites were: The children of Jeshua' and Kadmiël, of the children of Hodavyah, seventy and four.

41 The singers were: The children of Asaph, one hundred twenty and eight.

42 The children of the gate-keepers were: The children of Shallum, the children of Ater, the children of Talmon, the children of 'Akkub, the children of Chatita, the children of Shobai, in all one hundred thirty and nine.

43 The temple-servants[a] were: The children of Zicha, the children of Chassupha, the children of Tabba'oth,

44 The children of Keross, the children of Si'aha, the children of Padon,

45 The children of Lebanah, the children of Chagabah, the children of 'Akkub,

46 The children of Chagab, the children of Shalmai, the children of Chanan,

47 The children of Giddel, the children of Gachar, the children of Reäyah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of 'Uzza, the children of Paseäch, the children of Bessai,

50 The children of Assnah, the children of Me'unim, the children of Nephussim,

51 The children of Bakbuk, the children of Chakupha, the children of Charchur,

52 The children of Bazluth, the children of Mechida, the children of Charsha,

53 The children of Barkoss, the children of Sissera, the children of Thamach,

54 The children of Neziach, the children of Chatipha.

55 The children of Solomon's servants were: The children of Sotai, the children of Sophereth, the children of Peruda.

56 The children of Ja'alah, the children of Darkon, the children of Giddel,

57 The children of Shephatyah, the children of Chattil, the children of Pochereth-hazzebayim, the children of Ami.

58 All the temple-servants, and the children of Solomon's servants, were three hundred and ninety and two.

59 ¶ And these are those who went up from Thel-melach, Thel-charsha, Kerub, Addan, and Immer; but they could not tell their family division, and their descent, whether they were of Israel:

60 The children of Delayah, the children of Tobiyah, the children of Nekoda, six hundred fifty and two.

61 And of the children of the priests: The children of Chabayah, the children of Hakkoz, the children of Barzillai, who had taken a wife from the daughters of Barzillai the Gil'adite, and was called after their name.

62 These sought for their family-registers, but they were not found: wherefore they were excluded, as unfit, from the priesthood.

63 And the Thirshatha[b] said unto them, that they should not eat of the most holy things, till there should stand up a priest with the Urim and Thummim.

64 The whole congregation together was forty and two thousand three hundred and sixty.[c]

65 Besides their men-servants and their maid-servants, of whom there were seven thousand three hundred thirty and seven: they had also two hundred singing men and singing women.

66 Their horses were seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

68 ¶ And some of the chiefs of the divisions, when they came to the house of the LORD which is at Jerusalem, offered freewill gifts for the house of God to set it up in its place:

69 After their ability they gave unto the treasure for the work sixty and one thousand drachms[d] of gold, and five thousand manehs of silver, and one hundred coats for the priests.

70 ¶ And the priests, and the Levites,

[a] Heb *Nethinim*.

[b] This evidently Persian word is said to mean "ruler," or "governor," from *torsh*, "the strong." Some suppose it to be Nehemiah; but was more probably Zerubbabel.

[c] Philippson, deeming the men alone enumerated, supposes the whole to amount to about 200,000 souls.

[d] The Persian Darike, from *Dara* and *Kaman*, "the king's bow," either of gold or silver. Heb. Darkemon.

and some of the people, and the singers, and the gate-keepers, and the temple-servants, dwelt in their cities, and all Israel in their cities.

CHAPTER III.

1 And when the seventh month drew near, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then arose Jeshua' the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Sheältiël, and his brethren, and they built the altar of the God of Israel, to offer thereon burnt-offerings, as it is written in the law of Moses the man of God.

3 And they erected the altar upon its foundations; for there was fear[a] upon them because of the people of these countries; and they offered thereon burnt-offerings unto the LORD, burnt-offerings at morning and at evening.

4 And they celebrated the feast of tabernacles, as it is written, and (offered) the daily burnt-offerings by number, according to the prescribed manner, the offering of every day on its day;

5 And afterward the continual burnt-offering, and that for the new moons, and for all the feasts of the LORD that are hallowed, and that of every one who willingly offered a free-will offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD: although the foundation of the temple of the LORD had not yet been laid.

7 Then did they give money unto the masons, and to the carpenters; and food, and drink, and oil, unto the Zidonians and Tyrians, to bring cedar-trees from the Lebanon by sea to Joppa,[b] according to the permission of Cyrus the king of Persia for them.

8 ¶ And in the second year of their coming unto the house of God at Jerusalem, in the second month, did Zerubbabel the son of Sheältiël, and Jeshua' the son of Jozadak, and the remainder of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem make a beginning; and they appointed the Levites, from twenty years old and upward, to superintend[c] the work of the house of the LORD.

9 Then stood forward Jeshua' with his sons and his brethren, Kadmiël and his sons, the sons of Judah, as one man, to superintend the workmen in the house of God; (also) the sons of Chenadad, their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they placed the priests in their apparel with trumpets, and the Levites the sons of Assaph with cymbals, to praise the LORD, after the manner of David the king of Israel.

11 And they sang responsively in praise and thanksgiving unto the LORD; because he is good, for unto everlasting endureth his kindness toward Israel. And all the people shouted with a great shout, while praising the LORD; because the foundation of the house of the LORD had been laid.

12 But many of the priests and Levites and chiefs of the divisions, the aged, who had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, while many, shouting for joy, raised aloud their voice:

13 So that the people could not distinguish the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard ever so far off.

CHAPTER IV.

1 ¶ Now when the adversaries of Judah and Benjamin heard that the children of the exile were building the temple unto the LORD the God of Israel:

2 Then came they near to Zerubbabel, and to the chiefs of the divisions, and said unto them, Let us build with you; for like you will we seek your God; and unto him[d] do we sacrifice since the days of Essar-chaddon the king of Asshur, who hath brought us up hither.

3 But Zerubbabel, and Jeshua', and the rest of the chiefs of the divisions of Israel,

[a] Rashi explains, that they built the altar before the temple, so that the non-Israelites should have no cause to calumniate them, as their whole intention was evidently merely to restore the worship.

[b] Heb. *Yapho.*

[c] Rashi, as in Psalm, לכנצח "to chaunt at," &c.

[d] So the *Kri;* the *Ketib* אלא "and not" would require "for we do not sacrifice."

said unto them, It is not obligatory on you and on us to build a house unto our God; but we ourselves together must build unto the LORD the God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then did the people of the land weaken the hands of the people of Judah, and frightened them off from building;

5 And they hired against them counsellors, to frustrate their purpose, all the days of Cyrus the king of Persia, and even until the reign of Darius the king of Persia.

6 ¶ And in the reign of Achashverosh,[a] in the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeël, and the rest of their companions, unto Artaxerxes the king of Persia: and the writing of the letter was written in Aramic, and interpreted in Aramic.

8 ¶ Rechum the counsellor and Shimshai the scribe wrote a certain letter against Jerusalem to Artaxerxes the king, as followeth:

9 Then (wrote) Rechum the counsellor, and Shimshai the scribe, and the rest of their companions, from Din, and Apharsathach, Tarpel, Apharass, Erech, Babylon, Shushan, Dehav, and 'Elam,

10 And the rest of the nations whom the great and honoured Assnapper had brought into exile, and settled in the cities of Samaria, and the rest that are on this side the river, and so forth.[b]

11 ¶ This is the copy of the letter which they sent unto him, even unto king Artaxerxes: Thy servants the men on this side the river, and so forth.

12 ¶ Be it made known unto the king, that the Jews who removed away from thee are come up to us unto Jerusalem: they are building the rebellious and the bad city, and are completing the walls, and are joining together the foundations.

13 Be it now known unto the king, that, if this city be rebuilt, and the walls be completed, they will not give tax, tribute, and toll, and the royal revenues will suffer damage.

14 Now because we eat the salt[c] of the palace, and it is not proper for us to see the king's dishonour, therefore have we sent and let the king know this:

15 That search may be made in the book of the memorable events of thy fathers, and thou wilt find in the book of the memorable events, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have practised sedition within the same from the most ancient time; for which cause this city was destroyed.

16 We let the king know that, if this city be rebuilt, and its walls be completed, by this means thou wilt have no more any portion on this side of the river.

17 ¶ Then sent the king a reply unto Rechum the counsellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest of those beyond the river, Peace,[d] and so forth.

18 The letter which ye have sent unto us hath been plainly read before me.

19 And an order was given by me, and search was made, and it was found that this city from the most ancient time hath lifted itself up against kings, and that rebellion and sedition have been practised therein.

20 And that mighty kings have been over Jerusalem, who ruled over all the countries beyond the river; and that tax, tribute, and toll was given unto them.

21 Now give ye the order to stop these men, and this city shall not be built, until the order be given from me.

22 Take heed now that ye commit no error in this: that not any injury may grow (out of this) to the damage of the kings.

23 ¶ Thereupon so soon as the copy of king Artaxerxes' letter was read before Rechum, and Shimshai the scribe, and their companions, they did go up in haste to Jerusalem unto the Jews, and stopped them by force and power.

24 Then was stopped the work of the house of God which is at Jerusalem, and it

[a] Philippson suggests that Achashverosh here spoken of is the Pseudo-Smerdis, who reigned a short time after Cambyses, here called *Artachshashth*, Artaxerxes. Fürst, however, reverses this order.

[b] Furst. Rashi, *Ke'eneth*, as the name of a place.

[c] This term signifies among the Persians and Hindoos to be in some one's service, and to derive support from him.

[d] Others take שלם not as peace, but as the name of a place, *Shelam*.

remained interrupted until the second year of the reign of Darius the king of Persia.

CHAPTER V.

1 ¶ Then prophesied Haggai the prophet, and Zechariah the son[a] of 'Iddo, the prophets, unto the Jews that were in Judah and Jerusalem, in the name of the God of Israel, concerning them.

2 Then rose up Zerubbabel the son of Sheâlthiël, and Jeshua' the son of Jozadak, and began to build the house of God which is in Jerusalem; and with them were the prophets of God helping them.

3 At the same time came to them Thathnai, the governor on this side of the river, and Shethar-bozenai, and their companions, and thus they said unto them, "Who hath given you an order to build this house, and to complete these walls?"

4 Then said we unto them after this manner, what are the names of the men that erect this building.[b]

5 But the eye of their God was upon the elders of the Jews, so that they did not stop them, till the matter came to Darius; and they then returned an answer by letter concerning this.

6 A copy of the letter which Thathnai, the governor on this side of the river, and Shethar-bozenai, and his companions, the Apharsachites, who were on this side of the river, sent unto king Darius.

7 They sent a report unto him, and thus was it written therein: Unto king Darius be all peace.

8 Be it known unto the king, that we went into the province of Judah, to the house of the great God, which they are building with heavy stones, and timber is laid in the walls, and this work is urged with speed, and it prospereth in their hands.

9 Then asked we these elders, and after this manner said we unto them, Who hath given you the order to build this house, and to complete these walls?

10 Also their names did we ask of them, to let thee know them, that we might write down the names of the men that are at their head.

11 ¶ And in this manner did they return us answer, saying, We are the servants of the God of heaven and earth, and we build the house that was built before this many years, and a great king of Israel built and completed it.

12 But since our fathers had provoked the God of heaven unto wrath, he gave them up into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, and he destroyed this house, and carried the people as exiles into Babylon.

13 However, in the first year of Cyrus the king of Babylon, king Cyrus gave an order to build this house of God.

14 And also the vessels of gold and silver of the house of God, which Nebuchadnezzar had taken out of the temple that was in Jerusalem, and brought into the temple of Babylon, these did king Cyrus take out of the temple of Babylon, and gave them unto one, Sheshbazzar by name, whom he had appointed as governor;

15 And he said unto him, Take these vessels, go, carry them into the temple which is in Jerusalem, and let the house of God be built on its site.

16 ¶ Then came this same Sheshbazzar, (and) laid the foundation of the house of God which is in Jerusalem; and from that time even until now they have been building it, but it is not yet finished.

17 And now, if it seem good to the king, let search be made in the king's treasure-house, which is there at Babylon, whether it be so, that an order was given by king Cyrus to build this house of God at Jerusalem, and let the king send to us his pleasure concerning this matter.

CHAPTER VI.

1 ¶ Then gave king Darius an order, that they should make search in the house of the books, where the treasures were laid up there in Babylon.

2 And there was found at Achmetha,[c] in

---

[a] *i. e.* The grandson, his father being Berechyah. The father's name is often omitted in Bible genealogies.

[b] Philippson. Fürst, after Rashi, "They also spoke to them in the same manner, Who are these men," &c.

[c] Ekbatana, the summer residence of the Persian kings; the decree was found there, not in Babylon—Cyrus having perhaps issued it from the former, or it was transferred there when the records were removed. Rashi renders *Achmetha* with "closet," or "vessel," in which records were preserved.

the castle that is in the province of Media, a roll, and therein was thus written: A record.[a]

3 ¶ In the first year of king Cyrus, king Cyrus gave an order concerning the house of God at Jerusalem, Let the house be built, the place where they used to offer sacrifices, and let its foundations be strongly laid: its height shall be sixty cubits, its breadth sixty cubits,

4 With three rows of heavy stones, and a row of new timber; and let the expenses be given out of the king's house.

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took away out of the temple which is in Jerusalem, and brought unto Babylon, be restored, and brought back unto the temple which is in Jerusalem, every one to its place, and let them be put in the house of God.

6 ¶ Now Thathnai, governor beyond the river, Shethar-bozenai, and your companions the Apharsachites, who are beyond the river, be ye far from there:

7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God on its site.

8 And by me is the order given what ye shall do to the elders of these Jews for the building of this house of God, that out of the king's property, arising out of the tax beyond the river, the expenses shall forthwith be given unto these men, that they be not hindered.

9 And what they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings unto the God of heaven, wheat, salt, wine, and oil, according to the requirement of the priests who are at Jerusalem, shall be given unto them day by day, without fail:

10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king and of his sons.

11 Also is by me the order given, that if any man should alter this command, timber shall be pulled down from his house, and being set up, he shall be hanged thereon; and his house shall be made a dunghill for this.

12 And may the God that causeth his name to dwell there cast down every king and people that will stretch forth their hand to alter,[b] to destroy this house of God which is in Jerusalem. I Darius have given the order: let it be done speedily.

13 ¶ Then did Thathnai the governor on this side of the river, Shethar-bozenai, and their companions, in accordance with what king Darius had sent, act in this manner speedily.

14 And the elders of the Jews built, and they prospered, through the prophesying of Haggai the prophet, and Zechariah the son of 'Iddo. And they built, and completed it, according to the order of the God of Israel, and according to the order of Cyrus, and Darius, and Artaxerxes[c] the king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of king Darius.

16 Then celebrated the children of Israel, the priests, and the Levites, and the rest of the children of the exile, the dedication of this house of God with joy;

17 And they offered for the dedication of this house of God one hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they stationed the priests in their orders, and the Levites in their divisions, for the service of God, which is in Jerusalem, as it is written in the book of Moses.

19 ¶ And the children of the exile prepared the passover-(sacrifice) on the fourteenth day of the first month.

20 For the priests and the Levites had purified themselves, as one man were all of them clean; and they slaughtered the passover-sacrifice for all the children of the exile, and for their brethren the priests, and for themselves.

21 And then did the children of Israel, who were returned out of the exile, and all such as had separated themselves unto them from the uncleanness of the nations of the earth, to seek the LORD the God of Israel, eat thereof.

22 And they celebrated the feast of unleavened bread seven days with joy; for the LORD had made them joyful, and had turned the heart of the king of Asshur toward them,

[a] So Fürst; *i. e.* the record bore this inscription. Others, "was written as a record."

[b] Herxheimer explains, "this decree."

[c] Chald. *Artachshashth*, Artaxerxes Longimanus, the second successor of Darius Hystaspis. Perhaps the king here named was Xerxes, as Longimanus became king about 55 years after this time; consequently the temple was completed by Zerubbabel before his accession.

to strengthen their hands in the work of the house of God, the God of Israel.

CHAPTER VII.

1 ¶ And after these things, in the reign of Artaxerxes the king of Persia, 'Ezra[a] the son of Seraiyah, the son of 'Azaryah, the son of Chilkiyah,

2 The son of Shallum, the son of Zadok, the son of Achitub,

3 The son of Amaryah, the son of 'Azaryah, the son of Merayoth,

4 The son of Zerachyah, the son of 'Uzzi, the son of Bukki,

5 The son of Abishua', the son of Phinehas, the son of Elazar, the son of Aaron the chief priest:

6 This 'Ezra went up from Babylon; and he was a practised expounder[b] in the law of Moses, which the LORD the God of Israel hath given; and the king gave him, according to the hand of the LORD his God upon him, all his request.

7 And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the gate-keepers, and the temple-servants, unto Jerusalem, in the seventh year of king Artaxerxes.

8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

9 For on the first day of the first month was the commencement of the expedition from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For 'Ezra had directed his heart to inquire in the law of the LORD, and to do it, and to teach in Israel statutes and ordinances.

11 ¶ Now this is the copy of the letter which king Artaxerxes gave unto 'Ezra the priest, the expounder of the law, the expounder of the words of the commandments of the LORD, and of his statutes for Israel.

12 Artaxerxes, the king of kings, unto 'Ezra the priest, the expounder of the law of the God of heaven, the perfect, and so forth.

13 By me is the order given, that every one who is freely willing in my kingdom out of the people of Israel, and their priests and Levites, to go up to Jerusalem, may go up with thee;

14 Forasmuch as thou art sent on the part of the king, and of his seven counsellors, to make inquiry concerning Judah and Jerusalem, according to the law of thy God which is in thy hand;

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem,

16 And all (freewill offerings of) silver and gold that thou canst find in all the province of Babylon, with the freewill offerings which the people and the priests offer willingly for the house of their God which is in Jerusalem.

17 Therefore mayest thou buy speedily with this money bullocks, rams, lambs, with their meat-offerings and their drink-offerings, and offer them upon the altar of the house of your God which is in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do according to the will of your God.

19 And the vessels which have been given unto thee for the service of the house of thy God, deliver thou before the God of Jerusalem.

20 And the remainder that will yet be needful for the house of thy God, which thou shalt have occasion to procure,[c] procure out of the king's treasure-house.

21 And by me, me king Artaxerxes, is the order given unto all the treasurers who are beyond the river, that whatsoever 'Ezra the priest, the expounder of the law of the God of heaven, may demand of you, shall be done speedily,

22 Up to one hundred talents of silver,

[a] According to Zunz's chronological tables, there elapsed 58 years between the finishing of the temple under Zerubbabel and Zechariah and their associates to the immigration of 'Ezra under *Arthachshasth*, as he is called here. But Rashi makes him identical with Darius—Arthachshasth being taken as a general appellation of the Persian kings; and others deem 'Ezra identical with Malachi.

[b] Rashi. Lit. "scribe," but the word סופר *sopher*, though often meaning secretary or scribe, signifies also one learned in religion; the word frequently occurring in the Mishnah סופרים "the learned," or "scholars;" but it is also possible that 'Ezra was a state secretary to the Persian king, wherefore he was sent to Judah.

[c] Lit. "to give," "to pay out."

and up to one hundred cors of wheat, and up to one hundred baths of wine, and up to one hundred baths of oil, and salt without prescribing it.

23 Whatsoever is ordered by the God of heaven shall be carefully done for the house of the God of heaven; for why should there be wrath against the kingdom of the king and his sons?

24 And to you make we it known, that on any of the priests and Levites, singers, gatekeepers, and temple-servants, or ministers of this house of God, no one shall be empowered to impose any tax, tribute, or toll.

25 And thou, 'Ezra, according to the wisdom of thy God which is in thy hand, appoint judges and magistrates, who are to judge all the people that are beyond the river, all such as know the laws of thy God; and make ye them known to those[a] that know them not.

26 And if there be any one who will not execute the law of thy God, and the law of the king, let justice be speedily executed upon him, whether it be unto death or to banishment,[b] or to a fine on goods, or to imprisonment.

27 ¶ Blessed be the LORD the God of our fathers, who hath put the like of this in the heart of the king, to glorify the house of the LORD which is in Jerusalem;

28 And who hath extended kindness unto me before the king and his counsellors, and before all the mighty princes of the king: and I strengthened myself according to the hand of the LORD my God upon me, and I gathered together out of Israel principal men to go up with me.

CHAPTER VIII.

1 ¶ Now these are the chiefs of their divisions, and this is the genealogy of those that went up with me, in the reign of king Artaxerxes, from Babylon.

2 Of the sons of Phinehas, Gershom; of the sons of Ithamar, Daniel; of the sons of David, Chattush;

3 Of the sons of Shechanyah, (who was) of the sons of Par'osh, Zechariah; and with him were recorded by genealogy of males one hundred and fifty.

4 Of the sons of Pachath-moäb, Elyeho-'enai the son of Zerachyah, and with him were two hundred males.

5 Of the sons of Shechanyah, the son of Yachaziël, and with him were three hundred males.

6 And of the sons of 'Adin, 'Ebed the son of Jonathan, and with him were fifty males.

7 And of the sons of 'Elam, Jesha'yah the son of 'Athalyah, and with him were seventy males.

8 And of the sons of Shephatyah, Zebadyah the son of Michaël, and with him were eighty males.

9 Of the sons of Joäb, 'Obadiah the son of Jechiël, and with him were two hundred and eighteen males.

10 And of the sons of Shelomith, the son of Jossiphyah, and with him were one hundred and sixty males.

11 And of the sons of Bebai, Zechariah the son of Bebai, and with him were twenty and eight males.

12 And of the sons of 'Azgad, Jochanan the son of Hakkatan, and with him were one hundred and ten males.

13 And of the sons of Adonikam the last; and these are their names, Eliphelet, Je'iël, and Shema'yah, and with them were sixty males.

14 And of the sons of Bigvai, 'Uthai, and Zabbur, and with them were seventy males.

15 ¶ And I gathered them together to the river that runneth into the Ahava, and we encamped there three days: and I looked about among the people, and the priests, but of the sons of Levi I found none there.

16 Then sent I for Eli'ezer, for Ariël, for Shema'yah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, the head men; also for Joyarib, and for Elnathan, men of understanding.[c]

17 And I sent them with a charge unto Iddo the chief at the place Cassiphia, and I laid the words in their mouth to speak unto Iddo, and to his brother,[d] who were appoint-

[a] Rashi explains this to refer to the judges. By this edict the Israelites were to be judged after the Jewish, not the Persian laws, and 'Ezra was to be the chief-justice, but not the civil governor.

[b] Rashi, "extermination."

[c] Rashi; but Fürst, "teachers."

[d] Rashi would translate this *Achie*, as a proper name, not "his brother."

ed[a] at the place Cassiphia, that they should bring unto us ministers for the house of our God.

18 And they brought unto us according to the good hand of our God upon us a man of intelligence, of the sons of Machli, the son of Levi, the son of Israel, namely, Sherebyah, with his sons and his brothers, eighteen;

19 And Chashabyah, and with him Jesha'yah of the sons of Merari, his brothers and their sons, twenty.

20 ¶ Also of the temple-servants, whom David and the princes had assigned for the service of the Levites two hundred and twenty temple-servants, all of whom were expressed by names.

21 Then did I proclaim a fast there, at the river Ahava, that we might afflict ourselves before our God, to request from him a prosperous journey[b] for us, and for our little ones, and for all our substance.

22 For I was ashamed to ask of the king an army and horsemen to assist us against an enemy on the way; because we had spoken unto the king, saying, The hand of our God is upon all those that seek him for good; but his power and his wrath are against all those that forsake him.

23 So we fasted and besought our God for this, and he suffered himself to be entreated by us.

24 Then set I apart of the chiefs of the priests twelve persons, Sherebyah, Chashabyah, and with them ten of their brethren,

25 And I weighed out unto them the silver, and the gold, and the vessels, the offering for the house of our God, which the king, and his counsellors, and his princes, and all Israel there present, had offered.

26 And I weighed out into their hand of silver six hundred and fifty talents, and of silver vessels one hundred talents, of gold one hundred talents;

27 Also twenty cups of gold, of a thousand drachms; and two vessels of fine polished copper, valuable as gold.

28 And I said unto them, Ye are holy unto the LORD; and the vessels are holy; and the silver and the gold are a freewill offering unto the LORD the God of your fathers.

29 Watch ye, and guard them, until ye weigh them out before the chiefs of the priests and the Levites, and the chiefs of the divisions of Israel, at Jerusalem, into the chambers of the house of the LORD.

30 And the priests and the Levites accepted what was weighed out of the silver, and the gold, and the vessels, to bring the same to Jerusalem to the house of our God.

31 ¶ And we departed from the river Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was over us, and he delivered us from the hand of any enemy, and of such as lie in wait on the way.

32 And we came to Jerusalem, and remained there three days.

33 And on the fourth day were the silver and the gold and the vessels weighed out in the house of our God into the hand of Meremoth the son of Uriyah the priest; and with him was El'azar the son of Phinehas; and with them was Jozabad the son of Jeshua', and No'adyah the son of Binnui, the Levites;

34 By number and by weight of everything: and all the weight was written down at the same time.

35 ¶ Those that came out of the captivity, the children of the exile, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven sheep, twelve he-goats for a sin-offering: all as burnt-offerings unto the LORD.

36 And they delivered the king's commands unto the king's lieutenants, and to the governors on this side of the river: and these endowed the people, and the house of God.

CHAPTER IX.

1 ¶ Now when these things were accomplished, the princes approached me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the nations of the lands, notwithstanding their abominations, from the Canaanites, the Hittites, the Perizzites, the Jebusites, the

[a] Rashi; the *Ketib* is הנתונים, which gives the above version; the *Keri*, however, הנתינים *nethinim*, the "temple-servants." Ezra could only persuade, not command any of those who remained in exile, to return; and no doubt the greater part preferred to stay behind.

[b] Rashi. Lit. "an upright way."

'Ammonites, the Moäbites, the Egyptians, and the Emorites;

2 For they have taken of their daughters for themselves and for their sons; and the holy seed have mingled themselves with the nations of these lands; and the hand of the princes and rulers hath been the first in this trespass.

3 And when I heard this thing, I rent my garment and my mantle, and I plucked out some of the hair of my head and of my beard, and sat down astounded.

4 And then assembled themselves unto me every one that trembled at the words of the God of Israel, because of the trespass of the exiles: and I sat astounded until the evening sacrifice.

5 And at the evening sacrifice I rose up from my fasting, and while rending[a] my garment and my mantle, I knelt down upon my knees, and spread out my hands unto the LORD my God.

6 And I said, O my God, I am ashamed and confounded to lift up my face unto thee, my God! for our iniquities are increased above our head, and our guiltiness is grown up as far as the heavens.

7 From the days of our fathers have we been in a great guiltiness even until this day; and through our iniquities have we been delivered, we, our kings, and our priests, into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to the shame of face, as it is this day.

8 And now for a little moment hath grace been extended from the LORD our God, to preserve us a remnant to escape, and to give us a stake[b] in his holy place, that our God might enlighten our eyes, and give us a little reviving in our bondage.

9 For we are bondmen: yet in our bondage hath our God not forsaken us, but hath extended unto us kindness before the kings of Persia, to give us a reviving, to exalt the house of our God, and to erect again its ruins, and to give us a fence[c] in Judah and in Jerusalem.

10 And now what shall we say, O our God, after this? for we have forsaken thy commandments,

11 Which thou hast commanded through means of thy servants the prophets, saying, The land, unto which ye go to take possession thereof, is a land defiled through the defilement of the nations of the lands, through their abominations, with which they have filled it from one end to another through their uncleanness.

12 And now your daughters shall ye not give unto their sons, and their daughters shall ye not take for your sons, and ye shall not seek their peace and their welfare unto eternity: in order that ye may be strong, and eat the best of the land, and leave it for an inheritance to your children unto eternity.

13 And after all that is come over us for our evil deeds, and for our great guiltiness, seeing that thou our God hast spared us (punishing us) less than our iniquities (deserved), and hast given us such deliverance as this:

14 Should we again make void thy commandments, and make marriage with these people of abominations? wouldst thou not be angry with us even to make an end of us, so that there would not be any remnant or escape?

15 ¶ O LORD, God of Israel, thou art righteous; for we have been left a remnant that hath escaped, as it is this day: behold, we are before thee in our guiltinesses; for there is no standing[d] before thee because of this.

CHAPTER X.

1 ¶ Now when 'Ezra prayed, and when he made his confession, weeping and casting himself down before the house of God, there gathered themselves unto him out of Israel a very large assembly of men and women and children; for the people wept exceedingly much.

2 ¶ Thereupon commenced Shechanyah the son of Jechiël, of the sons of 'Elam, and said unto 'Ezra, We have indeed trespassed against our God, and have brought home strange wives of the nations of the land: yet

[a] Fürst, "and with my rent garment and mantle," &c.

[b] Lit. "nail," *i. e.* the nail or stake by which the ends of a tent are fastened to the ground, metaphoric for something not easily removed.

[c] As round a sheepfold; *i. e.* protection.

[d] Meaning, it is sure that God's mercy permitted the people to escape total destruction; but this new transgression would cause that the LORD would sweep off those who, notwithstanding the merciful chastisement, could so soon forget again their God.

now there is hope in Israel concerning this thing.

3 And now let us make a covenant with our God to put away all the wives, and such as are born of them, according to the direction of the Lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

4 Arise; for this matter is obligatory upon thee; and we will be with thee: be strong, and do it.

5 ¶ Then arose 'Ezra, and caused the princes of the priests, the Levites, and of all Israel, to swear to do according to this word. And they swore.

6 Then arose 'Ezra from before the house of God, and went into the chamber of Jochanan the son of Elyashib; and he went thither without having eaten bread, or having drunk water; for he was mourning because of the trespass of the exiles.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the exile, to gather themselves together at Jerusalem;

8 And that whosoever should not come within three days, according to the resolve of the princes and the elders, all his substance should be devoted, and himself separated from the congregation of the exiles.

9 ¶ Then were all the men of Judah and Benjamin gathered together unto Jerusalem within three days: it was in the ninth month, on the twentieth day of the month; and all the people sat in the open place before the house of God, trembling because of this matter, and by reason of the showers of rain.[a]

10 And 'Ezra the priest rose up, and said unto them, Ye have acted unfaithfully, and have brought home strange wives, to increase yet more the guiltiness of Israel.

11 Now therefore make confession unto the Lord the God of your fathers, and do his will; and separate yourselves from the nations of the earth, and from the strange wives.

12 Then answered all the assembly and said with a loud voice, So be it: according to thy word it is our duty to do.

13 But the people are many, and it is the rainy season, and we have not the strength to remain in the street, nor is this a work for one day or for two days; for we are many that have transgressed in this matter.

14 Let however our princes stand forward for all the congregation, and let all those in our cities who have brought home strange wives come at appointed times, and with them the elders of each and every city, and its judges, until the fierce wrath of our God be turned away from us for this whole matter.

15 Only Jonathan the son of 'Assahël and Jachzeyah the son of Thikvah withstood this (proposal):[b] and Meshullam and Shabbethai the Levite assisted them.

16 And the children of the exile did so. And then were set apart 'Ezra the priest, (and) certain chiefs of the divisions, for their family divisions, and all of them (designated) by their names; and they sat down on the first day of the tenth month to examine the matter.

17 And they made an end with all, with the men that had brought home strange wives, not before the first day of the first month.

18 ¶ And there were found among the sons of the priests that had brought home strange wives, namely, of the sons of Jeshua' the son of Jozadak, and his brethren: Ma'asseyah, and Eli'ezer, and Jarib, and Gedalyah.

19 And they gave their hand to put away their wives, and being guilty, (they offered) a ram of the flock for their trespass.

20 And of the sons of Immer: Chanani, and Zebadyah.

21 And of the sons of Charim: Ma'asseyah, and Elijah, and Shema'yah, and Jechiël, and 'Uzziyah.

22 And of the sons of Pashchur: Elyo'enai, Ma'asseyah, Ishmael, Nethanel, Jozabad, and El'assah.

23 Also of the Levites: Jozabad, and Shim'i, and Kelayah, the same is Kelita, Pethachyah, Judah, and Eli'ezer.

24 And of the singers, Elyashib; and of the gate-keepers, Shallum, and Telem, and Uri.

25 And of Israel: Of the sons of Par'osh,

[a] Lit. "rains;" the ninth month, Kislev, (December,) is the rainy season in Palestine.

[b] Rashi. Lit. "they stood upon this," *i. e.* insisted on the original proposition. Philippson, "And—insisted on."

Ramyah, and Yizziyah, and Malkiyah, and Miyamin, and El'azar, and Malkiyah, and Benayah.

26 And of the sons of 'Elam: Matthanyah, Zecharyah, and Jechiël, and 'Abdi, and Jeremoth, and Eliyah.

27 And of the sons of Zatthu: Elyo'enai, Elyashib, Matthanyah, and Jeremoth, and Zabad, and 'Aziza.

28 And of the sons of Bebai: Jehochanan, Chananyah, Zabbai, and 'Athlai.

29 And of the sons of Bani: Meshullam, Malluch, and 'Adayah, Jashub, and Sheäl, and Ramoth.

30 And of the sons of Pachath-moäb: 'Adna, and Kelal, Benayah, Ma'asseyah, Matthanyah, Bezalel, and Binnui, and Menasseh.

31 And of the sons of Charim: Eli'ezer, Yishiyah, Malkiyah, Shema'yah, Shim'on,

32 Benjamin, Malluch, and Shemaryah.

33 Of the sons of Chashum: Matthenai, Matthathah, Zabad, Eliphelet, Jeremai, Menasseh, and Shim'i.

34 Of the sons of Bani: Ma'adai, 'Amram, and Uël,

35 Benayah, Bedeyah, Keluhu,

36 Vanyah, Meremoth, Elyashib,

37 Matthanyah, Matthenai, and Ja'assai,

38 And Bani, and Binnui, and Shim'i,

39 And Shelemyah, and Nathan, and 'Adayah,

40 Machnadbai, Shashai, Sharai,

41 'Asar'el, and Shelemyahu, Shemaryah,

42 Shallum, Amaryah, and Joseph.

43 Of the sons of Nebo: Je'iël, Matthithyah, Zabad, Zebina, Jaddai, and Joël, Benayah.

44 All these had taken strange wives; and some of them had wives by whom they had children.

THE BOOK OF NEHEMIAH,

ספר נחמיה.

CHAPTER I.

1 ¶ The words of Nehemiah[a] the son of Chachalyah. And it came to pass in the month Kislev, in the twentieth year, as I was in Shushan the capital,

2 That there came Chanani, one of my brethren,[b] himself with certain men of Judah: and I asked them concerning the Jews that had escaped, who were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province are in great misery and in disgrace; and the wall of Jerusalem is broken down, and her gates are burnt with fire.

4 And it came to pass, when I heard these words, that I sat down and wept, and mourned some days, and I was fasting, and praying before the God of heaven.

5 And I said, I beseech thee, O Lord the God of heaven, the great and terrible God, that keepeth the covenant and kindness for those that love him and for those that keep his commandments:

6 Let thy ear now be attentive, and thy eyes be open, I entreat thee, to hearken unto the prayer of thy servant, which I am praying this day before thee, by day and by night, in behalf of the children of Israel thy servants, and (as) I confess for the sins of the children of Israel, (with) which we have sinned against thee: yea, I also and my father's house have sinned.

7 We have dealt very corruptly toward thee; and we have not kept the command-

[a] Heb. *Nechemyah.* According to Zunz, his first journey to Palestine took place in the year of the world 3541, or 14 years after 'Ezra's expedition.

[b] Rashi, "one of my friends;" the word "brother" being often used in this sense, as also to denote any near relative.

ments, and the statutes, and the ordinances, which thou didst command Moses thy servant.

8 Remember, I beseech thee, the word with which thou didst charge Moses thy servant, saying, If ye become truly unfaithful, I will indeed scatter you among the nations.

9 But if ye return unto me, and keep my commandments, and do them: (then) though your outcasts should be at the utmost parts of heaven, from there will I gather them, and I will bring them unto the place which I have chosen to let my name dwell there.

10 And they are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 I beseech thee, O Lord, do let thy ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who are desirous to fear thy name; and grant success, I pray thee, to thy servant this day, and let him find mercy in the sight of this man.—But I was butler[a] by the king.

CHAPTER II.

1 ¶ And it came to pass in the month Nissan, in the twentieth year of king Artaxerxes, that wine (stood) before him; and I took up the wine, and gave it unto the king. But I had never been sad in his presence.

2 Then said the king unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing but an illness of heart.[b] Then was I very greatly afraid.

3 And I said unto the king, May the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth ruined, and her gates are consumed by fire?

4 Then said the king unto me, For what then dost thou make request? Then[c] did I pray to the God of heaven.

5 And I said unto the king, If it seem good to the king, and if thy servant might be pleasing in thy presence, (I desire) that thou wouldst send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, while the queen was sitting beside him, When[d] is thy journey to be undertaken? and when wilt thou return? So it pleased the king to let me go; and I indicated to him a time.

7 And I said unto the king, If it seem good to the king, let letters be given unto me for the governors beyond the river, that they may convey me over till the time that I come into Judah;

8 Also a letter unto Assaph the keeper of the king's forests, that he may give me timber to make beams for the gates of the fortress which appertaineth to the house, and for the wall of the city, and for the house that I shall move into. And the king gave (them) to me, according to the good hand of my God upon me.

9 And (so) came I to the governors beyond the river, and I gave them the king's letters. Now the king had sent with me captains of the army and horsemen.

10 ¶ When Sanballat the Choronite, and Tobiyah the servant, the 'Ammonite, heard of it, it displeased them exceedingly, that there was come a man to seek the welfare of the children of Israel.

11 So came I to Jerusalem, and remained there three days.

12 Then arose I in the night, I and some few men with me; but I had not told any man what my God had put in my heart to do for Jerusalem; nor was there any beast with me, save the beast on which I rode.

13 And I went out through the gate of the valley by night, even toward the direction of the dragon-well, and to the dung-gate; and I was viewing[e] the walls of Jerusalem, which were broken down, and the gates whereof were consumed by fire.

14 Then passed I on to the gate of the fountain, and to the king's pool; but there

[a] Gen. xl. 2, &c. Eng. ver. "cupbearer."

[b] Rashi conceives that the king thought Nehemiah harboured some evil design against him. "Illness of heart" may mean both "a bad" and "a sorrowful heart," wherefore we have chosen it to express the doubtful רַע. Arnheim, "bad heart;" but the whole passage indirectly indicates that the king meant "sadness" or "grief."

[c] Rashi explains, "I said before the king, May it be the will of the God of heaven that thou grant my request!" Aben Ezra, on the contrary, "I had already prayed;" but it may mean the silent prayer offered up in his heart just as he addressed the king.

[d] Rashi. Others, "For how long is thy journey to last?"

[e] Aben Ezra, reading שבר *sober* with a *sin;* but Rashi, *shober,* with a *shin,* "made a breach in," as the stones adhered but loosely, owing to the walls having been subjected to fire.

was no space for the beast that was under me to pass through.

15 Then went I up through the valley in the night, and I was viewing the wall, and I returned and entered through the gate of the valley, and so returned home.

16 And the rulers knew not whither I was gone, or what I was doing: nor had I as yet told it to the Jews, and to the priests, and to the nobles, and to the rulers, and to the rest of the superintendents of the work.

17 Then said I unto them, Ye see the misery in which we are, how Jerusalem lieth in ruins, and its gates are burnt with fire: come, and let us build up the wall of Jerusalem, that we may no more be for a reproach.

18 And I told them of the hand of my God, which was good upon me, as also the king's words which he had spoken unto me. And they said, We will rise up and build. So they strengthened their hands for the good work.

19 ¶ But when Sanballat the Choronite, and Tobiyah the servant, the 'Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye are doing? are ye rebelling against the king?

20 And I returned them an answer, and said unto them, The God of heaven will indeed give us prosperity, and we his servants will truly rise up and build; but ye have no portion, nor right, nor memorial,[a] in Jerusalem.

CHAPTER III.

1 ¶ Then rose up Elyashib the high priest with his brethren the priests, and they built the sheep-gate; they sanctified it, and set up its doors: even as far as the tower of Meäh did they sanctify it, as far as the tower of Chananel.

2 And by his side built the men of Jericho. And by his (other) side built Zaccur the son of Imri.

3 But the fish-gate did the sons of Hassenaäh build: they also laid its beams, and set up its doors, its locks, and its bars.

4 And alongside of them repaired[b] Meremoth the son of Uriyah, the son of Kakkoz. And alongside of them repaired Meshullam the son of Berechyah, the son of Meshezabel. And alongside of them repaired Zadok the son of Ba'ana.

5 And alongside of them repaired the Teko'ites; but their principal men put not their necks to the work of their Lord.

6 Moreover the old gate repaired Yoyada' the son of Passeäch, and Meshullam the son of Bessodeyah: they laid its beams, and set up its doors, and its locks, and its bars.

7 And alongside of them repaired Melatyah the Gib'onite, and Jadon the Meronothite, men of Gib'on and of Mizpah, unto the seat[c] of the governor on this side of the river.

8 Alongside of him repaired 'Uzziël the son of Charhayah, of the goldsmiths. And alongside of him repaired Chananyah the son of one of the apothecaries, and they fortified[d] Jerusalem as far as the broad wall.

9 And alongside of them repaired Rephayah the son of Chur, the chief of the half of the district of Jerusalem.

10 And alongside of them repaired Jedayah the son of Charumaph, and this opposite to his house. And alongside of him repaired Chattush the son of Chashabneyah.

11 Another division did Malkiyah the son of Charim, and Chashub the son of Pachath-moäb, repair, as also the tower of the ovens.

12 And alongside of him repaired Shallum the son of Hallochesh, the chief of the other half of the district of Jerusalem, he and his daughters.

13 The gate of the valley repaired Chanun, and the inhabitants of Zanoäch: they built it, and set up its doors, its locks, and its bars, and a thousand cubits of the wall as far as the dung-gate.

14 And the dung-gate repaired Malkiyah the son of Rechab, the chief of the district of Beth-hakkerem: he built it, and set up its doors, its locks, and its bars.

15 And the gate of the fountain repaired Shallun the son of Col-chozeh, the chief of the district of Mizpah: he built it and covered

---

[a] Arnheim, "claim." Philippson, "merit nor memorial."

[b] Herxheimer, "built." Arnheim, "laid hand on the work." Philippson, "fortified."

[c] *i. e.* The house where he resided; כִּסֵּא then, not merely "chair" or "throne," but the "seat," or "house." Herxheimer, "belonging to the jurisdiction of the governor."

[d] Rashi, "filled it with earth." Arnheim, "plastered"

it, and set up its doors, its locks, and its bars, and the wall of the pool of Shelach[a] by the king's garden, and as far as the stairs that lead down from the city of David.

16 Next[b] to him repaired Nehemiah the son of 'Azbuk, the chief of the half district of Beth-zur, as far as the place opposite to the sepulchres of David, and as far as the pool that was (newly) made, and as far as the house of the mighty men.

17 Next to him repaired the Levites: Rechum the son of Bani. Alongside of him repaired Chashabyah, the chief of the half district of Ke'ilah, for his district.

18 Next to him repaired their brethren: Bavai the son of Chenadad, the chief of the (other) half district of Ke'ilah.

19 And there repaired alongside of him 'Ezer the son of Jeshua', the chief of Mizpah, another division, opposite to the ascent to the armoury at the angle.

20 Next to him did Baruch the son of Zaccai[c] earnestly repair another division, from the angle as far as the door of the house of Elyashib the high priest.

21 Next to him repaired Meremoth the son of Uriyah the son of Hakkoz another division, from the door of the house of Elyashib even as far as the end of the house of Elyashib.

22 And next to him repaired the priests, the men of the plain (of Jordan).

23 Next to him repaired Benjamin and Chashub opposite to their house. Next to him repaired 'Azaryah the son of Ma'aseyah the son of 'Ananyah alongside of his house.

24 Next to him repaired Binnui the son of Chenadad another division, from the house of 'Azaryah as far as the angle, and as far as the corner.

25 Palal the son of Uzai (repaired) from opposite to the angle, and the tower which standeth out from the king's upper house, that was by the court of the prison. Next to him Pedayah the son of Par'osh.

26 And the temple-servants dwelt on the hill fort, (and they built)[d] as far as opposite to the water-gate toward the east, and the tower that standeth out.

27 Next to them repaired the Teko'ites another division from opposite the great tower that standeth out, and as far as the wall of the hill fort.

28 From above the horse-gate repaired the priests, every one opposite to his house.

29 Next to this repaired Zadok the son of Immer opposite to his house. And next to him repaired Shema'yah the son of Shechanyah, the keeper of the east gate.

30 Next to him repaired Chananyah the son of Shelemyah, and Chanun the sixth son of Zalaph another division. Next to him repaired Meshullam the son of Berechyah opposite to his chamber.

31 Next to him repaired Malkiyah the goldsmith's son as far as the house of the temple-servants, and of the merchants, opposite to the mustering-gate, and to the upper chamber of the corner.

32 And between the upper chamber of the corner and the sheep-gate repaired the goldsmiths and the merchants.

33[e] ¶ And it came to pass, when Sanballat heard that we were building the wall, that it displeased him, and he became very angry, and mocked at the Jews.

34 And he spoke before his brethren and the army of Samaria, and said, What are these feeble Jews doing? will people suffer them (to build)? will they sacrifice? will they complete it in one day? will they revive[f] the stones out of the heaps of the rubbish, seeing that they have been burnt?

35 And Tobiyah the 'Ammonite was near him, and he said, Even what they are building, if a fox were to run up, he would readily break through their stone wall.

36 Hear, O our God! how we are become a scorn; and bring their reproach back upon their own head, and give them up for a prey in the land of captivity.

37 And cover not up their iniquity, and let not their sin be blotted out from before thee; for they have taunted (us)[g] in the presence of the builders.

---

[a] Elsewhere written *Shiloäch*.

[b] Arnheim. Lit. "after him."

[c] So the *Keri;* the *Ketib* reads *Zabbai*.

[d] Rashi.

[e] The English version commences here chapter iv., and so also Buxdorf

[f] Meaning, Will the Jews be able to give solidity again to the stones of the wall which had been subject to fire, so as to make them useful for building?

[g] Arnheim. Herxheimer, after Rashi, "for they vexed the builders to their faces"

38 But we built the wall; and all the wall was joined together up to the half thereof; for the people had a heart[a] to work.

CHAPTER IV.

1 ¶ And it came to pass, when Sanballat and Tobiyah, and the Arabians, and the 'Ammonites, and the Ashdodites, heard that the walls of Jerusalem were restored, and that the breaches began to be closed up, that it displeased them greatly.

2 And they conspired all of them together to come to fight against Jerusalem, and to do it[b] an injury.

3 But we prayed unto our God, and set a watch over them[c] day and night, because of the others.

4 And Judah said, The strength of the bearers of the burden is failing, and there is much rubbish; and we are not able to build on the wall.

5 And our adversaries said, They shall not know, nor see, until we come in the midst of them, and slay them, and so stop the work."

6 And it came to pass, when the Jews who dwelt near them came, that they said unto us ten times, "From all places whence ye may return home (they intend to come)[d] over us."

7 I placed therefore on the lower parts of the place on the naked rocks[e] behind the wall —there I placed the people after their families with their swords, their spears, and their bows.

8 And I looked (about), and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not afraid of them: think on the Lord, the great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

9 ¶ And it came to pass, that, when our enemies heard that it was known unto us, God frustrated their counsel: and we returned, all of us, to the wall, every one unto his work.

10 And it came to pass from that day forth, that the half of my young men wrought at the work, while the other half of them were holding the spears, the shields, and the bows, and the coats of mail; and the princes stood behind all the house of Judah.

11 Those that built on the wall, and those that bore burdens, with those that loaded,— every one with one of his hands wrought on the work, and with the other hand held a weapon.

12 And the builders had every one his sword fastened around his loins while they were building; and he that blew the cornet stood alongside of me.

13 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and extensive, and we are separated upon the wall, distant one from another.

14 In what place (then) ye hear the sound of the cornet, thither must ye assemble unto us: our God will fight for us.

15 So we laboured at the work, while the half of them were holding the spears from the rising of the morning-dawn till the stars appeared.

16 Likewise at the same time said I unto the people, Let every one with his young man lodge within Jerusalem, so that they may be in the night a guard to us, and during the day for the labour.

17 And neither I, nor my brothers, nor my young men, nor the men of the guard who followed me—none of us took off our clothes, no one leaving them off even for washing himself.[f]

CHAPTER V.

1 ¶ And there arose a great outcry of the people and of their wives against their brethren the Jews.

2 And there were some that said, Our sons, and our daughters, (and) ourselves are many; and we must buy[g] corn, that we may eat, and live.

3 And others there were that said, We must pledge our fields, our vineyards, and our houses, that we may buy corn, in the famine.

4 And others there were that said, We

---

[a] Others, "courage."

[b] יו "to him," Aben Ezra refers either to Nehemiah or to the people.

[c] The labourers.

[d] Aben Ezra. Rashi, "on every place (where ye may be scattered in building the walls) ye must be prepared to come to us (to fight)."

[e] Philippson, "on the fortified places."

[f] Rashi. Aben Ezra, "except when a man went to the water to bathe."

[g] Meaning, the building of the wall compelled them to leave their fields; and hence they had to purchase corn, which their means did not permit them.

have borrowed money for the king's tax on our fields and vineyards.

5 Yet now our flesh is like the flesh of our brethren, our children are like their children: and, lo, we must force our sons and our daughters to become servants, and some of our daughters are forced (to become so), and our hand is powerless; and our fields and our vineyards belong to others.

6 And it displeased me greatly when I heard their complaint and these words.

7 Then did I consult with my heart, and I upbraided[a] the nobles, and the rulers, and said unto them, "Ye exact usury, every one of his brother!" And I brought together a great assembly against them.

8 And I said unto them, We have indeed ransomed our brethren the Jews, who had been sold unto the various nations, as far as our means went: and will ye yourselves even sell your brethren, so that they will be sold again[b] unto us? And they remained silent, and found no answer.

9 Then said I, The thing is not good which ye are doing: ought ye not to walk in the fear of our God, because of the taunting of the nations, our enemies?

10 And also I, my brothers, and my young men, have lent them money and corn: I pray you, let us relinquish this loan.

11 Give back to them, I pray you, even this day, their fields, their vineyards, their oliveyards, and their houses, also the hundredth[c] part of the money, and of the corn, the wine, and the oil, that ye have lent them.

12 Then said they, We will give (all) back, and of them will we require nothing: so will we do as thou sayest. Then I called the priests, and made them swear, that they would do in accordance with this promise.

13 Also my lap did I shake out, and said, So may God shake out every man that performeth not this promise, from his house and of his toil-gotten wealth, and so let him remain shaken out, and empty. And all the assembly said, Amen, and they praised the LORD. And the people did according to this promise.

14 Moreover from the day that (the king) had enjoined on me to be governor in the land of Judah, from the twentieth year up to the two and thirtieth year of king Artaxerxes, (full) twelve years, neither I nor my brothers ate the food of the governor.

15 But the former governors that had been before me had made it heavy for the people, and had taken of them bread and wine, beside forty shekels of silver: yea, even their young men ruled over the people; but I myself did not act so, because of the fear of God.

16 And in the work of this wall also did I labour actively; and we bought not any fields; and all my young men were assembled there by the work.

17 Moreover of the Jews and rulers, one hundred and fifty men, besides those that came unto us from the nations that are about us, (ate) at my table.

18 And that which was prepared for one day was one ox and six choice sheep; also birds were prepared for me, and once in ten days all sorts of wine in abundance: yet with all this I required not the food of the governor; because the service lay heavily upon this people.

19 Remember for me, my God, for good, all that I have done for this people.

CHAPTER VI.

1 ¶ Now it came to pass, when it came to the hearing of Sanballat, and Tobiyah, and Geshem the Arabian, and the rest of our enemies, that I had built the wall, and that there was no breach left therein, although up to that time I had not yet set up the doors in the gates,

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in Kephirim[d] in the plain of Ono. But they were thinking of doing me mischief.

3 And I sent messengers unto them, saying, I am doing a great work, and I cannot come down: why should the work cease, while I leave it lying, and come down to you?

4 And they sent unto me after this manner four times; and I answered them after the same manner.

---

[a] Lit. "quarrelled with."

[b] Herxheimer after Rashi; Philippson, "and shall they be sold to us?"

[c] That is, one per cent. every month. Rashi, "and the quantity, were it a hundred, of money."

[d] Probably the town *Kephirah* in Benjamin.

5 Then sent Sanballat unto me in like manner the fifth time his young man with an open letter[a] in his hand:

6 Therein was written, It hath been heard among the nations, and Gashmu saith it, that thou and the Jews think of rebelling; wherefore thou art building up the wall; and that thou art to be king unto them, according to these reports.[b]

7 And that thou hast also set up prophets to proclaim concerning thee at Jerusalem, saying, He is king in Judah: and now there may be reported to the king something like these words. Now therefore come, and let us take counsel together.

8 Then sent I unto him, saying, "There hath been done nothing like these reports of which thou speakest; but out of thy own heart thou inventest them."

9 For they all wished to make us afraid, thinking, Their hands will be withdrawn[c] from the work, so that it will not be done. Now therefore, (O God,) strengthen my hands.

10 And I came also into the house of Shema'yah the son of Delayah the son of Mehetabel, who had shut himself up; and he said, Let us meet together in the house of God, within the temple, and let us lock the doors of the temple; for they are coming to slay thee: yea, in the night are they coming to slay thee.

11 And I said, Should a man like me flee? and who is there that is like me, that would go into the temple and live? I will not go in.

12 And I perceived that, lo, God had not sent him; but that he pronounced this prophecy over me, because Tobiyah and Sanballat had hired him.

13 Therefore was he hired, in order that I should become afraid, and do so, and sin, and that it might serve them for an evil report, so that they might cast reproach upon me.

14 ¶ Think, O my God, of Tobiyah and Sanballat according to these their works, and also of No'adyah the prophetess, and the rest of the prophets, who wished to make me afraid.

15 And so was the wall finished on the twenty and fifth day of the month Elul, in fifty and two days.

16 ¶ And it came to pass, when our enemies heard this, and all the nations that were about us saw it, that they sank greatly in their own eyes; and they perceived that by the aid of our God had this work been wrought.

17 Moreover in those days the nobles of Judah despatched frequently their letters unto Tobiyah, and those of Tobiyah came unto them.

18 For many in Judah were sworn friends unto him; because he was the son-in-law of Shechanyah the son of Arach, and Jehochanan his son had taken the daughter of Meshullam the son of Berechyah.

19 Also his good deeds were they reporting before me, and my words they used to carry out to him: also Tobiyah sent letters to make me afraid.

CHAPTER VII.

1 ¶ And it came to pass, when the wall was built, that I set up the doors; and then were appointed the gatekeepers and the singers and the (other) Levites (to their offices).

2 And I gave my brother Chanani, and Chananyah the commander of the fortress, charge over Jerusalem; for he was esteemed a faithful man, and one that feared God these many days.[d]

3 And I said unto them, The gates of Jerusalem must not be opened until the sun be hot; and while ye[e] stand by, let them shut the doors, and do ye bar them; and station watches of the inhabitants of Jerusalem, every one in his watch, and every one opposite to his house.

4 But the city was roomy in space and large: while the people therein were few, and the houses were not yet built.

5 Then did my God put it into my heart, and I assembled together the nobles, and the rulers, and the people, that they might give in

[a] An open letter, being only sent from superiors to inferiors in the East, is regarded as an insult.

[b] Lit. "words." Rashi would connect these last words with the beginning of the verse; thus: "and there was written in it in accordance with these words, It hath," &c.

[c] Arnheim, "will become weak at the work."

[d] Rashi. Others, "by many." Eng. ver. "more than many."

[e] Aben Ezra. Lit. "they," referring in the third person to Chanani and Chananyah. Rashi, "while the gates stand open they should not move till they be closed and locked."

their genealogy; and I found a register of the genealogy of those who were come up at the first, and I found written therein:

6 ¶ These are the children of the province, that came up out of the captivity of the exiles, whom Nebuchadnezzar the king of Babylon had carried into exile, and who returned to Jerusalem and to Judah, every one unto his own city;

7 Who came with Zerubbabel, Jeshua', Nehemiah, 'Azaryah, Ra'amyah, Nachamani, Mordecai, Bilshan, Misspereth, Bigvai, Nechum, Ba'anah. The number of the men of the people of Israel was:

8 The children of Par'osh, two thousand one hundred and seventy and two.

9 The children of Shephatyah, three hundred seventy and two.

10 The children of Arach, six hundred fifty and two.

11 The children of Pachath-moäb, of the children of Jeshua' and Joäb, two thousand and eight hundred and eighteen.

12 The children of 'Elam, one thousand two hundred fifty and four.

13 The children of Zatthu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and sixty.

15 The children of Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of 'Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred sixty and seven.

19 The children of Bigvai, two thousand sixty and seven.

20 The children of 'Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Chashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Chariph, one hundred and twelve.

25 The children of Gib'on, ninety and five.

26 The men of Beth-lechem and Netophah, one hundred eighty and eight.

27 The men of 'Anathoth, one hundred twenty and eight.

28 The men of Beth-'azmaveth, forty and two.

29 The men of Kiryath-ye'arim, Kephirah, and Beëroth, seven hundred forty and three.

30 The men of Ramah and Gaba', six hundred twenty and one.

31 The men of Michmass, one hundred twenty and two.

32 The men of Beth-el and 'Ai, one hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other 'Elam, one thousand two hundred fifty and four.

35 The children of Charim, three hundred and twenty.

36 The people of Jericho, three hundred forty and five.

37 The people of Lod, Chadid, and Ono, seven hundred and twenty and one.

38 The people of Senaäh, three thousand nine hundred and thirty.

39 The priests: The children of Jeda'yah, of the house of Jeshua', nine hundred seventy and three.

40 The children of Immer, one thousand fifty and two.

41 The children of Pashchur, one thousand two hundred forty and seven.

42 The children of Charim, one thousand and seventeen.

43 The Levites: The children of Jeshua', of Kadmiël, of the children of Hodevah, seventy and four.

44 The singers: The children of Assaph, one hundred forty and eight.

45 The gatekeepers: The children of Shallum, the children of Ater, the children of Talmon, the children of 'Akkub, the children of Chatita, the children of Shobai, one hundred thirty and eight.

46 The temple-servants: The children of Zicha, the children of Chassupha, the children of Tabba'oth,

47 The children of Keross, the children of Si'a, the children of Padon,

48 The children of Lebana, the children of Chagaba, the children of Salmai,

49 The children of Chanan, the children of Giddel, the children of Gachar,

50 The children of Reäyah, the children of Rezin, the children of Nekoda,
51 The children of Gazzam, the children of 'Uzza, the children of Passeäch,
52 The children of Bessai, the children of Me'unim, the children of Nephishessim,
53 The children of Bakbuk, the children of Chakupha, the children of Charchur,
54 The children of Bazlith, the children of Mechida, the children of Charsha,
55 The children of Barkoss, the children of Sissera, the children of Thamach,
56 The children of Neziach, the children of Chatipha.
57 The children of Solomon's servants: The children of Sotai, the children of Sophereth, the children of Perida,
58 The children of Ya'ala, the children of Darkon, the children of Giddel,
59 The children of Shephatyah, the children of Chattil, the children of Pochereth-hazzebayim, the children of Amon.
60 All the temple-servants, and the children of Solomon's servants, were three hundred ninety and two.
61 ¶ And these were they who came up from Thel-melach, Thel-charsha, Kerub, Addon, and Immer; but they could not tell their family division and their descent, whether they were of Israel:
62 The children of Delayah, the children of Tobiyah, the children of Nekoda, six hundred forty and two.
63 And of the priests: The children of Chobayah, the children of Hakkoz, the children of Barzillai who had taken a wife from the daughters of Barzillai the Gil'adite, and was called after their name.
64 These sought for their family register, but it was not found: wherefore they were excluded, as unfit, from the priesthood.
65 And the Thirshatha said unto them, that they should not eat of the most holy things, till there should stand up a priest with the Urim and Thummim.
66 The whole congregation together was forty and two thousand three hundred and sixty:
67 Besides these were their man-servants and their maid-servants, of whom there were seven thousand three hundred thirty and seven; and they had two hundred and forty and five singing men and singing women.
68 Their horses were seven hundred thirty and six; their mules, two hundred forty and five;
69 (Their) camels, four hundred thirty-and five; (their) asses, six thousand seven hundred and twenty.
70 And a portion of the chiefs of the divisions gave unto the work. The Thirshatha gave to the treasure, of gold one thousand drachms, fifty bowls, five hundred and thirty coats for the priests.
71 ¶ And some of the chiefs of the divisions gave to the treasury of the work, of gold twenty thousand drachms, and of silver two thousand and two hundred manehs.
72 And what the rest of the people gave was, of gold twenty thousand drachms, and of silver two thousand manehs, and priests' coats sixty and seven.
73 So the priests, and the Levites, and the gatekeepers, and the singers, and some of the people, and the temple-servants, and all Israel, dwelt in their cities: and so came round the seventh month, while the children of Israel were in their cities.

CHAPTER VIII.

1 And all the people gathered themselves together as one man into the open place which is before the water-gate; and they said unto 'Ezra the expounder that he should bring forward the book of the law of Moses, which the LORD commanded to Israel.
2 Then did 'Ezra the priest bring forward the law before the congregation both of men and women, and every one that had understanding[a] to listen (attentively), on the first day of the seventh month;
3 And he read therein in the open place which is before the water-gate from the first daylight until midday, before the men and the women, and those that could understand:[b] and the ears of all the people were directed unto the book of the law.
4 And 'Ezra the expounder stood upon an elevated stand of wood, which they had made

[a] Arnheim, "and explained all that it could be understood."

[b] Arnheim, "teachers," *i. e.* that could explain; Philippson, "and of those that explained."

for the purpose: and beside him stood Matthithyah, and Shema', and 'Anayah, and Uriyah, and Chilkiyah, and Ma'asseyah, on his right hand; and on his left, Pedayah, and Mishaël, and Malkiyah, and Chashum, and Chashbadanah, Zechariah, (and) Meshullam.

5 And 'Ezra opened the book before the eyes of all the people; for he was (standing) higher than all the people; and as he opened it, all the people became silent.[a]

6 And 'Ezra blessed the LORD, the great God: and all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads, and prostrated themselves before the LORD with their faces to the ground.

7 Also Jeshua', and Bani, and Sherebyah, Jamin, 'Akkub, Shabbethai, Hodiyah, Ma'asseyah, Kelita, 'Azaryah, Jozabad, Chanan, Pelayah, and the Levites, explained to the people the law: while the people remained where they stood.

8 So they read in the book, in the law of God distinctly, and exhibiting the sense: so that (the people) understood what was read.

9 ¶ Then said Nehemiah, that is the Thirshatha,[b] and 'Ezra the priest the expounder, and the Levites that explained to the people, unto all the people, This day is holy unto the LORD your God: mourn not, and weep not. For all the people were weeping, when they heard the words of the law.

10 Then said he unto them, Go your way, eat fat things, and drink sweet drinks, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord: and do not grieve yourselves; but let the joy of the LORD be your stronghold.

11 So the Levites quieted all the people, saying, Be still! for the day is holy; and do not grieve yourselves.

12 And all the people went their way to eat, and to drink, and to send out portions, and to prepare for themselves great joy; because they had understood the words which (the others) had made known unto them.

13 ¶ And on the second day there gathered themselves together the chiefs of the divisions of all the people, the priests, and the Levites, unto 'Ezra the expounder, to obtain again intelligence of the words of the law.

14 And they found written in the law that the LORD had commanded through means of Moses, that the children of Israel should dwell in booths during the feast in the seventh month.

15 And (they ordered) that they should publish and have proclamation made throughout all their cities, and through Jerusalem, saying, Go forth unto the mountain and fetch olive-leaves, and[c] oleaster-leaves, and myrtle-leaves, and palm-leaves, and leaves of the three-leaved myrtle, to make booths, as it is written.

16 And the people went forth, and brought them; and they made themselves booths, every one upon his roof, and in their courts, and in the courts of the house of God, and in the open place by the water-gate, and in the open place by the gate of Ephraim.

17 And all the congregation that were returned out of the captivity made booths, and dwelt in the booths; for since the days of Jeshua' the son of Nun until that day the children of Israel had not done so. And there was very great joy.

18 And he read in the book of the law of God, day by day, from the first day until the last day. And they celebrated the feast seven days, and on the eighth day the solemn assembly, after the prescribed manner.

CHAPTER IX.

1 ¶ And on the twenty and fourth day of this month were the children of Israel assembled with fasting, and in sackclothes, and with earth upon them.

2 And the seed of Israel separated themselves from all children of the strangers; and they stood forward and made confession for their sins, and the iniquities of their fathers.

3 And they stood up in their standing-place, and read in the book of the law of the LORD their God the fourth part of the day; and another fourth part they made confes-

[a] Rashi and Aben Ezra. Arnheim and others, literally, "stood up."

[b] Governor; as in vii. 65, it refers to Zerubbabel.

[c] Aben Ezra, "or," and so all through. Arnheim renders עלי with "foliage," which would then be the branches with the leaves; otherwise, עלה means *leaf*, not branch. Philippson, "branches." עץ עבת is the well-known three-leaved myrtle, not "thick trees."

sion, and prostrated themselves before the LORD their God.

4 ¶ Then stood up upon the stairs of the Levites, Jeshua', and Bani, Kadmiël, Shebanyah, Bunni, Sherebyah, Bani, and Kenani, and they cried with a loud voice unto the LORD their God.

5 Then said the Levites, Jeshua', and Kadmiël, Bani, Chashabneyah, Sherebyah, Hodiyah, Shebanyah, and Pethachyah, Arise! bless ye the LORD your God from eternity to eternity. And let men bless thy glorious name, which is exalted above all blessing and praise.

6 Thou indeed art the Eternal One alone: it is thou that hast made the heavens, the heavens of heavens, with all their host, the earth, and all that is upon her, the seas, and all that is in them, and thou givest life to them all; and the host of the heavens bow down before thee.

7 Thou art indeed the LORD the (true) God, who didst choose Abram, and bring him forth out of Ur of the Chaldeans, and change his name to Abraham;

8 And thou didst find his heart faithful before thee; and thou madest with him the covenant to give the land of the Canaanites, the Hittites, the Emorites, and the Perizzites, and the Jebusites, and the Girgashites,—to give it to his seed; and thou hast performed thy words; for thou art righteous.

9 And thou didst see the affliction of our fathers in Egypt, and their cry didst thou hear by the Red Sea;

10 And thou didst display signs and wonders on Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they had dealt presumptuously against them; and thou didst (thus) make thyself a name, as it is this day.

11 And the sea didst thou divide before them, so that they passed through the midst of the sea on dry land; and their pursuers didst thou throw into the deeps, like a stone in mighty waters.

12 And by a pillar of cloud didst thou lead them in the day, and by a pillar of fire in the night, to give light unto them on the way whereon they should go.

13 Also on mount Sinai camest thou down, and spokest with them from heaven; and thou gavest them upright ordinances, and truthful laws, good statutes and commandments;

14 And thy holy sabbath madest thou known unto them, and commandments, statutes, and a law didst thou enjoin on them, by the hand of Moses thy servant.

15 And bread from heaven didst thou give them for their hunger, and water out of the rock broughtest thou forth for them for their thirst; and thou didst order them to go in to take possession of the land concerning which thou hadst lifted up thy hand to give it unto them.

16 And they and our fathers acted presumptuously, and hardened their neck, and hearkened not to thy commandments.

17 And they refused to obey, and remembered not thy marvellous deeds which thou hadst done with them; but they hardened their neck, and (spoke of) appointing a chief to return to their bondage, in their rebellion; but thou art a God ready to pardon, gracious and merciful, long-suffering, and abundant in kindness, and forsookest them not.

18 Yea, although they had made for themselves a molten calf, and said, 'This is thy god that hath brought thee up out of Egypt,' and had practised great provocations:

19 Yet in thy abundant mercies didst thou not forsake them in the wilderness; the pillar of cloud departed not from them by day, to lead them on the way; nor the pillar of fire by night, to give them light on the way whereon they should go.

20 And thy good spirit thou gavest to make them intelligent, and thy manna thou withheldest not from their mouth, and water thou gavest them for their thirst.

21 And forty years didst thou provide for them in the wilderness; they lacked nothing; their clothes did not wear out, and their feet swelled not.

22 Thou gavest them also kingdoms and nations, which thou didst divide into various corners:[a] and they took possession of the land of Sichon, even the land of the king of Cheshbon, and the land of 'Og the king of Bashan.

[a] Aben Ezra; meaning, the Canaanites were scattered so that they fled before Israel. Rashi, "and thou gavest them their possession in a corner;" explaining, that they (the Israelites) should not mingle with the other nations. Herxheimer, "thou gavest them possessions on all sides."

23 And their children didst thou multiply like the stars of heaven, and then broughtest them into the land, concerning which thou hadst ordered their fathers to enter in to take possession of it.

24 And the children entered in and took possession of the land: and thou didst humble before them the inhabitants of the land, the Cana'anites, and gavest them up into their hands, with their kings, and the nations of the land, that they might do with them according to their pleasure.

25 And they captured fortified cities, and a fat soil; and they took possession of houses full of all good things, hewn-out wells, vineyards, and olive-yards, and fruit trees in abundance; and they ate, and were satisfied, and became fat, and delighted themselves in thy great goodness.

26 Then became they disobedient, and rebelled against thee, and cast thy law behind their back, and they slew thy prophets who had warned them to bring them back unto thee, and they practised great provocations.

27 Thereupon thou gavest them up into the hand of their adversaries, who oppressed them: and in the time of their distress they used to cry unto thee, and thou ever heardest them from heaven; and according to thy abundant mercies thou wast wont to give them helpers, who helped them out of the hand of their adversaries.

28 But when (once more) they had rest, they did again evil before thee: wherefore thou didst leave them in the hand of their enemies, so that they had dominion over them; and when they returned, and cried unto thee, thou wast wont to hear them from heaven, and thou didst ever deliver them according to thy mercies many times.

29 And thou gavest them warning to bring them back unto thy law: yet they acted presumptuously, and hearkened not unto thy commandments, and sinned against thy ordinances, which a man is to do, that he may live through them; and they rendered their shoulder rebellious, and hardened their neck, and would not hear.

30 Yet thou gavest them indulgence many years, and didst warn them through thy spirit by means of thy prophets; but they gave no ear: therefore didst thou give them up into the hand of the nations of the lands.

31 Yet in thy abundant mercies hast thou not made an entire end of them, and thou hast not forsaken them; for a gracious and merciful God art thou.

32 And now, our God, the great, the mighty, and the terrible God, who keepest the covenant and kindness, let not be esteemed as little before thee all the hardship that hath befallen us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, from the days of the kings of Assyria until this day.

33 Nevertheless thou art righteous in all that is come over us; for thou hast acted (according to) truth, but we have done wickedly.

34 Also our kings, our priests, and our fathers have not executed thy law, and have not listened unto thy commandments and thy testimonies, wherewith thou didst warn them.

35 But they in their kingdom, and in thy abundant goodness which thou hadst given unto them, and in the ample and fat land which thou hadst given up before them, did indeed not serve thee, and they turned not away from their wicked deeds.

36 Behold, we are this day servants: and as regardeth the land that thou gavest unto our fathers to eat its fruit and its good things, behold, we are servants in it;[a]

37 And it yieldeth its products in abundance for the kings whom thou hast set over us because of our sins; also over our bodies have they dominion, and over our cattle (also) at their pleasure, and we are in great distress.

CHAPTER X.[b]

1 And because of all this, we make a faithful covenant, and write it down; and on the sealed document are our princes, our Levites, and our priests.

2 And with those whose seal was affixed were, Nehemiah the Tirshatha the son of Chachalyah, and Zidkiyah.

3 (Then) Serayah, 'Azaryah, Jeremiah,

4 Pashchur, Amaryah, Malkiyah,

5 Chattush, Shebanyah, Malluch,

6 Charim, Meremoth, 'Obadiah,

[a] By being subject to foreign control.

[b] The English version commences chap. x. at verse 2.

7 Daniel, Ginnethon, Baruch,
8 Meshullam, Abiyah, Miyamin,
9 Ma'azyah, Bilgai, Shema'yah: these were the priests.
10 And the Levites: Jeshua' the son of Azanyah, Binnui, of the sons of Chenadad, Kadmiël;
11 And their brethren, Shebanyah, Hodiyah, Kelita, Palayah, Chanan,
12 Micha, Rechob, Chashabyah,
13 Zaccur, Sherebyah, Shebanyah,
14 Hodiyah, Bani, Beninu.
15 The chiefs of the people: Par'osh, Pachath-moäb, 'Elam, Zatthu, Bani,
16 Bunni, 'Azgad, Bebai,
17 Adoniyah, Bigvai, 'Adin,
18 Ater, Chizkiyah, 'Azzur,
19 Hodiyah, Chashum, Bezai,
20 Chariph, 'Anathoth, Nebai,
21 Magpi'ash, Meshullam, Chezir,
22 Meshezabel, Zadok, Jaddua',
23 Pelatyah, Chanan, 'Anayah,
24 Hoshea', Chananyah, Chasshub,
25 Hallochesh, Pilcha, Shobek,
26 Rechum, Chashabnah, Ma'asseyah,
27 And Achiyah, Chanan, 'Anan,
28 Malluch, Charim, Ba'anah.
29 And the rest of the people, the priests, the Levites, the gatekeepers, the singers, the temple-servants, and all those that had separated themselves from the nations of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding,
30 Held firmly with their brethren, their nobles, and entered into a curse, and into an oath, to walk in the law of God, which was given through means of Moses the servant of God, and to observe and to do all the commandments of the Eternal One, our Lord, and his ordinances and his statutes;
31 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons;
32 And that if the people of the land should bring wares or any provisions on the sabbath day to sell, we would not buy of them on the sabbath, or on (another) holy day; and that we would leave (the fields without reaping in) the seventh year, and (give up) every loan of hand.
33 And we established for us as one of the commandments to impose on ourselves (to give) the third part of a shekel in every year for the service of the house of our God;
34 For the shew-bread, and for the continual meat-offering, and for the continual burnt-offering, (for those of) the sabbaths, of the new-moons, for the appointed feasts, and for the holy things, and for the sin-offerings to make an atonement for Israel, and (for) all the work of the house of our God.
35 And we, the priests, the Levites, and the people, cast lots concerning the procuring of the wood, to bring it into the house of our God, unto the house of our fathers,[a] at fixed times, year by year, to burn upon the altar of the LORD our God, as it is written in the law;
36 And[b] to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD;
37 And also the first-born of our sons, and of our (unclean) cattle, as it is written in the law, and to bring the first-born of our herds and of our flocks to the house of our God, unto the priests that minister in the house of our God;
38 And that we would bring the first portion of our dough, and our heave-offerings, and this of the fruit of all manner of trees, of wine and of oil, to the priests, unto the chambers of the house of our God, and the tithes of our ground unto the Levites; and that these same Levites should be the receivers of the tithes in all the cities of our land-tillage;
39 And that the priest the son of Aaron should be with the Levites, when the Levites receive the tithes; and that the Levites should bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure-house.
40 For into the chambers shall the children of Israel and the children of Levi bring the heave-offering of the corn, of the new wine, and the oil, and there shall be the vessels of the sanctuary, and the priests that minister, and the gatekeepers, and the singers: and that we will not forsake the house of our God.

[a] Rashi takes this to be another term for the temple, which was already sanctified in the time of Israel's forefathers.
[b] This connects with verse 33.

CHAPTER XI.

1 And the rulers of the people dwelt at Jerusalem: and the rest of the people cast lots, to bring one of every ten to dwell in Jerusalem the holy city, and the nine parts to (remain) in the (other) cities.

2 And the people blessed all the men, that offered themselves voluntarily to dwell at Jerusalem.

3 ¶ Now these are the chiefs of the province that dwelt in Jerusalem; but in the cities of Judah dwelt every one in his possession in their cities, (to wit,) Israel, the priests, and the Levites, and the temple-servants, and the children of Solomon's servants.

4 And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah: 'Athayah the son of 'Uzziyah, the son of Zechariah, the son of Amaryah, the son of Shephatyah, the son of Mahalalel, of the children of Perez;

5 And Ma'asseyah the son of Baruch, the son of Kol-chozeh, the son of Chazayah, the son of 'Adayah, the son of Joyarib, the son of Zechariah, the son of Hashiloni;

6 All the sons of Perez that dwelt at Jerusalem were four hundred sixty and eight valiant men.

7 ¶ And these are the sons of Benjamin: Sallu the son of Meshullam, the son of Jo'ed, the son of Pedayah, the son of Kolayah, the son of Ma'asseyah, the son of Ithiël, the son of Jessha'yah;

8 And next to him Gabbai, Sallai; nine hundred twenty and eight.

9 And Joël the son of Zichri was overseer over them; and Judah the son of Hassenuah was second over the city

10 ¶ Of the priests: Jedayah the son of Joyarib, Jachin;

11 Serayah the son of Chilkiyah, the son of Meshullam, the son of Zadok, the son of Merayoth, the son of Achitub, the superintendent of the house of God;

12 And their brethren who did the work of the house, eight hundred twenty and two; and 'Adayah the son of Jerocham, the son of Pelalyah, the son of Amzi, the son of Zechariah, the son of Pashchur, the son of Malkiyah;

13 And his brethren, chiefs of the divisions, two hundred forty and two; and 'Amashsai the son of 'Azarel, the son of Achsai, the son of Meshillemoth, the son of Immer;

14 And their brethren, mighty men of valour, one hundred twenty and eight; and the overseer over them was Zabdiël, the son of Haggedolim.

15 ¶ Also of the Levites: Shema'yah the son of Chasshub, the son of 'Azrikam, the son of Chashabyah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chiefs of the Levites, had the oversight of the outward business of the house of God;

17 And Matthaniah the son of Micha, the son of Zabdi, the son of Assaph, the principal to begin the thanksgiving at prayer; and Bakbukyah the second among his brethren and 'Abda the son of Shammua', the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city were two hundred eighty and four.

19 And the gatekeepers, Akkub, Talmon and their brethren that watched at the gates, were one hundred seventy and two.

20 And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance.

21 But the temple-servants dwelt in the hill-fort; and Zicha and Gishpa were over the temple-servants.

22 And the overseer of the Levites at Jerusalem was 'Uzzi the son of Bani, the son of Chashabyah, the son of Matthanyah, the son of Micha, one of the sons of Assaph, the singers, over the business of the house of God.

23 For the king's command was obligatory on them; and there was a fixed rate for the singers, the requirement of every day on its day.

24 And Pethachyah the son of Meshezabel, of the children of Zerach the son of Judah, was at the king's hand in every thing concerning the people.

25 And respecting the villages with their fields, some of the children of Judah dwelt at Kiryath-arba' and in its villages, and at Dibon and in its villages, and at Jekabzeel and in its villages,

26 And at Jeshua', and at Moladah, and at Beth-phelet,

27 And at Chazar-shu'al, and at Beër-sheba' and in its villages,

28 And at Ziklag, and at Mechonah and in its villages,
29 And at 'En-rimmon, and at Zor'ah, and at Yarmuth,
30 Zanoäch, 'Adullam, and in their villages, at Lachish and its fields, at 'Azekah and in its villages. And they dwelt from Beër-sheba' as far as the valley of Hinnom.
31 And the children of Benjamin (dwelt), beginning from Geba', at Michmash, and 'Aya, and Beth-el, and in their villages,
32 'Anathoth, Nob, 'Ananyah,
33 Chazor, Ramah, Gittayim,
34 Chadid, Zebo'im, Neballat,
35 Lod, and Ono, the valley of the carpenters.
36 And of the Levites dwelt certain divisions in Judah, and in Benjamin.

CHAPTER XII.

1 ¶ And these are the priests and the Levites that came up with Zerubbabel the son of Shealthiël, and Jeshua': Serayah, Jeremiah, 'Ezra,
2 Amaryah, Malluch, Chattush,
3 Shechanyah, Rechum, Meremoth,
4 'Iddo, Ginnethoy, Abiyah,
5 Miyamin, Ma'adyah, Bilgah,
6 Shema'yah, and Joyarib, Jed'ayah,
7 Sallu, 'Amok, Chilkiyah, Jed'ayah. These were the chiefs of the priests and of their brethren in the days of Jeshua'.
8 ¶ And the Levites: Jeshua', Binnui, Kadmiël, Sherebyah, Judah, and Matthaniah, who was over the songs of thanksgiving, he and his brethren;
9 And Bakbukyah and 'Unni, their brethren, were opposite to them in the watches.
10 And Jeshua'[a] begat Joyakim, and Joyakim begat Elyashib, and Elyashib begat Joyada',
11 And Joyada' begat Jonathan, and Jonathan begat Jaddua'.
12 And in the days of Joyakim were priests, as chiefs of the divisions: Of Serayah, Merayah; of Jeremiah, Chananyah;
13 Of 'Ezra, Meshullam; of Amaryah, Jehochanan;
14 Of Melichu, Jonathan; of Shebanyah, Joseph;
15 Of Charim, 'Adna; of Merayoth, Chelkai;
16 Of 'Iddo, Zechariah; of Ginnethon, Meshullam;
17 Of Abiyah, Zichri; of Minyamin, of Mo'adyah, Piltai;
18 Of Bilgah, Shammua'; of Shem'ayah, Jehonathan;
19 And of Joyarib, Matthenai; of Jeda'yah, 'Uzzi;
20 Of Sallai, Kallai; of 'Amok, 'Eber;
21 Of Chilkiyah, Chashabyah; of Jeda'yah, Nethanel.
22 Of the Levites in the days of Elyashib, Yoyada', and Yochanan, and Jaddua', are written down the chiefs of the divisions: also those of the priests to the reign of Darius the Persian.
23 ¶ The sons of Levi, the chiefs of the divisions were written down in the book of the chronicles, even until the days of Jochanan the son of Elyashib.
24 And the chiefs of the Levites were: Chashabyah, Sherebyah, and Jeshua' the son of Kadmiël, with their brethren opposite to them, to praise and to give thanks, according to the command of David the man of God, section by section.
25 Matthanyah, and Bakbukyah, 'Obadiah, Meshullam, Talmon, 'Akkub, were watching gatekeepers on the watch at the thresholds[b] of the gates.
26 These were in the days of Joyakim, the son of Jeshua', the son of Jozadak, and in the days of Nehemiah the governor, and of 'Ezra the priest, the expounder.
27 ¶ And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to celebrate the dedication with joy,[c] with thanksgivings, and with singing, cymbals, psalteries, and with harps.
28 And there gathered themselves together the sons of the singers, both out of the district round about Jerusalem, and from the villages of Netophah;

[a] Rashi remarks that all these were high-priests; therefore it is supposed that these verses 10 and 11 were added by the elders after Nehemiah, unless the Darius of verse 22 was Nothus, not Codomanus; as there can have been two Jadduas high priests.

[b] Rashi, בכפי as באספי. Others, "at the treasury chambers," from אסף "to gather."

[c] Arnheim, "and a joyful festival with thanksgiving," &c. The same rendering is also adopted by Philippson here and elsewhere.

29 Also from Beth-hagilgal, and out of the fields of Geba' and Azmaveth; for the singers had built themselves villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and then they purified the people, and the gates, and the wall.

31 Then brought I up the princes of Judah upon the wall, and stationed two great companies for thanksgiving, and trains to walk on the right hand upon the wall by the dung-gate;

32 And after them walked Hosha'yah, and half of the princes of Judah,

33 And 'Azaryah, 'Ezra, and Meshullam,

34 Judah, and Benjamin, and Shema'yah, and Jeremiah;

35 And of the sons of priests' with trumpets, Zechariah the son of Jonathan, the son of Shema'yah, the son of Matthanyah, the son of Michayah, the son of Zaccur, the son of Assaph;

36 And his brethren, Shema'yah, and 'Azarel, Milalai, Gilalai, Ma'ai, Nethanel, and Judah, Chanani, with the musical instruments of David the man of God; and 'Ezra the expounder walked before them.

37 And over the fountain-gate, and straight before them, they went up by the stairs of the city of David, at the ascent of the wall, above the house of David, even as far as the water-gate, eastward.

38 And the other company for thanksgiving that walked in the opposite direction to them,—this one did I follow, and the half of the people upon the wall, from beyond the tower of the ovens even as far as the broad wall;

39 And above the gate of Ephraim, and above the old gate, and above the fish-gate, and the tower of Chananel, and the tower of Meäh, even as far as the sheep-gate; and they halted at the prison-gate.[a]

40 So did the two companies for thanksgiving place themselves in the house of God, and I, and the half of the rulers with me.

41 And the priests, Elyakim, Ma'asseyah, Minyamin, Michayah, Elyo'enai, Zechariah, and Chananiah, with trumpets;

42 And Ma'asseyah, and Shema'yah, and El'azar, and 'Uzzi, and Jehochanan, and Malkiyah, and 'Elam, and 'Ezer. And the singers sang aloud,[b] with Yisrachyah as their overseer.

43 And they sacrificed on that day great sacrifices, and rejoiced; for God had caused them to rejoice with great joy; and also the women and the children rejoiced: so that the (shout of) joy of Jerusalem was heard even at a great distance off.

44 And there were appointed at that day certain men as superintendents over the chambers for the treasuries, for the heave-offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions according to the law for the priests and the Levites; for Judah had joy on the priests and on the Levites that stood there.

45 And[c] kept the charge of their God, and the charge of the purification, and as singers and gatekeepers, according to the command of David, (and) of Solomon his son.

46 For in the days of David and Assaph of old there were chiefs of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the gatekeeper, what was required for every day on its day; and they sanctified things for the Levites; and the Levites sanctified (the portion due) for the children of Aaron.

CHAPTER XIII.

1 ¶ On that day there was read in the book of Moses before the ears of the people; and there was found written therein, that no 'Am-

[a] The princes and priests were divided into two companies on the wall, 'Ezra going before one, and Nehemiah following the other. Thus they marched in a row opposite ways, in the circuit of the wall; the Levites playing upon instruments and singing praises to God, and the people accompanying them on each side, part of them on the wall, and part, it may be supposed, by the side of it. When they met on the opposite side of the city, they marched in a body to the temple, and offered sacrifices and thanksgivings with rejoicings.

[b] Lit. "caused to be heard" (themselves).

[c] This verse is a continuation of verse 44, "that stood there and kept the charge," &c.

[d] As it would appear that Nehemiah had been absent for some time in Persia, whither he had returned after a residence in Palestine of about twelve years, the transaction in this chapter must have taken place on the second arrival in Palestine. Perhaps "that same day" refers to the day of the year, the first of the seventh month, as above, viii. 2.

monite or Moäbite should come into the congregation of God for ever;

2 Because they had not met the children of Israel with bread and with water, but had hired Bil'am against them, that he should curse them; although our God had changed the curse into a blessing.

3 And it came to pass, when they had heard the law, that they separated all the alien mixture from Israel.

4 And before this, Elyashib the priest, appointed[a] over the chambers of the house of our God, and a near (of kin) unto Tobiyah,

5 Had prepared for him a large chamber, where they had laid in former times the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was ordained for the Levites, and the singers, and the gatekeepers, and the heave-offering of the priests.

6 But during all this I was not at Jerusalem; for in the two and thirtieth year of Artaxerxes the king of Babylon I went back unto the king, and after the lapse of some time I obtained by request (leave) of the king;[b]

7 And I came to Jerusalem, and perceived the evil that Elyashib had done for Tobiyah, in preparing for him a chamber in the courts of the house of God.

8 And it displeased me greatly: wherefore I cast forth all the household vessels of Tobiyah away out of the chamber.

9 And I gave the order, whereupon they cleansed the chambers; and I had brought thither again the vessels of the house of God, with the meat-offering and the frankincense.

10 And I perceived that the portions of the Levites had not been given (them): so that the Levites and the singers, that used to do the work, were fled every one to his field.

11 Then contended I with the rulers, and said, Why hath the house of God become forsaken? And I gathered them together, and placed them on their posts.

12 And all Judah brought the tithe of the corn and the new wine and the oil unto the treasuries.

13 And I appointed receivers over the treasuries, Shelemyah the priest, and Zadok the scribe, and Pedayah of the Levites; and with them acted[c] Chanan the son of Zaccur, the son of Matthanyah; for they were accounted as faithful, and it was their duty to make a distribution among their brethren.

14 ¶ Remember me, O my God, concerning this, and wipe not out my pious deeds which I have done for the house of my God, and for those that had charge of it.

15 In those days I saw in Judah some treading wine-presses on the sabbath, and bringing in sheaves, and lading burdens on asses, as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day; and I warned them on the day whereon they sold provisions.[d]

16 Also the men of Tyre (that) dwelt therein brought fish and all kinds of wares, and sold (them) on the sabbath unto the children of Judah and in Jerusalem.

17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this which ye are doing, and profaning (thereby) the sabbath day?

18 Did not your fathers act thus, wherefore our God brought over us all this evil, and over this city? and ye bring yet more wrath over Israel by profaning the sabbath.

19 And it came to pass, that, when the shadows were lengthened[e] in the gates of Jerusalem before the sabbath, I gave the order, whereupon the gates were locked, and I ordered that they should not be opened till after the sabbath: and some of my young men did I place at the gates, that there should be brought in no burden on the sabbath-day.

20 But the merchants and sellers of all kinds of wares lodged outside of Jerusalem once or twice.

21 Thereupon did I warn them, and said unto them, Why do ye lodge along the wall? if ye do so again, I will lay hands on you. From that time forth they came no more on the sabbath.

22 ¶ And I ordered the Levites that they should cleanse themselves, and that they

[a] Herxheimer Arnheim and Philippson, "residing in a chamber," &c

[b] Zunz places this second journey of Nehemiah in 3564, eight years after his return.

[c] Lit "And by their hand."

[d] Arnheim, "and I examined witnesses concerning the day," &c. Philippson, "I forbade on that day the sale," &c.

[e] "Just by sundown"

should come and keep watch at the gates, to sanctify the sabbath-day. Also this remember unto me, O my God, and shield me according to the abundance of thy kindness.

23 In those days also I saw certain Jews that had brought home wives of Ashdod, of 'Ammon, and of Moäb:

24 And their children spoke partly in the speech of Ashdod, and did not understand to speak in the Jewish language, but according to the language of one or the other people.

25 And I contended with them, and cursed them, and smote certain of them, and plucked out their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters for your sons, nor for yourselves.

26 Did not Solomon the king of Israel sin by these things? and although among the many nations there was never a king like him, and beloved as he was by his God, and God had placed him as king over all Israel: nevertheless even him did the alien women mislead to sin.

27 Shall we then hear it said of you, that ye do all this great evil, to trespass against our God in bringing home alien wives?

28 And one of the sons of Joyada', the son of Elyashib the high priest, was son-in-law to Sanballat the Choronite: wherefore I chased him away from me.

29 Remember (this) unto them, O my God, because of the defilements of the priesthood, and of the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all aliens, and I appointed the watches of the priests and the Levites, every one in his work;

31 And for the procuring of the wood, at fixed times, and for the first-fruits. Remember this unto me, O my God, for good.

THE FIRST BOOK OF CHRONICLES,

ספר דברי הימים א׳

CHAPTER I.

1 ¶ Adam, Sheth, Enosh,
2 Kenan, Mehalalel, Jered,
3 Enoch, Methushelah, Lemech,
4 Noäh, Shem, Ham, and Japheth.

5 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Thubal, and Meshech, and Thirass.

6 And the sons of Gomer: Ashkenas, and Diphath, and Thogarmah.

7 And the sons of Javan: Elishah, and Tharshishah, Kittim, and Rodanim.

8 The sons of Ham: Cush, and Misrayim, Put, and Canaan.

9 And the sons of Cush: Seba, and Chavilah, and Sabta, and Ra'mah, and Sabtecha. And the sons of Ra'mah: Sheba, and Dedan.

10 And Cush begat Nimrod: this one began to be a mighty man upon the earth.

11 And Mizrayim begat the Ludim, and the 'Anamim, and the Lehabim, and the Naphtuchim,

12 And the Pathrussim, and the Casshuchim, of whom came the Philistines, and the Caphthorim.

13 ¶ And Canaan begat Zidon, his first-born, and Heth,

14 And the Jebusite, and the Emorite, and the Girgashite,

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Chamathite.

17 ¶ The sons of Shem: 'Elam, and Asshur, and Arpachshad, and Lud, and Aram, and 'Uz, and Chul, and Gether, and Meshech.

18 ¶ And Arpachshad begat Shelach, and Shelach begat 'Eber.

19 And unto 'Eber were born two sons: the name of the one was Peleg; because in his days the earth was divided; and his brother's name was Joktan,

20 And Joktan begat Almodad, and Sheleph, and Chazarmaveth, and Jerach,
21 And Hadoram, and Uzal, and Diklah,
22 And 'Ebal, and Abimaël, and Sheba,
23 And Ophir, and Chavilah, and Jobab. All these were the sons of Joktan.
24 ¶ Shem, Arpachshad, Shelach,
25 'Eber, Peleg, Re'u,
26 Serug, Nachor, Terach,
27 Abram, the same is Abraham.
28 ¶ The sons of Abraham: Isaac, and Ishma'el.
29 ¶ These are their generations: The first-born of Ishma'el, Nebayoth, then Kedar, and Adbeël, and Mibsam,
30 Mishma', and Dumah, Massa, Chadad, and Thema,
31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.
32 ¶ And the sons of Keturah, the concubine of Abraham: she bore Zimran, and Jokshan, and Medan, and Midian, and Yishbak, and Shuach. And the sons Jokshan: Sheba, and Dedan.
33 And the sons of Midian: 'Ephah, and 'Epher, and Chanoch, and Abida', and Elda'ah. All these are the sons of Keturah.
34 ¶ And Abraham begat Isaac. The sons of Isaac: Esau and Israel.
35 ¶ The sons of Esau: Eliphaz, Re'uel, and Ye'ush, and Ya'lam, and Korach.
36 The sons of Eliphaz: Theman, and Omar, Zephi, and Ga'tam, Kenas, and Thimna',* and 'Amalek.
37 ¶ The sons of Re'uel: Nachath, Zerach, Shammah, and Mizzah.
38 And the sons of Se'ir: Lotan, and Shobal, and Zib'on, and 'Anah, and Dishon, and Ezer, and Dishan.
39 ¶ And the sons of Lotan: Chori, and Homam: and the sister of Lotan: Thimna'.
40 ¶ The sons of Shobal: 'Alyan, and Manachath, and 'Ebal, Shephi, and Onam. And the sons of Zib'on: 'Ayah, and 'Anah.
41 ¶ The sons of 'Anah: Dishon. And the sons of Dishon: Chamran, and Eshban, and Yithran, and Cheran.
42 ¶ The sons of Ezer: Bilhan, and Za'avan, and Ja'akan. The sons of Dishan: 'Uz, and Aran.

43 ¶ And these are the kings that reigned in the land of Edom before there reigned any king over the children of Israel: Bela' the son of Be'or; and the name of his city was Dinhabah.
44 And Bela' died, and there reigned in his stead Jobab the son of Zerach of Bozrah.
45 And Jobab died, and there reigned in his stead Chusham of the land of Theman.
46 And Chusham died, and there reigned in his stead Hadad the son of Bedad, who smote Midian in the field of Moäb; and the name of his city was 'Avith.
47 And Hadad died, and there reigned in his stead Samlah of Massrekah.
48 And Samlah died, and there reigned in his stead Saül of Rechoboth by the river.
49 And Saül died, and there reigned in his stead Ba'al-chanan the son of 'Achbor.
50 And Ba'al-chanan died, and there reigned in his stead Hadad; and the name of his city was Pa'i; and the name of his wife was Mehetabel, the daughter of Matred, the daughter of Mé-zahab.
51 Hadad died also. And the dukes of Edom were: Duke Thimna', duke 'Alvah, duke Jetheth,
52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenas, duke Theman, duke Mibzar,
54 Duke Magdiël, duke 'Iram. These are the dukes of Edom.

CHAPTER II.

1 ¶ These are the sons of Israel: Reüben, Simeon, Levi, and Judah, Issachar, and Zebulun,
2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.
3 ¶ The sons of Judah: 'Er, and Onan, and Shelah, the three (who) were born unto him of the daughter of Shua' the Canaanitess. And 'Er, the first-born of Judah, was evil in the eyes of the LORD: and he slew him.
4 And Thamar his daughter-in-law bore unto him Perez and Zerach. All the sons of Judah were five.
5 The sons of Perez: Chezron and Chamul.
6 ¶ And the sons of Zerach: Zimri, and Ethan, and Heman, and Calcol, and Dara'; all of them five.
7 And the sons of Carmi: 'Achar the

* In Gen. xxxviii., Thimna' is the concubine, not the son of Eliphaz.

troubler of Israel, who trespassed against the devoted things.

8 And the sons of Ethan: 'Azaryah.

9 And the sons of Chezron, that were born unto him: Jerachmeël, and Ram, and Kelubai.

10 And Ram begat 'Amminadab, and 'Amminadab begat Nachshon, the prince of the children of Judah;

11 And Nachshon begat Salma, and Salma begat Bo'az,

12 And Bo'az begat 'Obed, and 'Obed begat Jesse,

13 And Ishai begat his first-born Eliab, and Abinadab the second, and Shim'a the third,

14 Nathanel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh;

16 And their sisters were Zeruyah, and Abigayil. And the sons of Zeruyah: Abshai, and Joäb, and 'Assahel, three.

17 And Abigayil bore 'Amassa: and the father of 'Amassa was Jether the Ishme'elite.

18 ¶ And Caleb the son of Chezron begat (children) of 'Azubah his wife, and of Jeri'oth; and these are her sons: Jesher, and Shobab, and Ardon.

19 And 'Azubah died, when Caleb took unto himself Ephrath, who bore unto him Chur.

20 And Chur begat Uri, and Uri begat Bezalel.

21 And afterward came Chezron to the daughter of Machir the father of Gil'ad, and he took her (for wife) when he was sixty years old; and she bore unto him Segub.

22 And Segub begat Jaïr, who had three and twenty cities in the land of Gil'ad.

23 But Geshur and Aram took the small towns of Jaïr from them, with Kenath, and the villages thereof, even sixty cities. All these (belonged to) the sons of Machir the father of Gil'ad.

24 And after Chezron was dead in Caleb-ephratah, then bore Chezron's wife Abiyah unto him Ashchur the father of Thekoa'.

25 And the sons of Jerachmeël the first-born of Chezron were, Ram the first-born, and Bunah, and Oren, and Ozem, and Achiyah.

26 Yerachmeel had also another wife, whose name was 'Atarah: she was the mother of Onam.

27 And the sons of Ram the first-born of Jerachmeël were, Ma'az, and Jamin, and 'Eker.

28 And the sons of Onam were, Shammai, and Jada'. And the sons of Shammai: Nadab, and Abishur.

29 And the name of the wife of Abishur was Abichayil, and she bore unto him Achban, and Molid.

30 And the sons of Nadab: Seled, and Appayim; and Seled died without children.

31 And the sons of Appayim: Yish'i. And the sons of Yish'i: Sheshan. And the sons of Sheshan: Achlai.[a]

32 And the sons of Jada' the brother of Shammai: Jether, and Jonathan; and Jether died without children.

33 And the sons of Jonathan: Peleth, and Zaza. These were the sons of Jerachmeël.

34 Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarcha'.

35 And Sheshan gave his daughter unto Jarcha' his servant for wife: and she bore unto him 'Attai.

36 And 'Attai begat Nathan, and Nathan begat Zabad,

37 And Zabad begat Ephlal, and Ephlal begat 'Obed,

38 And 'Obed begat Jehu, and Jehu begat 'Azaryah,

39 And 'Azaryah begat Chelez, and Chelez begat El'assah,

40 And El'assah begat Sissmai, and Sissmai begat Shallum,

41 And Shallum begat Jekamyah, and Jekamyah begat Elishama'.

42 Now the sons of Caleb the brother of Jerachmeël were, Mesha', his first-born, who was the father of Ziph, and of the sons of Mareshah the father of Hebron.

43 And the sons of Hebron: Korach, and Thappuach, and Rekem, and Shema'.

44 And Shema' begat Racham, the father of Jorke'am; and Rekem begat Shammai.

45 And the son of Shammai was Ma'on; and Ma'on was the father of Beth-zur.

46 And 'Ephah, Caleb's concubine, bore Charan, and Moza, and Gazez; and Charan begat Gazez.

47 And the sons of Jahdai: Regem, and

[a] Rashi renders, "the sons of Sheshan were sickly (and died childless).

Jotham, and Gesham, and Pelet, and 'Ephah, and Sha'aph.

48 Ma'achah, Caleb's concubine, bore Sheber, and Tirchanah.

49 She bore also Sha'aph the father of Madmannah, Sheva the father of Machbena, and the father of Gib'a: and the daughter of Caleb was 'Achsah.

50 These were the sons of Caleb: Benchur, the first-born of Ephratah, Shobal the father of Kiryath-ye'arim,

51 Salma the father of Beth-lechem, Chareph the father of Beth-gader.

52 And Shobal the father of Kir'yath-ye'arim had sons: Haroeh, and Chazi-hammenuchoth,[a]

53 And the families of Kir'yath-ye'arim are the Yithrites, and the Puthites, and the Shumathites, and the Mishra'ites: from these came the Zor'athites, and the Eshthaülites.

54 The sons of Salma: Beth-lechem, and the Netophathites, 'Ataroth[b] of the house of Joäb, and Chazi-hammanachthi, the Zor'ite.

55 And the families of the scribes[c] who dwelt at Jabez: the Thirathites, the Shim'athites, and Suchathites. These are the Kenites that came from Chammath, the father of the house of Rechab.

CHAPTER III.

1 ¶ And these were the sons of David, who were born unto him in Hebron: The first-born, Amnon, of Achino'am the Jizre'elitess; the second, Daniel, of Abigayil the Carmelitess;

2 The third, Abshalom the son of Ma'achah the daughter of Thalmai the king of Geshur; the fourth, Adoniyah the son of Chaggith;

3 The fifth, Shephatyah of Abital; the sixth, Yithre'am of 'Eglah his wife.

4 Six were born unto him in Hebron: and he reigned there seven years and six months; and thirty and three years he reigned in Jerusalem.

5 ¶ And these were born unto him in Jerusalem: Shim'a, and Shobab, and Nathan, and Solomon, four, of Bathshua' the daughter of 'Ammiël;

6 And Yibchar, and Elishama', and Eliphelet,

7 And Nogah, and Nepheg, and Japhia',

8 And Elishama', and Elyada,' and Eliphelet, nine.

9 (These were) all the sons of David, beside the sons of the concubines, and Thamar their sister.

10 ¶ And Solomon's son was Rehobo'am, Abiyah his son, Assa his son, Jehoshaphat his son,

11 Joram his son, Achazyahu his son, Joäsh his son,

12 Amazyahu his son, 'Azaryah his son, Jotham his son,

13 Achaz his son, Hezekiah his son, Menasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah were, the first-born Jochanan, the second Jehoyakim, the third Zedekiah, the fourth Shallum.

16 And the sons of Jehoyakim: Jechonyah his son, Zedekiah his son.

17 And the sons of Jechonyah: Assir, Sheälthiël his son,

18 And Malkiram, and Pedayah, and Shen azzar, Jekamyah, Hoshama', and Nedabyah.

19 And the sons of Pedayah[d] were, Zerubbabel, and Shim'i: and the sons of Zerubbabel were, Meshullam, and Chananyah, and Shelomith their sister;

20 And Chashubah, and Ohel, and Berechyah, and Chassadyah, Jushab-chessed, five.

21 And the sons of Chananyah: Pelatyah, and Jesha'yah; the sons of Rephayah, the sons of Arnan, the sons of 'Obadiah, the sons of Shechanyah.

22 And the sons of Shechanyah: Shema'yah; and the sons of Shema'yah were, Chattush, and Yigal, and Bariach, and Ne'aryah, and Shaphat, six.

23 And the sons of Ne'aryah: Elyo'enai, and Hezekiah, and 'Azrikam, three.

24 And the sons of Elyo'enai were, Hodavyahu, and Elyashib, and Pelayah, and 'Akkub, and Jochanan, and Delayah, and 'Anani, seven.

CHAPTER IV.

1 ¶ The sons of Judah: Perez, Chezron, and Carmi, and Chur, and Shobal.

2 And Reäyah the son of Shobal begat

[a] Rashi, "the ruler over half the province of Menuchoth." [b] Philippson, "'Atroth, Beth-joäb."
[c] Others, *Sopherim*, as a proper noun.

[d] Redak suggests that Pedayah may have been the son of Sheälthiël, wherefore Zerubbabel is called elsewhere the son of Sheälthiël.

Jachath; and Jachath begat Achumai, and Lahad. These are the families of the Zor'athites.

3 ¶ And these were (those of) the father of 'Etam, Jizre'el, and Yishma, and Yidbash: and the name of their sister was Hazzelelponi.

4 And Penuel the father of Gedor, and 'Ezer the father of Chushah. These are the sons of Chur, the first-born of Ephratah, the father of Beth-lechem.

5 And Ashchur the father of Thekoä' had two wives, Chelah and Na'arah.

6 And Na'arah bore him Achuzzam, and Chepher, and Themeni, and Haächashthari. These were the sons of Na'arah.

7 And the sons of Chelah were, Zereth, and Zochar, and Ethnan.

8 And Koz begat 'Anub and Hazzobebah, and the families of Acharchel the son of Harum.

9 And Ja'bez was more honourable than his brothers; and his mother called his name Ja'bez, saying, Because I bore him in pain.

10 And Ja'bez called on the God of Israel, saying, Oh that thou wouldst bless me indeed, and enlarge my boundary, and that thy hand might be with me, and that thou wouldst act for me against the evil, that it may not give me pain! And God granted him what he had asked for.

11 And Kelub the brother of Shuchah begat Mechir, who was the father of Eshthon.

12 And Eshthon begat Beth-rapha, and Passeäch, and Techinnah the father of 'Irnachash. These are the men of Rechah.

13 And the sons of Kenas: 'Othniël and Serayah. And the sons of 'Othniël: Chathath.

14 And Me'onothai begat 'Ophrah: and Serayah begat Joäb, the father[a] of the valley of the carpenters; for they were carpenters.

15 And the sons of Caleb the son of Jephunneh: 'Iru, Elah, and Na'am. And the sons of Elah: Ukenas.

16 And the sons of Jehalelel: Ziph, and Ziphah, Thireya, and Assarel.

17 And the sons of 'Ezrah: Jether, and Mered, and 'Epher, and Jalon. And she conceived (and bore)[b] Miriam, and Shammai, and Yishbach the father of Eshthemoä'.

18 And his wife the Jewess bore Jered the father of Gedor, and Cheber the father of Socho, and Jekuthiël the father of Zanoäch. And these are the sons of Bithyah the daughter of Pharaoh, whom Mered had taken (for wife).

19 And the sons of the wife of Hodiyah the sister of Nacham: The father of Keï'lah the Garmite, and Eshthemoä' the Ma'achathite.

20 And the sons of Shimon: Ammon, and Rinnah, Ben-chanan, and Thilon. And the sons of Yish'i were, Zocheth, and Ben-zocheth.

21 The sons of Shelah the son of Judah: 'Er the father of Lechah, and La'dah the father of Mareshah, and the families of the house of those that wrought fine linen, of the house of Ashbeä',

22 And Jokim, and the men of Cozeba, and Joäsh, and Saraph, who had dominion in Moäb, and Jashubi-lechem. And these are ancient things.

23 There were the potters, and those that dwelt in plantations and sheepfolds: for the king's sake to do his work they dwelt there.

24 ¶ The sons of Simeon: Nemuel, and Jamin, Jarib, Zerach, and Saül.

25 Shallum his son, Mibsam his son, Mishma' his son.

26 And the sons of Mishma': Hamuel his son, Zaccur his son, Shim'i his son.

27 And Shim'i had sixteen sons and six daughters; but his brethren had not many children, nor did all their family multiply, equal to the children of Judah.

28 And they dwelt at Beër-sheba', and Moladah, and Chazar-shu'al,

29 And at Bilhah, and at 'Ezem, and at Tholad,

30 And at Bethuel, and at Chormah, and at Ziklag,

31 And at Beth-marcaboth, and Chazar-sussim, and at Beth-biri, and at Sha'arayim. These were their cities until the reign of David.

32 And their villages were 'Etam, and 'Ayin, Rimmon, and Tochen, and 'Ashan, five cities;

[a] The word "father" here used, as also frequently in these genealogies, means ancestor of the people of the place mentioned.

[b] It is probable that the latter part of verse 18 should be transposed before this passage, so that "she" spoken of here is Bithyah.

33 And all their villages that were round about these same cities, as far as Ba'al. These were their dwelling-places, and after them are they recorded.[a]

34 And Meshobab, and Jamlech, and Joshah the son of Amazyah,

35 And Joël, and Jehu the son of Joshibyah, the son of Serayah, the son of 'Assiël,

36 And Elyo'enai and Ja'akobah, and Jeshochayah, and 'Assayah, and 'Adiël, and Jessimiël, and Benayah,

37 And Ziza the son of Shiph'i, the son of Allon, the son of Jedayah, the son of Shimri, the son of Shema'yah:

38 These mentioned by their names were princes in their families; and their family divisions spread themselves out greatly.

39 And they went to the entrance of Gedor, as far as the east side of the valley, to seek pasture for their flocks.

40 And they found a fat and good pasture, and the land was roomy, and quiet, and peaceable; for descendants of Ham dwelt there before that time.

41 And then came these written down by name in the days of Hezekiah the king of Judah, and smote their tents, and the habitations[b] that were found there, and destroyed them utterly unto this day, and dwelt in their stead; because there was pasture there for their flocks.

42 And some of them, even of the sons of Simeon, five hundred men, went to mount Se'ir having at their head Pelatyah, and Ne'aryah, and Rephayah, and 'Uzziël, the sons of Yish'i.

43 And they smote the rest of the 'Amalekites[c] that were escaped, and dwelt there unto this day.

CHAPTER V.

1 ¶ And the sons of Reüben the first-born of Israel—for he was the first-born; but, when he defiled his father's bed, was his birthright given unto the sons of Joseph the son of Israel: so that the genealogy is not to be reckoned after the first-birth.

2 For Judah became the mightiest of his brothers, and the prince descended from him: while the first-birthright belonged to Joseph.—

3 ¶ The sons of Reüben the first-born of Israel were, Chanoch, and Pallu, Chezron, and Carmi.

4 The sons of Joël: Shema'yah his son, Gog his son, Shim'i his son,

5 Michah his son, Reäyah his son, Ba'al his son,

6 Beërah his son, whom Tilgath-pilneësser the king of Assyria carried into exile: he was the prince of the Reübenites.

7 And his brethren by their families, according to their genealogy after their generations, were, the chief, Je'iël, and Zecharyahu,

8 And Bela' the son of 'Azaz, the son of Shema', the son of Joël, who dwelt in 'Aro'er, and as far as Nebo and Ba'al-me'on;

9 And to the eastward he dwelt as far as the entrance of the wilderness from the river Euphrates;[d] because their cattle were numerous in the land of Gil'ad.

10 And in the days of Saül they made war with the Hagarenes, who fell by their hand; and they dwelt in their tents in the whole front of the land to the east of Gil'ad.

11 ¶ And the children of Gad dwelt alongside of them, in the land of Bashan as far as Salchah.

12 Joël the chief, and Shapham the next, and Ja'nai, and Shaphat in Bashan.

13 And their brethren according to their family divisions were, Michaël, and Meshullam, and Sheba', and Jorai, and Ya'kan, and Zia', and 'Eber, seven.

14 ¶ These are the children of Abichayil the son of Churi, the son of Jaroäch, the son of Gil'ad, the son of Michaël, the son of Jeshishai, the son of Jachdo, the son of Buz:

15 Achi the son of Abdiël, the son of Guni, the chief of their family division.

16 And they dwelt in Gil'ad, in Bashan, and in its minor towns, and in all the open districts of Sharon, as far as their terminations.

17 All these were recorded by their genealogies in the days of Jotham the king of Judah, and in the days of Jerobo'am the king of Israel.

18 ¶ The sons of Reüben, and the Gad-

[a] Zunz.

[b] Others, not "the inhabitants," but "Me'unim," the people of Ma'on.

[c] *i. e.* From the defeat which they suffered at the hands of Saül, the first king of Israel.

[d] *i. e.* The desert which commences there.

ites, and the half tribe of Menasseh, of valiant men, men able to bear shield and sword, and to draw the bow, and practised in war, were four and forty thousand seven hundred and sixty, that went out to the army.

19 And they made war with the Hagarenes, and Jetur, and Naphish, and Nodab.

20 And they obtained help against them, and the Hagarenes were delivered into their hand, and all that were with them; for to God they cried in the battle, and he was entreated by them; because they put their trust in him.

21 And they led away captive their cattle: of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of human beings one hundred thousand.

22 For there fell down many slain; because the war was of God. And they dwelt in their stead until the exile.

23 ¶ And the children of the half tribe of Menasseh dwelt in the land: from Bashan unto Ba'al-chermon and Senir and mount Chermon were they numerous.

24 And these were the heads of their family divisions: namely, 'Epher, and Yish'i, and Eliël, and 'Azriël, and Jeremiah, and Hodavyah, and Jachdiël, mighty men of valour, famous men, (and) heads of their family divisions.

25 ¶ But they trespassed against the God of their fathers, and went astray after the gods of the people of the land, whom God had destroyed from before them.

26 And the God of Israel stirred up the spirit of Pul the king of Assyria, and the spirit of Tilgath-pilnesser the king of Assyria, and he carried them into exile, even the Reübenites, and the Gadites, and the half tribe of Menasseh, and brought them unto Chalach, and Chabor, and Hara, and to the river Gozan, even until this day.

27[a] ¶ The sons of Levi: Gershon, Kehath, and Merari.

28 ¶ And the sons of Kehath: 'Amram, Yizhar, and Chebron, and 'Uzziël.

29 ¶ And the children of 'Amram: Aaron, and Moses, and Miriam. And the sons of Aaron: Nadab, and Abihu, El'azar, and Ithamar.

30 El'azar begat Phinehas, Phinehas begat Abishua',

31 And Abishua' begat Bukki, and Bukki begat 'Uzzi,

32 And 'Uzzi begat Zerachyah, and Zerachyah begat Merayoth,

33 Merayoth begat Amaryah, and Amaryah begat Achitub,

34 And Achitub begat Zadok, and Zadok begat Achima'az,

35 And Achima'az begat 'Azaryah, and 'Azaryah begat Jochanan,

36 And Jochanan begat 'Azaryah, he it is that officiated as priest in the house that Solomon had built in Jerusalem;

37 And 'Azaryah begat Amaryah, and Amaryah begat Achitub,

38 And Achitub begat Zadok, and Zadok begat Shallum,

39 And Shallum begat Chilkiyah, and Chilkiyah begat 'Azaryah,

40 And 'Azaryah begat Serayah, and Serayah begat Jehozadak,

41 And Jehozadak went away, when the LORD carried Judah and Jerusalem into exile through the hand of Nebuchadnezzar.

CHAPTER VI.

1 ¶ The sons of Levi: Gershom, Kehath, and Merari.

2 And these are the names of the sons of Gershom: Libni, and Shimi.

3 And the sons of Kehath were, 'Amram, and Yizhar, and Chebron, and 'Uzziël.

4 The sons of Merari: Machli, and Mushi. And these are the families of the Levites according to their fathers.

5 Of Gershom: Libni his son, Jachath his son, Zimmah his son,

6 Yoäch his son, 'Iddo his son, Zerach his son, Yeätherai his son.

7 The sons of Kehath: 'Amminadab his son, Korach his son, Assir his son,

8 Elkanah his son, and Ebyassaph his son, and Assir his son,

9 Tachath his son, Uriël his son, 'Uzziyah his son, and Saül his son.

10 And the sons of Elkanah: 'Amassai, and Achimoth,

11 (And) Elkanah. The sons of Elkanah: Zophai his son, and Nachath his son.

12 Eliäb his son, Jerocham his son. Elkanah his son.

[a] The English version commences here chapter vi.

13 And the sons of Samuel: the first-born Vashni, and Abiyah.

14 The sons of Merari: Machli, Libni his son, Shim'i his son, 'Uzzah his son,

15 Shim'a his son, Chaggiyah his son, 'Asayah his son.

16 ¶ And these are those whom David appointed for the purpose of conducting the singing in the house of the LORD, after the ark had a resting-place.

17 And they ministered before the tabernacle of the tent of the congregation with singing, until Solomon built the house of the LORD in Jerusalem; and they acted[a] according to their prescribed manner in their service.

18 And these are those that so acted with their sons. Of the sons of the Kehathites: Heman the singer, the son of Joël, the son of Samuel,

19 The son of Elkanah, the son of Jerocham, the son of Eliël, the son of Toäch,

20 The son of Zuph, the son of Elkanah, the son of Machath, the son of 'Amassai,

21 The son of Elkanah, the son of Joël, the son of 'Azaryah, the son of Zephanyah,

22 The son of Tachath, the son of Assir, the son of Ebyassaph, the son of Korach,

23 The son of Yizhar, the son of Kehath, the son of Levi, the son of Israel.

24 ¶ And his relative Assaph was he, who stood on his right hand, (even) Assaph the son of Berachyah, the son of Shim'a,

25 The son of Michaël, the son of Ba'asseyah, the son of Malkiyah,

26 The son of Ethni, the son of Zerach, the son of 'Adayah,

27 The son of Ethan, the son of Zimmah, the son of Shim'i,

28 The son of Jachath, the son of Gershom, the son of Levi.

29 ¶ And their brethren the sons of Merari (stood) on the left hand: Ethan the son of Kishi, the son of 'Abdi, the son of Malluch,

30 The son of Chashabyah, the son of Amazyah, the son of Chilkiyah,

31 The son of Amzi, the son of Bani, the son of Shamer,

32 The son of Machli, the son of Mushi, the son of Merari, the son of Levi.

33 And their brethren the Levites were superadded for all manner of service of the tabernacle of the house of God.

34 But Aaron and his sons offered upon the altar of the burnt-offering, and upon the altar of incense, (and were) for all the work of the most holy place, and to make an atonement for Israel, in accordance with all that Moses the servant of God had commanded.

35 ¶ And these are the sons of Aaron: El'azar his son, Phinehas his son, Abishua' his son,

36 Bukki his son, 'Uzzi his son, Zerachyah his son,

37 Merayoth his son, Amaryah his son, Achitub his son,

38 Zadok his son, Achima'az his son.

39 ¶ And these are their dwelling-places with their castles[b] in their boundaries: unto the sons of Aaron, of the families of the Kehathites; for theirs was the (first) lot,—

40 And they gave unto them Hebron in the land of Judah, with its open spaces round about it.

41 But the fields of the city, and its villages, they gave to Caleb the son Jephunneh.

42 ¶ And to the sons of Aaron they gave (of) the cities of refuge Hebron, and Libnah with its open spaces, and Jattir, and Eshthemoä', with its open spaces,

43 And Chilen with its open spaces, Debir with its open spaces,

44 And 'Ashan with its open spaces, and Beth-shemesh with its open spaces.

45 ¶ And from the tribe of Benjamin, Geba' with its open spaces, and 'Alemeth with its open spaces, and 'Anathoth with its open spaces. And all their cities were thirteen cities after their families.

46 ¶ And unto the sons of Kehath that were left of the family of that tribe, (were given) from the half tribe, the half tribe of Menasseh, by lot, ten cities.

47 ¶ And to the sons of Gershom after their families, from the tribe of Issachar, and from the tribe of Asher, and from the tribe of Naphtali, and from the tribe of Menasseh in Bashan, (were given) thirteen cities.

48 ¶ Unto the sons of Merari after their families, from the tribe of Reüben, and from the tribe of Gad, and from the tribe of Zebulun, (were given) by lot, twelve cities.

[a] Lit. "stood."

[b] Zuuz, "their sheepfolds." Herxheimer, "tent-villages."

49 And the children of Israel gave to the Levites these cities with their open spaces.

50 And they gave by lot from the tribe of the children of Judah, and from the tribe of the children of Simeon, and from the tribe of the children of Benjamin these cities, which they called by names.

51 ¶ And some of the families of the sons of Kehath had the cities of their territory from the tribe of Ephraim.

52 And they gave unto them, (of) the cities of refuge Shechem with its open spaces in the mountain of Ephraim, and Gezer with its open spaces,

53 And Jokme'am with its open spaces, and Beth-choron with its open spaces,

54 And Ayalon with its open spaces, and Gath-rimmon with its open spaces.

55 And from the half tribe of Menasseh: 'Aner with its open spaces, and Bil'am with its open spaces, for the family of the remaining portion of the sons of Kehath.

56 ¶ Unto the sons of Gershom (were given) from the family of the half tribe of Menasseh, Golan in Bashan with its open spaces, and 'Ashtaroth with its open spaces.

57 ¶ And from the tribe of Issachar: Kedesh with its open spaces, Dobrath with its open spaces,

58 And Ramoth with its open spaces, and 'Anem with its open spaces.

59 ¶ And from the tribe of Asher: Mashal with its open spaces, and 'Abdon with its open spaces,

60 And Chukok with its open spaces, and Rechob with its open spaces.

61 ¶ And from the tribe of Naphtali: Kedesh in Galilee with its open spaces, and Chammon with its open spaces, and Kiryathayim with its open spaces.

62 ¶ Unto the remaining portion of the children of Merari (were given) from the tribe of Zebulun, Rimmono with its open spaces, Tabor with its open spaces.

63 And on the other side the Jordan by Jericho, on the east side of Jordan, from the tribe of Reüben, Bezer in the wilderness with its open spaces, and Jahzah with its open spaces,

64 And Kedemoth with its open spaces, and Mepha'ath with its open spaces.

65 ¶ And from the tribe of Gad: Ramoth in Gila'd with its open spaces, and Machanayim with its open spaces,

66 And Cheshbon with its open spaces, and Ja'azer with its open spaces.

CHAPTER VII.

1 ¶ And the sons of Issachar were, Tola', and Puah, Yashub, and Shimron, four.

2 And the sons of Tola': 'Uzzi, and Rephayah, and Jeriël, and Jachmai, and Yibsam, and Shemuel, heads of their family divisions, of Tola', being valiant men of might, after their descent. Their number in the days of David was two and twenty thousand and six hundred.

3 ¶ And the sons of 'Uzzi: Yizrachyah. And the sons of Yizrachyah: Michaël, and 'Obadiah, and Joël, Yishiyah, five, chief men all of them.

4 And with them according to their descent, after their family divisions, were bands of the army for war, six and thirty thousand men; for they had many wives and sons.

5 And their brethren of all the families of Issachar were valiant men of might, eighty and seven thousand reckoned by their genealogies in all.

6 ¶ Of Benjamin: Bela', and Becher, and Jedi'aël, three.

7 And the sons of Bela': Ezbon, and 'Uzzi, and 'Uzziel, and Jerimoth, and 'Iri, five, heads of family divisions, being mighty men of valour; and they were reckoned by their genealogies twenty and two thousand and thirty and four.

8 ¶ And the sons of Becher: Zemirah, and Jo'ash, and Eli'ezer, and Elyo'enai, and 'Omri, and Jeremoth, and Abiyah, and 'Anathoth, and 'Alemeth. All these are the sons of Becher.

9 And reckoned by their genealogy after their descent, heads of their family divisions, mighty men of valour, there were twenty thousand and two hundred.

10 ¶ And the sons of Jedi'aël: Bilhan. And the sons of Bilhan: Je'ush, and Benjamin, and Ehud, and Kena'anah, and Zethan, and Tharshish, and Achishachar.

11 All these the sons of Jedi'ael, by the heads of their divisions, being mighty men of valour, were seventeen thousand and two hundred, fit to go out to the army for war.

12 And Shuppim, and Chuppim, the children of 'Ir, and Chushim, the sons of Acher.[a]

13 ¶ The sons of Naphtali: Jachziël, and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 ¶ The sons of Menasseh: Assriël, whom (his wife)[b] bore; his concubine the Aramitess bore Machir the father of Gil'ad.

15 And Machir took for wife (the[c] sister) of Chuppim and Shuppim, whose sister's name was Ma'achah. And the name of the second was Zelophchad: and Zelophchad had daughters.

16 And Ma'achah the wife of Machir bore a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rekem.

17 And the sons of Ulam: Bedan. These were the sons of Gil'ad, the son of Machir, the son of Menasseh.

18 And his sister Hammolecheth bore Ishhod, and Abi'ezer, and Machlah.

19 And the sons of Shemida' were, Achyan, and Shechem, and Likchi, and Ani'am.

20 ¶ And the sons of Ephraim: Shuthelach, and Bered his son, and Tachath his son, and El'adah his son, and Tachath his son,

21 And Zabad his son, and Shuthelach his son, and 'Ezer, and El'ad, whom the men of Gath that were born in that land slew, when they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 And he went in to his wife, and she conceived, and bore a son, and he called his name Beri'ah, because misfortune[d] had come into his house.

24 And his daughter was Sheërah, who built Beth-choron the lower, and the upper, and Uzzen-sheërah.

25 And Rephach was his son, also Resheph, and Telach his son, and Tachan his son,

26 La'dan his son, 'Ammihud his son, Elishama' his son,

27 Non his son, Jehoshua' his son.

28 And their possessions and dwelling-places were, Beth-el and its villages, and at the east Na'aran, and at the west Gezer, with its villages, and Shechem with its villages, as far as Gazzah and its villages.

29 And by the borders of the children of Menasseh: Beth-sheän and its villages, Ta'nach and its villages, Megiddo and its villages, Dor and its villages. In these dwelt the children of Joseph the son of Israel.

30 ¶ The sons of Asher: Yimnah, and Yishvah, and Yishvi, and Beri'ah, and Serach their sister.

31 And the sons of Beri'ah: Cheber, and Malkiël, who is the father of Birzayith.

32 And Cheber begat Yaphlet, and Shomer, and Chotham, and Shu'a their sister.

33 And the sons of Yaphlet: Passach, and Bimhal, and 'Ashvath. These are the children of Yaphlet.

34 And the sons of Shemer: Achi, and Rohgah, and Chubbah, and Aram.

35 And the sons of his brother Helem: Zophach, and Yimna', and Shelesh, and 'Amal.

36 The sons of Zophach: Suach, and Charnepher, and Shu'al, and Beri, and Yimrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Yithran, and Beëra.

38 And the sons of Jether: Jephunneh, and Pisspah, and Ara.

39 And the sons of 'Ulla: Arach, and Chaniël, and Rizya.

40 All these were the children of Asher, heads of their family divisions, selected mighty men of valour, chiefs of the princes. And being recorded according to their genealogy for the army for the war, their number was of men twenty and six thousand.

CHAPTER VIII.

1 ¶ And Benjamin begat Bela' his firstborn, Ashbel the second, and Achrach the third,

2 Nochah the fourth, and Rapha the fifth.

3 And Bela' had sons, Addar, and Gera, and Abihud,

4 And Abishua', and Na'aman, and Achoäch,

[a] Others render, "Chushim the son of another," namely, *Dan*, as otherwise no account is given of this tribe. Dr. Philippson and others suggest that Dan is not mentioned because this tribe first introduced idolatry. (See Judges xviii.)

[b] The words "his wife" are not in the text.

[c] These words too are not in the text, which is quite obscure.

[d] בריעה *Beri'ah*, derived from ברעה *Bera'ah* "evil," "misfortune," &c.

5 And Gera, and Shephuphan, and Churam.

6 And these are the sons of Echud: these are the heads of the family divisions of the inhabitants of Geba', who were exiled to Manachath;

7 Both Na'aman, and Achiyah; and Gera, —he exiled them, and begat 'Uzza, and Achichud.

8 And Shacharayim begat children in the fields of Moäb, after he had sent them away —Chushim and Ba'ara his wives.

9 And he begat of Chodesh his wife, Jobab, and Zibya, and Mesha, and Malkam,

10 And Je'uz, and Shabyah, and Mirmah. These were his sons, heads of family divisions.

11 And of Chushim he begat Abitub, and Elpa'al.

12 And the sons of Elpa'al: 'Eber, and Mish'am, and Shemer, who built Ono, and Lod, with its villages;

13 And Beri'ah, and Shema', who were the heads of the family divisions of the inhabitants of Ayalon; these were those who drove away the inhabitants of Gath;

14 And Achyo, Shashak, and Jeremoth,

15 And Zebadyah, and 'Arad, and 'Eder,

16 And Michaël, and Yishpah, and Jocha, the sons of Beri'ah;

17 And Zebadyah, and Meshullam, and Chiski, and Cheber,

18 And Yishmerai, and Yizliah, and Jobab, the sons of Elpa'al;

19 And Jakim, and Zichri, and Zabdi,

20 And Eli'enai, and Zillethai, and Eliël,

21 And 'Adayah, and Berayah, and Shimrath, the sons of Shim'i;

22 And Yishpan, and 'Eber, and Eliël,

23 And 'Abdon, and Zichri, and Chanan,

24 And Chananyah, and 'Elam, and 'Anthothiyah,

25 And Yiphdeyah, and Penuël, the sons of Shashak;

26 And Shamsherai, and Shecharyah, and 'Athalyah,

27 And Ja'areshyah, and Eliyah, and Zichri, the sons of Jerocham.

28 These were the heads of the family divisions, by their generations, chief men. These dwelt in Jerusalem.

29 ¶ And at Gib'on dwelt the father of Gib'on, whose wife's name was Ma'achah;

30 And his first-born son 'Abdon, then Zur, and Kish, and Ba'al, and Nadab,

31 And Gedor, and Achyo, and Zecher.

32 And Mikloth begat Shimah. And these also dwelt alongside of their brethren in Jerusalem, with their brethren.

33 ¶ And Ner begat Kish, and Kish begat Saül, and Saül begat Jehonathan and Malkishua', and Abinadab, and Eshba'al.

34 And the son of Jehonathan was Merib-ba'al; and Merib-ba'al begat Michah.

35 And the sons of Michah were, Pithon, and Melech, and Tarcä', and Achaz.

36 And Achaz begat Jeho'addah; and Jeho-'addah begat 'Alemeth, and 'Azmaveth, and Zimri; and Zimri begat Moza;

37 And Moza begat Bin'ah; Rapha was his son, El'assah his son, Azel his son.

38 And Azel had six sons, and these are their names, 'Azrikam, Bocheru, and Ishmael, and She'aryah, and 'Obadiah, and Chanan. All these were the sons of Azel.

39 And the sons of 'Eshek his brother were, Ulam his first-born, Je'ush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, who drew the bow, and had many sons, and sons' sons, one hundred and fifty. All these are of the sons of Benjamin.

CHAPTER IX.

1 ¶ So all Israel were recorded by their genealogies; and, behold, they are written in the book of the kings of Israel; but (the men of) Judah were carried away into exile to Babylon for their unfaithfulness.

2 And the first inhabitants that (dwelt again) in their possessions in their cities, were the Israelites, the priests, the Levites, and the temple-servants.

3 And in Jerusalem dwelt some of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Menasseh.

4 'Uthai the son of 'Ammihud, the son of 'Omri, the son of Imri, the son of Bani, of the children of Perez the son of Judah.

5 And of the Shilonites: 'Assayah the first-born, and his sons.

6 And of the sons of Zerach: Je'uel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin: Sallu the

son of Meshullam, the son of Hodavyah, the son of Hassenuah,

8 And Yibneyah the son of Jerocham, and Elah the son of 'Uzzi, the son of Michri, and Meshullam the son of Shephatyah, the son of Re'uël, the son of Yibniyah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men were chiefs of the divisions of their family divisions.

10 ¶ And of the priests: Jeda'yah, and Jehoyarib, and Jachin,

11 And 'Azaryah the son of Chilkiyah, the son of Meshullam, the son of Zadok, the son of Merayoth, the son of Achitub, the ruler of the house of God.

12 ¶ And 'Adayah the son of Jerocham, the son of Pashchur, the son of Malkiyah, and Ma'sai the son of 'Adiël, the son of Jachzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 And their brethren, chiefs of their family divisions, were one thousand and seven hundred and sixty, very able men[a] for the work of the service of the house of God.

14 ¶ And of the Levites: Shema'yah the son of Chasshub, the son of 'Azrikam, the son of Chashabyah, of the sons of Merari;

15 And Bakbakkar, Cheresh, and Galal, and Matthanyah the son of Micha, the son of Zichri, the son of Assaph;

16 And 'Obadiah the son of Shema'yah, the son of Galal, the son of Jeduthun; and Berechyah the son of Assa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the gatekeepers were, Shallum, and 'Akkub, and Talmon, and Achiman, and their brethren, Shallum being the chief;

18 And up to this time they are in the king's gate to the eastward: they are the gatekeepers for the camps of the children of Levi.

19 And Shallum the son of Koré, the son of Ebyassaph, the son of Korach, and his brethren, of the house of his father, the Korchites, being over the work of the service, were the watchmen at the threshold of the tabernacle: and their fathers, being over the camp[b] of the LORD, were the watchmen at the entrance (thereof).

20 And Phinehas the son of El'azar was the ruler over them in times past; (and) the LORD was with him.

21 (And) Zechariah the son of Meshelemyah was gatekeeper at the entrance of the tabernacle of the congregation.

22 All of these selected to be gatekeepers at the thresholds were two hundred and twelve. These were recorded according to their genealogy in their villages; (and they were) those (whom) David and Samuel the seër did ordain in their trust.[c]

23 Both they and their children had the oversight over the gates of the house of the LORD, (namely,) the house of the tabernacle, as watches.

24 On four quarters were the gatekeepers, toward the east, the west, the north, and the south.

25 And their brethren, who were in their villages, had to come after every seven days from time to time in common with these.

26 For in (their) trust were these[d] four chief gatekeepers—these Levites, and they were (appointed) over the chambers and treasuries of the house of God.

27 And they lodged round about the house of God; because upon them rested the duty of watching, and they had the supervision of the opening thereof each and every morning.

28 And some of them had the charge of the vessels for the service; for by number did they bring them in, and by number did they carry them out.

29 Some of them also were appointed over the vessels, and over all the vessels of the sanctuary, and over the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And some of the sons of the priests prepared the mixture of the spices.

31 And Matthithyah, one of the Levites, who was the first-born of Shallum the Korchite, had the trust over the meat-offerings that were baked in the pans.

32 And others of their brethren, of the sons

[a] Lit. "mighty men of valour," which phrase is often used to express a peculiar fitness for an employment.

[b] During the journeys in the wilderness the Kehathites had the charge of the sacred vessels, the ark, &c. (Num. iv.)

[c] Zunz after Redak, "for perpetuity." Herxheimer, "for their fidelity."

[d] The four mentioned in verse 17. Zunz, "for constantly were there only the four chief porters, these are the Levites;" meaning, the others were alternately absent.

of the Kehathites, were over the orders of the shew-bread, to prepare it every sabbath.

33 ¶ But these the singers, the chiefs of the divisions of the Levites, remained in the chambers free of service; for day and night were they obliged to engage in that work.

34 These are the chiefs of the divisions of the Levites, being the chiefs for their generations: these dwelt at Jerusalem.

35 ¶ And in Gib'on dwelt the father of Gib'on, Je'iël; and the name of his wife was Ma'achah;

36 And his first-born son was 'Abdon, then Zur, and Kish, and Ba'al, and Ner, and Nadab,

37 And Gedor, and Achyo, and Zechariah, and Mikloth.

38 And Mikloth begat Shimam. And they also dwelt alongside of their brethren at Jerusalem, with their brethren.

39 ¶ And Ner begat Kish; and Kish begat Saül; and Saül begat Jehonathan, and Malki-shua', and Abinadab, and Eshba'al.

40 And the son of Jehonathan was Merib-ba'al: and Merib-ba'al begat Michah.

41 And the sons of Michah were, Pithon, and Melech, and Thachreä'.

42 And Achaz[a] begat Ja'rah; and Ja'rah begat 'Alemeth, 'Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Bin'a; and Rephayah his son, El'assah his son, Azel his son.

44 And Azel had six sons, and these are their names, 'Azrikam, Bocheru, and Ishmael, and She'aryah, and 'Obadiah, and Chanan: these were the sons of Azel.

CHAPTER X.

1 ¶ Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and there fell down (many) slain on mount Gilboä'.

2 And the Philistines pursuing them overtook Saül and his sons; and the Philistines smote Jonathan, and 'Abinadab, and Malki-shua', the sons of Saül.

3 And the battle was heavy against Saül, and he was found by the archers, and he was greatly in dread of the archers.

4 And Saül said to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and wantonly ill-use me. But his armour-bearer would not; for he was greatly afraid: wherefore Saül took the sword and fell upon it.

5 And when his armour-bearer saw that Saül was dead, then fell he likewise on the sword, and died.

6 Thus died Saül and his three sons; and all his household died together.

7 And when all the men of Israel that were in the valley saw that they had fled, and that Saül and his sons were dead: they forsook their cities, and fled, and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, that the Philistines came to strip the slain; and they found Saül and his sons fallen on mount Gilboä'.

9 And they stripped him, and they carried away his head, and his armour, and sent them into the land of the Philistines round about, to publish it to their idols, and to the people.

10 And they put his armour in the house of their gods, and his skull they fastened in the temple of Dagon.

11 ¶ And when all Yabesh-gil'ad heard all that the Philistines had done to Saül:

12 Then arose all the valiant men, and carried away the body of Saül, and the bodies of his sons, and brought them to Yabesh; and they buried their bones under the terebinth in Yabesh, and they fasted seven days.

13 And (so) died Saul for his unfaithfulness which he had committed against the LORD, because of the word of the LORD which he had not kept, and also for asking one of a familiar spirit to inquire of the same;

14 And had not inquired of the LORD: therefore he slew him, and turned over the kingdom unto David the son of Jesse.

CHAPTER XI.

1 ¶ Then did all Israel gather themselves unto David unto Hebron, saying, Behold, thy bone and thy flesh are we.

2 Already yesterday and even before, even when Saül was king, thou wast he that led out and brought in Israel: and the LORD thy God said unto thee, Thou shalt indeed feed my people Israel, and thou shalt be truly a chief over my people Israel.

3 Thus came all the elders of Israel to the

[a] Another son of Michah. (See viii. 35.)

king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David as king over Israel, according to the word of the LORD through means of Samuel.

4 ¶ And David and all Israel went to Jerusalem, which is Jebus; and there were the Jebusites, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, Thou shalt not come in hither. Nevertheless David captured the strong-hold of Zion, the same is the City of David.

6 And David said, Whosoever doth smite the Jebusites at first shall be head and chief. Then did Joäb the son of Zeruyah go up at first, and became head-man.

7 And David dwelt in the castle: therefore they called it, "The City of David."

8 And he built the city round about, even from the Millo as far as the surrounding district, and Joäb repaired the rest of the city.

9 And David went on, and became greater and greater, and the LORD of hosts was with him.

10 ¶ These also are the principals of the mighty men whom David had, who held firmly with him in his kingdom, with all Israel, to make him king, according to the word of the LORD concerning Israel.

11 And this is the number of the mighty men whom David had: Jashob'am, the son of Chachmoni, the chief of the captains, who lifted up his spear against three hundred slain at one time.

12 And after him was El'azar the son of Dodo, the Achochite, who was one of the three mighty men.

13 He was with David at Pass-dammim, and the Philistines were gathered together there to battle, and there was a piece of ground full of barley; and the people had fled from before the Philistines.

14 And they placed themselves in the midst of that piece (of ground), and they delivered it, and smote the Philistines; and the LORD helped (them) with a great victory.

15 And these three, the chiefs of the thirty, went down to the rock to David, to the cave of 'Adullam; and the camp of the Philistines was pitched in the valley of Rephaïm.

16 And David was then in the strong-hold, and an outpost of the Philistines was then at Beth-lechem.

17 And David longed, and said, Oh that some one would bring me water to drink out of the well of Beth-lechem, which is by the gate!

18 And the three broke through the camp of the Philistines, and drew water out of the well of Beth-lechem, which was by the gate, and carried it, and brought it to David; but David would not drink thereof, and poured it out unto the LORD.

19 And he said, Far be it from me, before my God, that I should do this: shall I drink the blood of these men that went at the risk of their lives? for at the risk of their lives did they bring it; and thus he would not drink it. These things did the three mighty men.

20 And Abshai the brother of Joäb was the chief of these three; and he lifted up his spear against three hundred slain, and had a name among the three.

21 Of the three, he was more honoured than the two, wherefore he became their captain: he nevertheless attained not unto the three (in prowess).

22 Banayah the son of Jehoyada', the son of a valiant man, great in many acts, of Kabzeël: he it was that smote the two lionlike heroes of Moäb; he also went down and smote a lion in the midst of a pit on a day when it snowed.

23 And he smote an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and he snatched the spear out of the Egyptian's hand, and slew him with his own spear.

24 These things did Benayah the son of Jehoyada'; and he had a name among the mighty men.

25 Behold, he was indeed more honoured than the thirty; but he attained not to the first three. And David appointed him over his private council.

26 And the mighty men of the armies were, 'Assahël the brother of Joäb, Elchanan the son of Dodo of Beth-lechem,

27 Shammoth the Harorite, Chelez the Pelonite,

28 'Ira the son of 'Ikkesh the Theko'ite, Abi'ezer the 'Antothite,

29 Sibbechai the Chushathite, 'Ilai the Achochite,

30 Maharai the Netophathite, Cheled the
son of Ba'anah the Netophathite,
31 Ithai the son of Ribai of Gib'ah, of the
children of Benjamin, Benayah the Pir'a-
thonite,
32 Churai of the Nachalé-Ga'ash, Abiël
the 'Arbathite,
33 'Azmaveth the Bacharumite, Elyachba
the Sha'albonite,
34 Bnai-hashem the Gizonite, Jonathan
the son of Shagé the Hararite,
35 Achiäm the son of Sachar the Hararite,
Eliphal the son of Ur,
36 Chepher the Mecherathite, Achiyah the
Pelonite,
37 Chezro the Carmelite, Na'arai the son
of Ezbai,
38 Joël the brother of Nathan, Mibchar
the son of Hagri,
39 Zelek the 'Ammonite, Nachrai the Be-
rothite, the armour-bearer of Joäb the son of
Zeruyah,
40 'Ira the Yithrite, Gareb the Yithrite,
41 Uriyah the Hittite, Zabad the son of
Achlai,
42 'Adina the son of Shiza the Reübenite,
a chief of the Reübenites, and with him were
thirty (men),
43 Chanan the son of Ma'achah, and Josha-
phat the Mithnite,
44 'Uzziya the 'Ashterathite, Shama' and
Je'iël the sons of Chothan the 'Aro'erite,
45 Jedi'aël the son of Shimri, and Jocha
his brother, the Thizite,
46 Eliël the Machavite, and Jeribai, and
Joshavyah, the sons of Elna'am, and Yithmah
the Moäbite,
47 Eliël, and 'Obed, and Ja'assiël the Me-
zobayite.

CHAPTER XII.

1 ¶ And these are those that came to
David to Ziklag, while he yet kept himself
close because of Saül the son of Kish: and
they were among the mighty men, confede-
rates[a] for the war,
2 Who were armed with bows, and could
use both the right and the left hand in (hurl-
ing) stones and shooting arrows with the
bow, even of the brethren of Saül out of Ben-
jamin.
3 The chiefs were Achi'ezer, then Joäsh,
the sons of Hashema'ah the Gib'athite; and
Jeziël, and Pelet, the sons of 'Azmaveth; and
Berachah, and Jehu the 'Anthothite,
4 And Yishma'yah the Gib'onite, a mighty
man among the thirty, and over the thirty;
and Jeremiah, and Jachaziël, and Jochanan,
and Jozabad the Gederathite,
5 El'uzai, and Jerimoth, and Be'alyah, and
Shemaryahu, and Shephatyahu the Chari-
phite,
6 Elkanah, and Yishiyahu, and 'Azarel,
and Jo'ezer, and Jashob'am, the Korchites,
7 And Jo'elah, and Zebadyah, the sons of
Jerocham of Gedor.
8 And of the Gadites there separated them-
selves unto David into the strong-hold in the
wilderness mighty men of valour, and men
of the army for the war, that could handle
shield and lance, whose faces were like the
faces of lions, and were as the roebucks upon
the mountains in swiftness.
9 'Ezer was the chief, 'Obadiah the second,
Eliäb the third,
10 Mishmannah the fourth, Jeremiah the
fifth,
11 'Attai the sixth, Eliël the seventh,
12 Jochanan the eighth, Elzabad the ninth,
13 Jirmiyahu the tenth, Machbanai the
eleventh,
14 ¶ These were of the sons of Gad, the
chiefs of the army: one of the least could
fight[b] with a hundred, and the greatest with
a thousand.
15 These are those that passed over the
Jordan in the first month, when it had over-
flowed all its banks; and they put to flight
all the men of the valleys, both toward the
east, and toward the west.
16 And there came some of the children
of Benjamin and of Judah as far as the
strong-hold unto David.
17 And David went out to meet them, and
commenced and said unto them, If ye be come
for peace unto me, to help me, my heart
shall be inclined toward you to unite with
you; but if it be to betray me to my adver-
saries while there is no violence in my hands,
then may the God of our fathers look on and
decide it.
18 Then a spirit[c] invested 'Amassai, the

[a] Lit. "helpers."
[b] Redak. Others, "was over a hundred," &c.

[c] Rashi and Redak explain it with "will," or "im-
pulse," not prophecy.

chief of the captains, (who said,) Thine are we, David, and with thee, O son of Jesse; peace, peace be unto thee, and peace be to every one that helpeth thee; for thy God helpeth thee. Then David received them, and placed them at the head of the troop.

19 ¶ And some of Menasseh went over to David, when he came with the Philistines against Saül to battle; but he helped them not; for upon consultation did the lords of the Philistines send him away, saying, With our heads will he go over to his master Saül.

20 As he was going over to Ziklag, there went over to him of Menasseh, 'Adnach, and Jozabad, and Jedi'aël, and Michaël, and Jozabad, and Elihu, and Zillethai, captains of the thousands that belonged to Menasseh.

21 And they were those that helped David against the band (of 'Amalekites); for they were all mighty men of valour, and they became officers in the army.

22 For all the time, day by day, people used to come to David to help him, until the camp became great, like the camp of God.

23 ¶ And these are the numbers of the heads of those ready armed for the host that came to David to Hebron, to turn over the kingdom of Saül to him, according to the order of the LORD.

24 ¶ The children of Judah that bore shield and spear were six thousand and eight hundred, ready armed for the host.

25 ¶ Of the children of Simeon, mighty men of valour for the host, seven thousand and one hundred.

26 ¶ Of the children of Levi four thousand and six hundred.

27 ¶ And Jehoyada' was the leader of the family of Aaron, and with him were three thousand and seven hundred.

28 ¶ Also Zadok, a young man, mighty of valour, and his family division twenty and two chiefs.

29 ¶ And of the children of Benjamin, the brethren of Saül, three thousand; for till that time the greatest part of them had kept the charge of the house of Saül.

30 ¶ And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, men of fame in their family divisions.

31 ¶ And of the half tribe of Menasseh eighteen thousand, who had been expressed by name, to come to make David king.

32 ¶ And of the children of Issachar, those who had understanding of the times,[a] to know what Israel ought to do,—their heads were two hundred; and all their brethren were ready at their order.

33 ¶ Of Zebulun, such as went forth to the host, arrayed for battle, with all manner of weapons of war, fifty thousand; and these were ready to place themselves in battle array with an undivided heart.

34 ¶ And of Naphtali one thousand captains, and with them were with shield and spear thirty and seven thousand.

35 ¶ And of the Danites arrayed for battle twenty and eight thousand and six hundred.

36 ¶ And of Asher, such as went forth to the host to put themselves in battle array, forty thousand.

37 ¶ And from the other side of the Jordan, of the Reübenites, and the Gadites, and the half tribe of Menasseh, with all manner of weapons of the host for war, one hundred and twenty thousand.

38 All these men of war, that placed themselves in battle array, came with an entire heart to Hebron, to make David king over all Israel: and also all the rest of Israel were of one heart to make David king.

39 And they were there with David three days eating and drinking; for their brethren had prepared for them.

40 And also those that were nigh unto them, as far as Issachar and Zebulun and Naphtali, brought in bread on asses, and on camels, and on mules, and on oxen, food made of meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep in abundance; for there was joy in Israel.

CHAPTER XIII.

1 ¶ And David consulted with the officers of the thousands and hundreds, and with every leader.

2 And David said unto all the congregation of Israel, If it seem good unto you, and if it be of the LORD our God, let us send

[a] Rashi explains, "who were capable to give advice." The Talmudists refer this to the knowledge of the calendar, in which the men of Issachar are said to have excelled

widely about unto our brethren who are left in all the lands of Israel, and with them unto the priests and Levites who are in their cities and open districts, that they may gather themselves together unto us.

3 And let us bring round the ark of our God to us; for we have inquired not at it[a] in the days of Saül.

4 And all the congregation said that this should be done; for the thing was right in the eyes of all the people.

5 So David assembled all Israel together, from Shichor of Egypt even unto the entrance of Chemath, to bring the ark of God from Kiryath-ye'arim.

6 And David went up, with all Israel, to Ba'alah, (that is) to Kiryath-ye'arim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubim, whose name is called (on it).

7 And they conveyed the ark of God in a new wagon out of the house of Abinadab: and 'Uzza and Achyo guided the wagon.

8 And David and all Israel played before God with all their might, and with singing, and on harps, and on psalteries, and on tambourines, and with cymbals, and with trumpets.

9 And when they came as far as the threshing-floor of Kidon, 'Uzza put forth his hand to take hold of the ark; for the oxen shook it.

10 And the anger of the LORD was kindled against 'Uzza, and he smote him, because he had put forth his hand toward the ark: and he died there before God.

11 And it was grievous to David, because the LORD had suddenly taken away 'Uzza; and he called that place Perez-'uzza [Breach of 'Uzza] until this day.

12 And David was afraid of God that day, saying, How shall I bring home to me the ark of God?

13 So David removed not the ark unto himself into the city of David, but had it carried round into the house of 'Obed-edom the Gittite.

14 And the ark of God remained in the house of 'Obed-edom, in his house, three months. And the LORD blessed the house of 'Obed-edom, and all that belonged to him.

CHAPTER XIV.

1 ¶ And Churam the king of Tyre sent messengers to David, and trees of cedars, and masons and carpenters, to build him a house.

2 And David felt conscious that the LORD had established him as king over Israel; for his kingdom was exalted on high, because of his people Israel.

3 ¶ And David took yet more wives at Jerusalem; and David begat more sons and daughters.

4 And these are the names of the children that he had in Jerusalem: Shammua', and Shobab, Nathan, and Solomon,

5 And Yibchar, and Elishua', and Elpalet,

6 And Nogah, and Nepheg, and Yaphia',

7 And Elishama', and Be'elyada', and Eliphalet.

8 ¶ But when the Philistines heard that David had been anointed as king over all Israel, all the Philistines came up to seek David: and David heard of it, and went out against them.

9 And the Philistines came and spread themselves out in the valley of Rephaim.

10 And David asked counsel of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into my hand? And the LORD said unto him, Go up; and I will deliver them into thy hand.

11 And they came up to Ba'al-perazim; and David smote them there. Then David said, God hath broken down my enemies through my hand as a breach (is made) by water: therefore they called the name of that place Ba'al-perazim.[b]

12 And they left behind there their gods, and David gave the order, and they were burnt with fire.

13 ¶ And the Philistines (came) once again, and spread themselves out in the valley.

14 And David asked again counsel of God; and God said unto him, Thou shalt not go up after them: turn about from them, and come upon them opposite to the mulberry-trees,

15 And it shall be, when thou hearest the sound of walking on the tops of the mulberry-trees, that then thou shalt go out to battle; for God will be gone forth before thee to smite the camp of the Philistines.

[a] Zunz, "have not sought him," *i. e.* God.

[b] *i. e.* The valley of breaches.

16 And David did as God had commanded him; and they smote the camp of the Philistines from Gib'on as far as Gezer.

17 And the fame of David went out into all the lands; and the LORD laid the dread of him upon all the nations.

CHAPTER XV.

1 And (David) made himself houses in the city of David, and he prepared a place for the ark of God, and pitched for it a tent.

2 ¶ Then said David, None shall carry the ark of God but the Levites; for of them hath the LORD made choice to carry the ark of God, and to minister unto him for ever.

3 ¶ And David assembled all Israel to Jerusalem, to bring up the ark of the LORD unto its place, which he had prepared for it.

4 And David gathered together the children of Aaron, and the Levites.

5 ¶ Of the sons of Kehath: Uriël the chief, and his brethren one hundred and twenty.

6 ¶ Of the sons of Merari: 'Assayah the chief, and his brethren two hundred and twenty.

7 ¶ Of the sons of Gershom: Joël the chief, and his brethren one hundred and thirty.

8 ¶ Of the sons of Elizaphan: Shema'yah the chief, and his brethren two hundred.

9 ¶ Of the sons of Hebron: Eliël the chief, and his brethren eighty.

10 ¶ Of the sons of 'Uzziël: 'Amminadab the chief, and his brethren one hundred and twelve.

11 ¶ And David called for Zadok and Ebyathar the priests, and for the Levites, for Uriël, 'Assayah, and Joël, Shema'yah, and Eliël, and 'Amminadab,

12 And he said unto them, Ye are the chiefs of the family divisions of the Levites: sanctify yourselves, ye and your brethren, and bring up the ark of the LORD the God of Israel unto (the place which) I have prepared for it.

13 For, because ye (did) it not at the first, the LORD our God made a breach among us; because we had not sought him after the prescribed manner.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD the God of Israel.

15 And the children of the Levites bore the ark of God, as Moses had commanded according to the word of the LORD, on their shoulders, by means of barrows placed upon them.

16 ¶ And David said to the chiefs of the Levites to appoint their brethren the singers with instruments of music, psalteries and harps and cymbals, to sing aloud, by lifting up the voice for joy.

17 ¶ So the Levites appointed Heman the son of Joël, and of his brethren, Assaph the son of Berechyahu, and of the sons of Merari their brethren, Ethan the son of Kushayahu;

18 And with them their brethren of the second degree, Zecharyahu, Ben, and Ja'aziël, and Shemiramoth, and Jechiël, and 'Unni, Eliäb, and Benayahu, and Ma'asseyahu, and Matthithyahu, and Eliphelehu, and Mikneyahu, and 'Obed-edom, and Je'iël, the gatekeepers.

19 Namely, the singers, Heman, Assaph, and Ethan, to play aloud with cymbals of copper;

20 And Zechariah, and 'Aziël, and Shemiramoth, and Jechiël, and 'Unni, and Eliäb, and Ma'asseyahu, and Benayahu, with psalteries on 'Alamoth;

21 And Matthithyahu, and Eliphelehu, and Mikneyahu, and 'Obed-edom, and Je'iël, and 'Azazyahu, with harps on the Sheminith to play as leaders.[a]

22 And Kenanyahu was the chief of the Levites in conducting the singing: he instructed in conducting the singing, because he was skilful.

23 And Berechyah and Elkanah were gatekeepers for the ark.

24 And Shebanyahu, and Joshaphat, and Nethanel, and 'Amassai, and Zecharyahu, and Benayahu, and Eli'ezer, the priests, did blow on the trumpets before the ark of God; and 'Obed-edom and Jechiyah were gatekeepers for the ark.

25 ¶ And it was David, with the elders of Israel, and the officers over the thousands, who went to bring up the ark of the covenant of the LORD out of the house of 'Obed-edom with joy.

26 ¶ And it came to pass, when God

[a] Zunz. These were the leaders in the orchestra; the others, musicians.

helped the Levites who carried the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

27 And David was clothed with a robe of fine linen, and (so were) all the Levites that carried the ark, and the singers, and Kenanyah the chief in conducting the singing of the singers; but David had also upon him an ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with the sound of the cornet, and with trumpets, and with cymbals, playing aloud on psalteries and harps.

29 And it happened, as the ark of the covenant of the LORD came as far as the city of David, that Michal the daughter of Saül looked through the window, and saw king David dancing and playing, and she despised him in her heart.

CHAPTER XVI.

1 ¶ And they brought in the ark of God, and set it in the midst of the tent that David had pitched for it; and they offered burnt-offerings and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, he blessed the people in the name of the LORD.

3 And he dealt out to every one of Israel, both man and woman, to every one a loaf of bread, and a piece of flesh, and a flagon of wine.

4 ¶ And he placed before the ark of the LORD several of the Levites as ministers, and to chaunt hymns, and to give praise and thanks unto the LORD the God of Israel:

5 Assaph the chief, and next to him Zechariah; Je'iël, and Shemiramoth, and Jechiël, and Matthithyah, and Eliäb, and Benayahu, and 'Obed-edom; and Je'iël with psalteries and with harps; but Assaph played aloud with the cymbals.

6 And Benayahu and Jachaziël the priests were with the trumpets continually before the ark of the covenant of God.

7 On that day—then did David appoint for the first time[a] to give thanks to the LORD through means of Assaph and his brethren.

8 ¶ O give thanks unto the LORD; call on his name; make known among the people his deeds.

9 Sing unto him, sing praises unto him: speak of all his wonderful works.

10 Glorify yourselves in his holy name: let the heart of those rejoice that seek the LORD.

11 Inquire after the LORD and his strength: seek his presence evermore.

12 Remember his wonderful works which he hath done, his tokens, and the decrees of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, his elect.

14 He is the LORD our God: over all the earth are his decrees.

15 Remember ye for ever his covenant, the word which he hath commanded to the thousandth generation,

16 Which he covenanted with Abraham, and his oath unto Isaac:

17 And which he established unto Jacob as a statute, unto Israel as an everlasting covenant;

18 Saying, Unto thee will I give the land of Canaan, as the portion of your inheritance;

19 When ye were but few men in number; yea, very few, and strangers in it.

20 And when they wandered from one nation to another, and from one kingdom to another people:

21 He suffered no man to oppress them; yea, he reproved kings for their sake.

22 Saying, "Touch not my anointed, and do my prophets no harm."—

23 Sing unto the LORD all ye lands: announce from day to day his salvation.

24 Relate among the nations his glory: among all the people his wonderful deeds.

25 For great is the LORD, and greatly praised; and he is to be feared above all gods.

26 For all the gods of the people are idols; but the LORD hath made the heavens.

27 Majesty and honour are in his presence strength and gladness are in his place.

28 Ascribe unto the LORD, O ye families of people, ascribe unto the LORD glory and strength.

29 Ascribe unto the LORD the glory due unto his name; take up an offering, and come

[a] Zunz, בראש "through the chief;" but Redak would render it, "for Assaph to commence," so that the others responded.

into his presence; bow down before the LORD in the beauty of holiness.

30 Tremble before him, all ye lands! Also the world standeth firmly, that it be not moved.

31 Let the heavens rejoice, and let the earth be glad; and let men say among the nations, The LORD reigneth.

32 Let the sea roar, with all that filleth it: let the fields rejoice, and all that is therein.

33 Then shall the trees of the forest sing joyfully at the presence of the LORD; because he cometh to judge the earth.

34 O give thanks unto the LORD; for he is good; because unto everlasting endureth his kindness.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the nations, that we may give thanks to thy holy name, to glorify ourselves in thy praise.

36 Blessed be the LORD the God of Israel from everlasting even unto everlasting. And all the people said, Amen, and praise unto the LORD.

37 ¶ And he left there in charge before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, at the work of every day on its day,

38 And 'Obed-edom with their brethren, sixty and eight, and 'Obed-edom the son of Jeduthun and Chossah to be gatekeepers;

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD, in the high-place that was at Gib'on,

40 To offer burnt-offerings unto the LORD upon the altar of the burnt-offering continually at morning and at evening, and this in accordance with all that is written in the law of the LORD, which he had commanded concerning Israel;

41 And with them Heman and Jeduthun, and the rest that were selected who were expressed by name, to give thanks to the LORD, because unto everlasting endureth his kindness;

42 And with them, with Heman and Jeduthun, the trumpets and cymbals to play aloud, and the musical instruments of God; and the sons of Jeduthun to be for the service at the gate.

43 And all the people went every man to his house; and David turned about to bless his house.

CHAPTER XVII.

1 ¶ And it came to pass, when David dwelt in his house, that David said unto Nathan the prophet, Lo, I dwell in a house of cedar, while the ark of the covenant of the LORD is under curtains.

2 And Nathan said unto David, All that is in thy heart do; for God is with thee.

3 ¶ And it came to pass during that night, that the word of God came unto Nathan, saying,

4 Go and say unto David my servant, Thus hath said the LORD, Not thou shalt build for me the house to dwell in;

5 For I have not dwelt in a house since the day that I brought up Israel even until this day; but have been (moving) from tent to tent, and from (one) tabernacle (to another).

6 In all the places where I moved about among all Israel, did I speak a word to any one of the judges of Israel, whom I had ordained to feed my people, saying, Why have ye not built for me a house of cedar?

7 Now therefore, thus shalt thou say unto my servant, to David, Thus hath said the LORD of hosts, I took thee away from the sheepcote, from behind the flocks, to be a ruler over my people Israel;

8 And I have been with thee whithersoever thou didst go, and I have cut off all thy enemies from thy presence, and I have made thee a name, like the name of the great men who are on the earth;

9 And I have procured a place for my people Israel, and I have planted them, that they may dwell in a place of their own, and be no more troubled; and that the children of wickedness shall not waste them any more, as aforetimes,

10 And (as it was) since the time that I ordained judges to be over my people Israel; and I have humbled all thy enemies; and now I tell thee that the LORD will build for thee a house.

11 And it shall come to pass, that, when thy days will be completed that thou must go (to sleep) with thy fathers, I will set up thy seed after thee, who shall be of thy sons, and I will establish his kingdom.

12 He it is that shall build for me a house, and I will stablish his throne for ever.

13 I too will be to him as a father, and he shall indeed be unto me as a son: and my kindness will I not cause to depart from him, as I caused it to depart from him that was before thee;

14 But I will place him firmly in my house and in my kingdom for evermore; and his throne shall be established for ever.

15 In accordance with all these words, and in accordance with all this vision, so did Nathan speak unto David.

16 ¶ Then went king David in and sat down before the LORD, and he said, Who am I, O LORD God, and what is my house, that thou hast brought me as far as hitherward?

17 And this was (yet) too small a thing in thy eyes, O God; and thou hast spoken concerning thy servant's house for a distant time, and hast regarded me as though I belonged to the rank of a man of high degree, O LORD God.

18 What can David add yet more (to speak) unto thee of the honour of thy servant? since thou knowest well thy servant.

19 O LORD, for the sake of thy servant, and in accordance with thy own heart, hast thou done all this great thing, to make known all these great things.

20 O LORD, there is none like thee, and there is no god beside thee, in accordance with all that we have heard with our ears.

21 And who is like thy people Israel, the only nation on the earth which God went to redeem for himself as a people, to acquire for thyself a name for great and terrible deeds, by driving out nations from before thy people, which thou hadst redeemed out of Egypt?

22 And thou hast instituted thy people Israel unto thyself as a people for ever; and thou, LORD, art indeed become their God.

23 And now, O LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be verified for ever, and do as thou hast spoken.

24 Yea, let it be verified, and let thy name be magnified unto everlasting, that men may say, The LORD of hosts is the God of Israel, even a God for Israel; and may the house of David thy servant be established before thee.

25 For thou, O my God, hast revealed to the ear of thy servant that thou wilt build for him a house: therefore hath thy servant found himself able to pray before thee.

26 And now, O LORD, thou art the (true) God, and thou hast spoken concerning thy servant this goodness:

27 And now hast thou been pleased to bless the house of thy servant, that it may continue for ever before thee; for thou, O LORD, hast blessed, and (it will remain) blessed for ever.

CHAPTER XVIII.

1 ¶ And it came to pass after this, that David smote the Philistines, and humbled them; and he took Gath and its dependent towns out of the hand of the Philistines.

2 And he smote Moäb, and the Moäbites became David's servants, bringing presents.

3 David also smote Hadar'ezer the king of Zobah at Chamath, as he went to establish his dominion at the river Euphrates.

4 And David captured from him a thousand chariots, and seven thousand horsemen, and twenty thousand men on foot; and David hamstringed all the chariot-teams, but reserved of them a hundred chariot-teams.

5 And the Syrians of Damascus came to aid Hadar'ezer the king of Zobah, when David slew of the Syrians two and twenty thousand men.

6 Then did David put (garrisons) in Syria of Damascus, and the Syrians became unto David servants, bringing presents. And the LORD helped David whithersoever he went.

7 And David took the quivers of gold that were on the servants of Hadar'ezer, and brought them to Jerusalem.

8 And from Tibchath, and from Kun, cities of Hadar'ezer, did David take exceedingly much copper: thereof made Solomon the copper sea, and the pillars, and the vessels of copper.

9 ¶ And when To'u the king of Chamath heard that David had smitten all the host of Hadar'ezer the king of Zobah:

10 Then did he send Hadoram his son unto king David, to ask him after his well-being, and to bless him, because he had fought against Hadar'ezer, and smitten him; for Hadar'ezer had been engaged in wars with To'u; and (he had with him) all manner of vessels of gold and silver and copper.

11 Also these did king David sanctify

unto the LORD, with the silver and the gold that he had carried away from all the nations, from Edom, and from Moäb, and from the children of 'Ammon, and from the Philistines, and from 'Amalek.

12 And Abshai the son of Zeruyah smote of the Edomites in the valley of salt eighteen thousand (men).

13 And he put garrisons in Edom, and all the Edomites became servants unto David. And the LORD helped David whithersoever he went.

14 And David reigned over all Israel, and he did what is just and right unto all his people.

15 And Joäb the son of Zeruyah was over the army, and Jehoshaphat the son of Achilud, recorder.

16 And Zadok the son of Achitub, and Abimelech the son of Ebyathar, were (the) priests; and Shavsha was scribe;

17 And Benayahu the son of Jehoyada' was over the Kerethites and the Pelethites; and the sons of David were the first at the side of the king.

CHAPTER XIX.

1 ¶ And it came to pass after this, that Nachash the king of the children of 'Ammon died, and his son became king in his stead.

2 And David said, I will show kindness unto Chanun the son of Nachash, because his father showed kindness unto me. And David sent messengers to comfort him concerning his father. And the servants of David came unto the land of the children of 'Ammon to Chanun, to comfort him.

3 And the princes of the children of 'Ammon said unto Chanun, Doth David honour thy father in thy eyes, that he hath sent comforters unto thee? are not his servants come unto thee in order to search out, and to overthrow, and to spy out the land?

4 Chanun thereupon took David's servants, and shaved them, and cut off their garments in the middle as far as the hip-bone, and sent them away.

5 And some people went and told David concerning these men. And he sent (persons) to meet them; because the men were greatly ashamed; and the king said, Tarry at Jericho until your beard be grown, and then return.

6 ¶ And when the children of 'Ammon saw that they were become in bad odour with David, Chanun and the children of 'Ammon sent a thousand talents of silver to hire for themselves from Mesopotamia, and from Syria-ma'achah, and from Zobah, chariots and horsemen.

7 And they hired for themselves thirty and two thousand (warriors in) chariots, and the king of Ma'achah and his people: and they came and encamped before Medeba. And the children of 'Ammon gathered themselves together out of their cities, and came to the battle.

8 ¶ And when David heard of it, he sent Joäb, and all the army (and) the mighty men.

9 And the children of 'Ammon came out, and put themselves in battle array at the entrance of the city: and the kings that were come were by themselves in the field.

10 When now Joäb saw that the front of battle was against him before and behind, he made a selection from all the chosen men of Israel, and arrayed himself against the Syrians.

11 And the rest of the people he delivered into the hand of Abshai his brother, and they arrayed themselves against the children of 'Ammon.

12 And he said, If the Syrians be too strong for me, then shalt thou bring me help; but if the children of 'Ammon be too strong for thee, then will I help thee.

13 Be strong, and let us strengthen ourselves in behalf of our people, and in behalf of the cities of our God, and may the LORD do that which seemeth good in his eyes.

14 And Joäb drew nigh and the people that were with him in front of the Syrians unto the battle, and they fled from before him.

15 And when the children of 'Ammon saw that the Syrians were fled, then did they also fly before Abshai his brother, and entered into the city. And Joäb went back to Jerusalem.

16 ¶ And when the Syrians saw that they were smitten before Israel, they sent messengers, and brought out the Syrians that were beyond the river; and Shophach the captain of the army of Hadar'ezer went before them.

17 And when it was told to David, he gathered all Israel together, and passed over

the Jordan, and came up with them, and arrayed himself against them. So when David had arrayed himself against the Syrians (for) battle, they fought with him.

18 And the Syrians fled from before Israel: and David slew of the Syrians (the men of) seven thousand chariots, and forty thousand men on foot, and Shophach the captain of the army he put to death.

19 And when the vassals of Hadar'ezer saw that they were smitten before Israel, they made peace with David, and served him; and the Syrians would not help the children of 'Ammon any more.

CHAPTER XX.

1 ¶ And it came to pass, at the time of the return of the same season of the year, at the time when kings go forth, that Joäb led out the power of the army, and destroyed the country of the children of 'Ammon, and he came and besieged Rabbah. But David remained behind at Jerusalem. And Joäb smote Rabbah, and pulled it down.

2 And David took the crown of Malkam from off his head, and found it to weigh a talent of gold, and thereon a precious stone; and it was set on the head of David: and the booty of the city he brought out in great abundance.

3 And the people that were therein he brought forward, and cut them with saws, and with iron threshing-wagons, and with axes; and thus did David unto all the cities of the children of 'Ammon; and David returned then with all the people unto Jerusalem.

4 ¶ And it came to pass after this, that there arose a battle at Gezer[a] with the Philistines: then smote Sibbechai the Chushathite Sippai, one of the children of the Rapha; and they were humbled.

5 ¶ And there was again a battle with the Philistines, when Elchanan the son of Yaïr smote Lachmi the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

6 ¶ And there was again a battle at Gath, where was a man of (great) stature, whose fingers and toes were six on each (hand and foot), four and twenty (in all); and he also was born to the Rapha.

7 And he defied Israel; but Jonathan the son of Shim'a the brother of David smote him.

8 These were born unto the Rapha in Gath, and they fell by the hand of David, and by the hand of his servants.

CHAPTER XXI.

1 ¶ And the Accuser stood up against Israel, and incited David to count Israel.

2 And David said to Joäb, and to the princes of the people, Go, number Israel from Beër-sheba' even to Dan, and bring their number to me, that I may know it.

3 Then said Joäb, May the LORD add unto his people, how many soever they be, a hundred-fold more: are they not all, my lord the king, my lord's servants? why then will my lord require this thing? why shall it be a cause of guiltiness for Israel?

4 Nevertheless the king's word remained firm against Joäb; and Joäb went out, and moved about throughout all Israel, and came (back) to Jerusalem.

5 ¶ And Joäb gave up the sum of the number of the people unto David: and there were (in) all Israel a thousand times thousand and one hundred thousand men that drew the sword; and (of) Judah were four hundred and seventy thousand men that drew the sword.

6 But Levi and Benjamin did he not count among them; for the king's word was abominable to Joäb.

7 And this thing was displeasing in the eyes of God, and he smote Israel.

8 ¶ And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, cause the iniquity of thy servant to pass away; for I have acted very foolishly.

9 ¶ And the LORD spoke unto Gad, David's seër, saying,

10 Go and speak unto David, saying, Thus hath said the LORD, Three things do I offer thee: choose for thyself one of them, and I will do it unto thee.

11 So Gad came to David, and said unto him, Thus hath said the LORD, Select for thyself,

[a] 2 Samuel xxi. 18, in the parallel passage it is *Gob*; but in this, as in many other instances, the chronicler either copied a different authority, or the place (or person) was called by more than one name.

12 Whether there shall be three years famine; or three months, to be destroyed before thy adversaries, so that the sword of thy enemies overtake thee; or that during three days the sword of the LORD, even the pestilence, shall be in the land, and an angel of the LORD destroying throughout all the boundaries of Israel? And now reflect what word I shall bring back to him that hath sent me.

13 ¶ And David said unto Gad, I am in a great strait: let me fall then into the hand of the LORD; for his mercies are very great; but let me not fall into the hand of man.

14 So the LORD sent a pestilence in Israel, and there fell of Israel seventy thousand men.

15 And God sent an angel unto Jerusalem to destroy it; but as he was destroying, the LORD looked on, and he bethought himself of the evil, and said to the angel that destroyed, It is enough: now stay thy hand. And the angel of the LORD was standing by the threshing-floor of Ornan the Jebusite.

16 ¶ And David lifted up his eyes, and saw the angel of the LORD standing between the earth and the heavens, with his sword drawn in his hand, stretched out over Jerusalem. Then fell David, with the elders wrapt in sackcloth, upon their faces.

17 And David said unto God, Was it not I that ordered to count the people? and I am the one that have sinned and have done evil indeed; but these sheep, what have they done? O LORD my God, let thy hand, I pray thee, be against me, and against my father's house, but not against thy people, that there should be a plague.

18 ¶ And the angel of the LORD spoke to Gad to say to David, that David should go up, to erect an altar unto the LORD on the threshing-floor of Ornan the Jebusite.

19 And David went up by the word of Gad, which he had spoken in the name of the LORD.

20 And when Ornan turned back, and saw the angel, then did he and his four sons with him hide themselves. Now Ornan was threshing wheat.

21 And as David came up to Ornan, Ornan looked up and saw David; and he went out of the threshing-floor, and bowed himself to David with his face to the ground.

22 Then said David to Ornan, "Grant me the site of this threshing-floor, that I may build thereon an altar unto the LORD: for the full price shalt thou give it unto me, so that the plague may be stayed from the people."

23 And Ornan said unto David, Take it for thyself, and let my lord the king do what is good in his eyes: lo, I give the oxen for burnt-offerings, and the threshing-rollers for wood, and the wheat for the meat-offering; the whole do I give (thee).

24 And king David said to Ornan, No: but I will surely buy it at the full value; for I will not take what is thine for the LORD, so as to offer burnt-offerings without paying therefor.

25 So David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and he called on the LORD: and he answered him from heaven by fire upon the altar of burnt-offering.

27 ¶ And the LORD spoke to the angel, and he put back his sword into its sheath.

28 At that time when David saw that the LORD had answered him on the threshing-floor of Ornan the Jebusite, then did he sacrifice there.

29 But the tabernacle of the LORD, which Moses had made in the wilderness, and the altar of the burnt-offering, were at that time in the high-place at Gib'on.

30 But David was not able to go before it to inquire of God; for he was afraid because of the sword of the angel of the LORD.

CHAPTER XXII.

1 ¶ And David said, This is the house of the LORD the (true) God, and this is the altar for the burnt-offering for Israel.

2 ¶ And David ordered to gather together the strangers that were in the land of Israel: and he appointed (them) to be masons to hew cut stones to build the house of God.

3 And iron in abundance for the nails for the doors of the gates, and for the joinings, did David prepare; and copper in abundance, (which) could not be weighed;

4 Also cedar-trees (which) could not be counted; for the Zidonians and the Tyrians had brought cedar-trees in abundance to David.

5 ¶ And David said, Solomon my son is young and tender, and the house that is to be built (in honour) of the LORD must be exceedingly great, for fame and for glory throughout all the countries: I will therefore make preparation for it. So David made abundant preparation before his death.

6 And he called for Solomon his son, and charged him to build a house for the LORD the God of Israel.

7 ¶ And David said to Solomon, My son, as for me, it was in my mind to build a house unto the name of the LORD my God;

8 But there came concerning me the word of the LORD, saying, Blood in abundance hast thou shed, and great wars hast thou made: thou shalt not build a house unto my name, because much blood hast thou shed upon the earth before me.

9 Behold, a son will be born to thee, he it is who shall be a man of rest; and I will give him rest from all his enemies on every side; for Solomon [The Peaceful] shall be his name, and peace and quietness will I bestow on Israel in his days.

10 He it is who shall build a house unto my name; and he shall be unto me as a son, and I will be unto him as a father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, may the LORD be with thee, that thou mayest prosper, and build the house of the LORD thy God, as he hath spoken concerning thee.

12 Only may the LORD give thee intelligence and understanding, and give thee charge over Israel, so that thou mayest observe the law of the LORD thy God.

13 Then wilt thou prosper, if thou observe to practice the statutes and the ordinances which the LORD commanded Moses concerning Israel: be strong, and of good courage; be not afraid, nor be thou dismayed.

14 And, behold, during my affliction have I prepared for the house of the LORD one hundred thousand talents of gold, and a thousand times thousand talents of silver; and of copper and iron (as much as) cannot be weighed; for in (such) abundance was it: and wood and stone have I prepared; and thou must add thereto.

15 Moreover there are with thee in abundance workmen, hewers and workers of stone and timber, and all manner of skilful men for every kind of work.

16 The gold, the silver, and the copper, and the iron cannot be numbered: arise, (therefore,) and be doing, and may the LORD be with thee.

17 And David gave a charge to all the princes of Israel to help Solomon his son, (saying,)

18 Behold the LORD your God is with you; and he hath given you rest on every side; for he hath given up into my hand the inhabitants of the land, and the land is subdued before the LORD, and before his people.

19 Now direct your heart and your soul to seek the LORD your God; and arise, and build ye the sanctuary of the LORD the (true) God, (in order) to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built unto the name of the LORD.

CHAPTER XXIII.

1 ¶ And when David was old and full of days, he made Solomon his son king over Israel.

2 And he gathered together all the princes of Israel, with the priests and the Levites.

3 And then were numbered the Levites from thirty years old and upward: and their number by their polls, of men, was thirty and eight thousand.

4 Of these were twenty and four thousand to superintend the work of the house of the LORD; and six thousand were officers and judges;

5 And four thousand were gatekeepers; and four thousand those who praised the LORD with the instruments which I[a] have made, to praise therewith.

6 ¶ And David divided them into divisions after the sons of Levi, after Gershon, Kehath, and Merari.

7 ¶ Of the Gershunites: La'dan, and Shim'i.

8 ¶ The sons of La'dan: The chief was Jechiël, and Zetham, and Joël, three.

9 ¶ The sons of Shim'i: Shelomith, and Chaziel, and Haran, three. These were the chiefs of the families of La'dan.

[a] *i. e.* David; an extract from a speech of his.

10 ¶ And the sons of Shim'i were, Jachath, Zina, and Je'ush, and Beri'ah. These four were the sons of Shim'i.

11 And Jachath was the chief, and Zizah the second; but Je'ush and Beri'ah had not many sons: therefore were they accounted as one family division in the numbering.

12 ¶ The sons of Kehath: 'Amram, Yizhar, Hebron, and 'Uzzi'ël, four.

13 ¶ The sons of 'Amram: Aaron and Moses; and Aaron was set apart, to sanctify him as most holy, he with his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

14 But as regardeth Moses[a] the man of God, his sons were named after the tribe of Levi.

15 ¶ The sons of Moses were, Gershom, and Eli'ezer.

16 Of the sons of Gershom, Shebuel was the chief.

17 And the sons of Eli'ezer were, Rechabyah the chief. And Eli'ezer had no other sons; but the sons of Rechabyah became exceedingly numerous.

18 ¶ Of the sons of Yizhar, was Shelomith the chief.

19 ¶ The sons of Hebron: Jeriyahu the chief, Amaryah the second, Jachazi'ël the third, and Jekam'am the fourth.

20 ¶ The sons of 'Uzzi'ël: Michah the chief, and Yishiyah the second.

21 ¶ The sons of Merari: Machli, and Mushi. The sons of Machli: El'azar, and Kish.

22 And El'azar died, and had no sons, but daughters; and the sons of Kish, their brethren, took them (for wives).

23 The sons of Mushi: Machli, and 'Eder, and Jeremoth, three.

24 These were the sons of Levi after their family divisions, even the chiefs of the families, as they were counted by numbering the names after their polls, that did the work for the service of the house of the LORD, from twenty years old and upward.

25 For David said, The LORD the God of Israel hath given rest unto his people, and he dwelleth in Jerusalem for evermore.

26 And also the Levites are no more bound to carry the tabernacle, and all its vessels for the service thereof.

27 Therefore by the last words of David were there numbered of the Levites those who were from twenty years old and above;

28 Because their station was to be at the side of the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and by the purification of all holy things, and the work of the service of the house of God;

29 And for the shew-bread, which was put in rows, and for the fine flour for meat-offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is sodden, and for all manner of dry and wet measure;

30 And to stand every morning to thank and praise the LORD, and so also at evening,

31 And at all the offering of burnt-offerings unto the LORD on the sabbaths, on the new moons, and on the appointed feasts, according to the number, and after the manner prescribed for them, continually before the LORD;

32 And that they should keep the charge of the tabernacle of the congregration, and the charge of the sanctuary, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

CHAPTER XXIV.

1 ¶ And the divisions of the sons of Aaron were: The sons of Aaron were Nadab, and Abihu, El'azar, and Ithamar.

2 But Nadab and Abihu died before their father, and they had no children: and El'azar and Ithamar became priests.

3 And David divided them off with Zadok of the sons of El'azar, and Achimelech[a] of the sons of Ithamar, to their office in their service.

4 And the sons of El'azar were found more numerous in the chiefs of males than the sons of Ithamar; and they divided them accordingly. Of the sons of El'azar there were sixteen chiefs of the family divisions, and of the sons of Ithamar, eight for their family divisions.

5 And they divided them off by lot, both the first and the last; for the governors of the sanctuary, and governors (of the house)

[a] No doubt Abyathar, here and elsewhere called after his father, instead of the "son of Achimelech."

of God, were from the sons of El'azar, and from the sons of Ithamar.

6 ¶ And Shema'yah the son of Nethanel the scribe, one of the Levites, wrote them down before the king, and the princes, and Zadok the priest, and Achimelech the son of Ebyathar, and the chiefs of the families of the priests and Levites: one family division being drawn of El'azar, and one being equally drawn of Ithamar.

7 ¶ And there came out the first lot for Jehoyarib, for Jeda'yah the second,

8 For Charim the third, for Se'orim the fourth,

9. For Malkiyah the fifth, for Miyamin the sixth,

10 For Hakkoz the seventh, for Abiyah the eighth,

11 For Jeshua' the ninth, for Shechanyahu the tenth,

12 For Elyashib the eleventh, for Jakim the twelfth,

13 For Chuppah the thirteenth, for Jeshebab the fourteenth,

14 For Bilgah the fifteenth, for Immer the sixteenth,

15 For Chezir the seventeenth, for Happizzez the eighteenth,

16 For Pethachyah the nineteenth, for Ezekiel the twentieth,

17 For Jachin the one and twentieth, for Gamul the two and twentieth,

18 For Delayahu the three and twentieth, for Ma'azyahu the four and twentieth.

19 ¶ This was their office in their service to come into the house of the LORD, according to the manner prescribed to them, under the supervision of Aaron their father, as the LORD the God of Israel had commanded him.

20 And of the rest of the sons of Levi there were, of the sons of 'Amram: Shubael. Of the sons of Shubael: Jechdeyahu.

21 Concerning Rechabyahu, of the sons of Rechabyahu the chief was Yishiyah.

22 Of the Yizharites was Shelomoth: of the sons of Shelomoth was Jachath.

23 And the sons (of Hebron): Jeriyah, Amaryahu the second, Jachaziël the third, Jekam'am the fourth.

24 (Of) the sons of 'Uzziël, Michah: of the sons of Michah, Shamir.

25 The brother of Michah was Yishiyah: of the sons of Yishiyah, Zecharyahu.

26 The sons of Merari were Machli and Mushi: the sons of Ja'aziyahu, Beno.

27 The sons of Merari by Ja'aziyahu: Beno, and Shoham, and Zaccur, and 'Ibri.

28 Of Machli: El'azar, who had no sons.

29 Of Kish: The son of Kish was Jerachmeël.

30 And the sons of Mushi were Machli, and 'Eder, and Jerimoth. These were the sons of the Levites after their family divisions.

31 These likewise cast lots in the same manner as their brethren the sons of Aaron in the presence of king David, and Zadok, and Achimelech, and the chiefs of the families of the priests and Levites, even the principal of the families[a] equally with his youngest brother.

CHAPTER XXV.

1 ¶ David also divided off with the chiefs of the host for the service of the sons of Assaph, and of Heman, and of Jeduthun, those who uttered praise (accompanied) with harps, with psalteries, and with cymbals: and their number was of the men (that did) the work in their service,

2 Of the sons of Assaph: Zaccur, and Joseph, and Nethanyah, and Asharelah, the sons of Assaph under the supervision of Assaph, who uttered praise under the supervision of the king.

3 Of Jeduthun, the sons of Jeduthun: Gedalyahu, and Zeri, and Jesha'yahu, Chashabyahu, and Matthithyahu, six, under the supervision of their father Jeduthun, who uttered praise with a harp, in order to give thanks and to utter praise unto the LORD.

4 Of Heman, the sons of Heman: Bukkiyahu, Matthanyahu, 'Uzziël, Shebuël, and Jerimoth, Chananyah, Chanani, Eliäthah, Giddalti, and Romamti-'ezer, Joshbekashah, Mallothi, Hothir, and Machaz'oth;

5 All these sons of Heman the king's seër in the words of God, were to lift up the horn.[b]

---

[a] Redak, "Aboth" as a name, "Aboth the chief."

[b] This obscure passage is explained by Rashi, "to exalt the horn of propheey;" Redak, "of Israel,"—neither of which gives a good sense. Herxheimer renders freely, "who praised with the words of God:" this is not according to the words. Zunz, "that according to the words of God (his) horn might be lifted up." It means, probably, who instructed him in the word of God.

And God gave to Heman fourteen sons and three daughters.

6 All these were under the supervision of their father at the singing in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, under the supervision of the king, Assaph, Jeduthun, and Heman.

7 And their number, with their brethren that were practised in singing unto the LORD, even all that were acquainted (therewith), was two hundred eighty and eight.

8 And they cast lots, division against (division),[a] the small as well as the great, the one acquainted with his business together with the scholar.

9 ¶ And there came forth the first lot for Assaph for Joseph; Gedalyahu was the second, he with his brethren and sons, being twelve;

10 ¶ The third was Zaccur, his sons, and his brethren, being twelve;

11 ¶ The fourth was for Yizri, his sons, and his brethren, being twelve;

12 ¶ The fifth was Nethanyahu, his sons, and his brethren, being twelve;

13 ¶ The sixth was Bukkiyahu, his sons, and his brethren, being twelve;

14 ¶ The seventh was Jessarëlah, his sons, and his brethren, being twelve;

15 ¶ The eighth was Jesha'yahu, his sons, and his brethren, being twelve;

16 ¶ The ninth was Matthanyahu, his sons, and his brethren, being twelve;

17 ¶ The tenth was Shim'i, his sons, and his brethren, being twelve;

18 ¶ The eleventh was 'Asarël, his sons, and his brethren, being twelve;

19 ¶ The twelfth was for Chashabyah, his sons, and his brethren, being twelve;

20 ¶ The thirteenth was Shubaël, his sons, and his brethren, being twelve;

21 ¶ The fourteenth was Matthithyahu, his sons, and his brethren, being twelve;

22 ¶ The fifteenth was for Jeremoth, his sons, and his brethren, being twelve;

23 ¶ The sixteenth was for Chananyahu, his sons, and his brethren, being twelve;

24 ¶ The seventeenth was for Joshbekashah, his sons, and his brethren, being twelve;

25 ¶ The eighteenth was for Chanani, his sons, and his brethren, being twelve;

26 ¶ The nineteenth was for Mallothi, his sons, and his brethren, being twelve;

27 ¶ The twentieth was for Eliyathah, his sons, and his brethren, being twelve;

28 ¶ The one and twentieth was for Hothir, his sons, and his brethren, being twelve;

29 ¶ The two and twentieth was for Giddalthi, his sons, and his brethren, being twelve;

30 ¶ The three and twentieth was for Machasioth, his sons, and his brethren, being twelve;

31 ¶ The four and twentieth was for Romamthi-'eser, his sons, and his brethren, being twelve.

CHAPTER XXVI.

1 ¶ Concerning the divisions of the gatekeepers (who were) of the Korchites: Meshelemyahu the son of Koré, of the sons of Assaph.

2 And Meshelemyahu had sons: Zecharyahu the first-born, Jedi'aël the second, Zebadyahu the third, Jathniel the fourth,

3 'Elam the fifth, Jehochanan the sixth, Elyeho'enai the seventh.

4 And 'Obed-edom had sons: Shema'yah the first-born, Jehosabad the second, Joäch the third, and Sachar the fourth, and Nethanel the fifth,

5 'Ammiël the sixth, Issachar the seventh, Pe'ulthai the eighth; for God had blessed him.

6 Also unto Shema'yah his son there were born sons, that were rulers for the house of their father; for they were mighty men of valour.

7 The sons of Shema'yah were 'Othni, and Rephaël, and 'Obed, (and) Elsabad, his brothers (were) valiant men, Elihu, and Semachyahu.

8 All these were of the sons of 'Obed-edom: they and their sons and their brethren were valiant men in strength for the service, being sixty and two (descendants) of 'Obed-edom.

9 And Meshelemyahu had sons and brethren, valiant men, eighteen.

10 Also Chossah, of the children of Merari, had sons: Shimri the chief, for (though) he was not the first-born, yet his father made him the chief;

[a] So Rashi, who supplies this word; but Zunz, "concerning the duties of their office, the least equally with the great, the teacher with the scholar."

11 Chilkiyahu the second, Tebalyahu the third, Zecharyahu the fourth; all the sons and brethren of Chossah were thirteen.

12 These divisions of the gatekeepers, after the chief men, had the watch along with their brethren, to minister in the house of the LORD.

13 And they cast lots, the small as well as the great, according to their family divisions, for each and every gate.

14 And the lot at the east fell for Shelemyahu. And for Zecharyahu his son, an intelligent counsellor, they cast lots, and his lot came out at the north.

15 For 'Obed-edom at the south; and to his sons (was assigned) the house of Assuppim.[a]

16 For Shuppim and for Chossah at the west, by the gate Shallecheth, on the ascending causeway, watch alongside of watch.

17 At the east were six Levites, at the north four for every day, at the south four for every day, and for (the house of) Assuppim always two.

18 At the Parbar on the west, four at the causeway, and two at the Parbar.

19 These are the divisions of the gatekeepers of the sons of the Korhites, and of the sons of Merari.

20 And of the Levites, Achiyah was over the treasuries of the house of God, and over the treasuries of the holy things.

21 (As concerning) the sons of La'dan, the sons of the Gershunites of La'dan, the chiefs of the families of La'dan the Gershunite, were the Jechiëlites.

22 The sons of Jechiëli, Zethaın, and Joël his brother, were over the treasuries of the house of the LORD.

23 Of the 'Amramites, of the Yizharites, of the Hebronites, and of the 'Uzziëlites,

24 (Was) even Shebuël the son of Gershom, the son of Moses, superintendent of the treasuries.

25 And his brethren by Eli'ezer: Rechabyahu his son, and Jesha'yahu his son, and Joram his son, and Zichri his son, and Shelomith his son.

26 This Shelomoth and his brethren were over all the treasuries of the holy things, which king David had sanctified, together with the chiefs of the family divisions, the captains over the thousands and the hundreds, and the captains of the army.

27 Out of the wars, and out of the booty did they sanctify to maintain the house of the LORD.

28 And all that Samuel the seër, and Saül the son of Kish, and Abner the son of Ner, and Joäb the son of Zeruyah, had sanctified, whatsoever (any one) had sanctified, was under the supervision of Shelomith and of his brethren.

29 Of the Yizharites were Kenanyahu and his sons for the outward business over Israel, for officers and judges.

30 Of the Hebronites were Chashabyahu and his brethren, valiant men, a thousand and seven hundred (in number), appointed over the affairs of Israel on this side of the Jordan to the west, for all the business of the LORD, and for the service of the king.

31 Of the Hebronites was Jeriyah the chief, for the Hebronites, according to their generations by families. In the fortieth year of the reign of David were they inquired into, and there were found among them mighty men of valour at Ja'zer of Gil'ad.

32 And his brethren, valiant men, were two thousand and seven hundred chiefs of families: and king David appointed them over the Reübenites, the Gadites, and the half tribe of Menasseh, for every matter pertaining to God, and the affairs of the king.

CHAPTER XXVII.

1 ¶ And (these are) the children of Israel after their number, (to wit,) the chiefs of the family divisions and the captains of the thousands and the hundreds, and their officers that served the king in every matter of the divisions, that came in and went out month by month, throughout all the months of the year, every division being twenty and four thousand.

2 ¶ Over the first division for the first month was Jashob'am the son of Zabdiël; and in his division were twenty and four thousand.

3 (He) of the children of Perez was the chief of all the captains of the armies for the first month.

4 ¶ And over the division of the second month was Dodai the Achochite, and of his

[a] Rashi regards this as a proper name; but Zunz, "of the guards." Herxheimer, "treasury."

division was Mikloth also the ruler; and in his division were twenty and four thousand.

5 ¶ The third captain of the army for the third month was Benayahu the son of Jehoyada', the priest, the chief; and in his division were twenty and four thousand.

6 This Benayahu was the mighty among the thirty, and (set) over the thirty; and of his division was 'Ammizabad his son.

7 ¶ The fourth for the fourth month was 'Asahël the brother of Joäb, with Zebadyah his son after him; and in his division were twenty and four thousand.

8 ¶ The fifth for the fifth month was the captain Shamhuth the Yizrachite; and in his division were twenty and four thousand.

9 ¶ The sixth for the sixth month was 'Ira the son of 'Ikkesh the Theko'ite; and in his division were twenty and four thousand.

10 ¶ The seventh for the seventh month was Chelez the Pelonite, of the children of Ephraim; and in his division were twenty and four thousand.

11 ¶ The eighth for the eighth month was Sibbechai the Chushathite, of the Zarchites; and in his division were twenty and four thousand.

12 ¶ The ninth for the ninth month was Abi'ezer the 'Anthothite, of Benjamin; and in his division were twenty and four thousand.

13 ¶ The tenth for the tenth month was Maharai the Netophathite, of the Zarchites; and in his division were twenty and four thousand.

14 ¶ The eleventh for the eleventh month was Benayah the Pir'athonite, of the children of Ephraim; and in his division were twenty and four thousand.

15 ¶ The twelfth for the twelfth month was Cheldai the Netophathite, of 'Othniel; and in his division were twenty and four thousand.

16 ¶ Moreover over the tribes of Israel: Of the Reubenites was ruler Eli'ezer the son of Zichri; of the Simeonites, Shephatyahu the son of Ma'achah;

17 Of the Levites, Chashabyah the son of Kamuël; of (the sons of) Aaron, Zadok;

18 Of Judah, Elihu, one of the brothers of David; of Issachar, 'Omri the son of Michaël;

19 Of Zebulun, Yishma'yahu the son of 'Obadyahu; of Naphtali, Jerimoth the son of 'Azriël;

20 Of the children of Ephraim, Hosheä, the son of 'Azazyahu; of the half tribe of Menasseh, Joël the son of Pedayahu;

21 Of the half tribe of Menasseh in Gil'ad, Yiddo the son of Zecharyahu; of Benjamin, Ja'asiël the son of Abner;

22 Of Dan, 'Azarel the son of Jerocham. These were the princes of the tribes of Israel.

23 But David took not their number from twenty years old and under; because the LORD had said he would multiply Israel like the stars of the heavens.

24 Joäb the son of Zeruyah began to number (them); but he finished not, and there came wrath because of it against Israel: and the number was not entered in the account of the chronicles of king David.

25 ¶ And over the king's treasures was 'Azmaveth the son of 'Adiël; and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of 'Uzziyahu.

26 ¶ And over those that did the work of the field, in the tillage of the ground, was 'Ezri the son of Kelub.

27 ¶ And over the vineyards was Shim'i the Ramathite; and over what was in the vineyards, as regardeth the supplies of wine, was Zabdi the Shiphmite.

28 ¶ And over the olive-trees and the sycamore-trees that were in the lowlands was Ba'al-chanan the Gederite; and over the supplies of oil was Jo'ash.

29 ¶ And over the herds that fed in Sharon was Shitrai the Sharonite; and over the herds that were in the valleys was Shaphat the son of 'Adlai.

30 ¶ And over the camels was Obil the Ishma'elite; and over the she-asses was Yechdeyahu the Meronothite.

31 ¶ And over the flocks was Jaziz the Hagerene. All these were the rulers of the property which belonged to king David.

32 ¶ Also Jonathan David's uncle was a counsellor, being a man of understanding and acquainted with law; and Jechiël the son of Chachmoni was with the king's sons;

33 And Achithophel was the king's counsellor; and Chushai the Arkite was the king's friend;

34 And after Achithophel (came) Jehoyada'

the son of Benayahu and Ebyathar; and the captain of the king's army was Joab.

CHAPTER XXVIII.

1 ¶ And David assembled all the princes of Israel, the princes of the tribes, and the captains of the divisions that ministered to the king, and the captains of the thousands, and the captains of the hundreds, and the rulers of all the property and the cattle of the king and of his sons, with the court-servants, and the mighty men, and with all the valiant men of the army, unto Jerusalem.

2 Then arose king David upon his feet, and said, Hear me, my brethren, and my people! I had in my heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and I had made preparations to build;

3 But God said unto me, Thou shalt not build a house unto my name; because thou art a man of war, and blood hast thou shed.

4 Yet the LORD the God of Israel made choice of me out of all the house of my father to be king over Israel for ever; for of Judah had he made choice as ruler; and among the house of Judah, of the house of my father; and among the sons of my father had he pleasure in me to make (me) king over all Israel:

5 And of all my sons,—for the LORD hath given me many sons,—hath he made choice of Solomon my son, to sit upon the throne of the kingdom of the LORD over Israel.

6 And he hath said unto me, Solomon thy son it is that shall build my house and my courts; for I have made choice of him to be as a son unto me, and I will be indeed to him as a father.

7 Moreover, I will firmly establish his kingdom for everlasting, if he be strong to execute my commandments and my ordinances as it is this day.

8 And now before the eyes of all Israel, the congregation of the LORD, and in the hearing of our God, (I admonish you) observe and seek for all the commandments of the LORD your God: in order that ye may keep possession of this good land, and leave it for an inheritance unto your children after you for ever.

9 And thou, Solomon my son, know thou the God of thy father, and serve him with an entire heart and with a willing soul; for all hearts doth the LORD search, and every imagination of the thoughts doth he understand: if thou seek him, he will let himself be found by thee; but if thou forsake him, he will cast thee off for ever.

10 See now that the LORD hath made choice of thee to build a house for the sanctuary: be strong and do it.

11 ¶ Then gave David to Solomon his son the pattern of the porch, and of its apartments, and of its treasuries, and of upper chambers, and of its inner chambers, and of the place of the cover of the ark,

12 And the pattern of all that he had in his spirit, concerning the courts of the house of the LORD, and concerning all the chambers round about, concerning the treasuries of the house of God, and concerning the treasuries of the holy things;

13 Also concerning the divisions of the priests and the Levites, and concerning all the work of the service of the house of the LORD, and concerning all the vessels of service of the house of the LORD;

14 Concerning the golden vessels, after the weight of the gold, for all the vessels of all manner of service; concerning all the vessels of silver after the weight, for all the vessels of every kind of service;

15 Also the weight for the candlesticks of gold, and for their lamps of gold, after the weight for every candlestick, and for its lamps; and concerning the candlesticks of silver after the weight, for the candlestick, and for its lamps, according to the use of every candlestick;

16 And the gold after the weight for the tables of the rows of shewbread, for every table; and the silver for the tables of silver;

17 Also (concerning) the forks, and the bowls, and the supporters of pure gold; and concerning the golden cups after the weight for every cup; and concerning the silver cups after the weight for every cup;

18 And concerning the altar of incense the refined gold after the weight; and concerning the pattern of the chariot of the golden cherubim, which spread out (their wings), and cover the ark of the covenant of the LORD.

19 All (this, said David,) was put in writing from the hand of the LORD, who gave me in-

struction (respecting) all the works of the pattern.

20 ¶ And David said to Solomon his son, Be strong, and of good courage, and do (the work); fear not, and be not dismayed; for the LORD God, (yea,) my God, is with thee: he will not fail thee, nor forsake thee, until thou have finished all the work for the service of the house of the LORD.

21 And, behold, the divisions of the priests and the Levites are there for all the service of the house of God; and with thee are in all manner of workmanship all kinds of men distinguished in wisdom, for every manner of service; and the princes and all the people are ready (to obey) all thy words.

CHAPTER XXIX.

1 ¶ And king David said unto all the assembly, Solomon, the only son of mine whom God hath made choice of, is yet young and tender, and the work is great; because not for man is the palace to be, but for the LORD God.

2 But with all my might have I made ready for the house of my God, the gold for the things of gold, and the silver for the things of silver, and the copper for the things of copper, the iron for the things of iron, and the wood for the things of wood; onyx stones, and stones to be set, bright stones, and those of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection on the house of my God, have I acquired as my own property gold and silver; (and this) have I given to the house of my God, over and above all that I have prepared for the holy house:

4 Three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses;

5 All that is needed of gold and of silver, and for every manner of work (to be made) by the hands of artificers. And who (now) is willing to consecrate his hand this day unto the LORD?

6 Thereupon offered voluntarily the chiefs of the family divisions and the princes of the tribes of Israel, and the captains of the thousands and of the hundreds, with the supervisors of the king's work;

7 And they gave for the service of the house of God of gold five thousand talents and ten thousand drachms, and of silver ten thousand talents, and of copper eighteen thousand talents, and of iron one hundred thousand talents.

8 And those with whom stones were found gave them to the treasury of the house of the LORD, under the supervision of Jechiël the Gershunite.

9 Then did the people rejoice, because they had voluntarily offered; for with an undivided heart did they offer to the LORD: and also king David rejoiced with great joy.

10 ¶ And David blessed the LORD before the eyes of all the congregation; and David said, Blessed be thou, O LORD the God of Israel our father, from everlasting even unto everlasting.

11 Thine, O LORD, are the greatness, and the might, and the glory, and the victory,[a] and the majesty, yea, all that is in the heavens and on the earth: thine, O LORD, is the kingdom, and thou art exalted as the head above all.

12 And riches and honour come from thee, and thou rulest over all; and in thy hand are power and might; and it is in thy hand to make great, and to give strength unto all.

13 And now, O our God, we give thanks unto thee, and praise thy glorious name.

14 For who am I, and what is my people, that we should possess the power to offer voluntarily after this sort? for from thee is every thing, and out of thy own have we given unto thee.

15 For strangers are we before thee, and sojourners, as were all our fathers: like a shadow are our days on the earth, and there is no hope (of abiding).[b]

16 O LORD our God! all this abundant store which we have prepared to build for thee a house for thy holy name, is out of thy own hand, and thine is all.

17 And I know, my God, that thou probest the heart, and uprightness thou receivest in favour. As for me, in the uprightness of my heart have I voluntarily offered all these things; and now thy people, that are present

[a] Herxheir or, "excellence, eternity, and splendour."

[b] Redak. Zunz, "on earth fast fleeting."

here, do I see with joy offering voluntarily unto thee.

18 O LORD, God of Abraham, Isaac, and of Israel, our fathers, preserve this for ever as the imagination of the thoughts of the heart of thy people, and direct their heart firmly unto thee.

19 And unto Solomon my son do thou give an undivided heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all, and to build the palace, for which I have made preparation.

20 ¶ And David said to all the assembly, Bless now the LORD your God. And all the assembly blessed the LORD the God of their fathers, and bent down their heads, and prostrated themselves to the LORD, and to the king.

21 And they sacrificed sacrifices unto the LORD, and they offered burnt-offerings unto the LORD, on the morrow after that day, one thousand bullocks, a thousand rams, a thousand sheep, with their drink-offerings, and (other) sacrifices in abundance for all Israel;

22 And they ate and drank before the LORD on that day with great joy. And they declared the second time Solomon the son of David to be king, and they anointed him unto the LORD as chief ruler, and Zadok as priest.

23 Then sat Solomon on the throne of the LORD as king instead of David his father, and he was prosperous; and all Israel obeyed him.

24 And all the princes, and the mighty men, and also all the sons of king David, submitted[a] themselves unto king Solomon.

25 And the LORD made Solomon exceedingly great before the eyes of all Israel; and he bestowed upon him a royal majesty such as had not been on any king over Israel before him.

26 ¶ Thus did David the son of Jessé reign over all Israel.

27 And the time that he reigned over Israel was forty years: in Hebron he reigned seven years, and in Jerusalem he reigned thirty and three (years).

28 And he died in a good old age, full of days, riches, and honour: and Solomon his son became king in his stead.

29 And the acts of king David, the first and the last, behold, they are written in the history of Samuel the seër, and in the history of Nathan the prophet, and in the history of Gad the seër,

30 Together with all his reign and his mighty deeds, and the times that passed over him, and over Israel, and over all the kingdoms of the (various) countries.

THE SECOND BOOK OF CHRONICLES,

ספר דברי הימים ב׳

CHAPTER I.

1 ¶ AND Solomon the son of David strengthened himself in his kingdom, and the LORD his God was with him, and caused him to become exceedingly great.

2 Then said Solomon unto all Israel, to the captains of the thousands and of the hundreds, and to the judges, and to every prince in all Israel, the chiefs of the family divisions (that they should go with him).

3 Thereupon went Solomon, and all the assembly with him, to the high-place that was at Gib'on; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

4 Nevertheless the ark of God had David brought up from Kiryath-ye'arim to (the place which) David had prepared for it; for he had pitched a tent for it at Jerusalem.

5 But the copper altar, which Bezalel the

[a] Heb. "placed the hand under king Solomon."

son of Uri, the son of Chur, had made, he placed before the tabernacle of the LORD: and Solomon and the assembly sought for it.

6 And Solomon sacrificed there on the copper altar before the LORD, which was at the tabernacle of the congregation, and offered upon it a thousand burnt-offerings.

7 ¶ In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shown unto David my father great kindness, and hast made me king in his stead.

9 Now, O LORD God, let thy word unto David my father be verified; for thou hast made me king over a people as numerous as the dust of the earth.

10 Give me now wisdom and knowledge, that I may go out and come in before this people; for who could (otherwise) judge this thy great people?

11 ¶ And God said unto Solomon, Whereas this hath been in thy heart, and thou hast not asked riches, wealth, or honour, nor the life of thy enemies, and hast not even asked long life; but hast asked for thyself wisdom and knowledge, that thou mayest judge my people, over whom I have made thee king:

12 (Therefore) are the wisdom and the knowledge granted unto thee; and riches, and wealth, and honour, will I give thee, such as no kings that have been before thee have had, and the like of which after thee none shall have.

13 Then came Solomon from the high-place that was at Gib'on to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 ¶ And Solomon brought together chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen, and he placed them in the chariot-cities, and with the king at Jerusalem.

15 And the king rendered the silver and gold at Jerusalem like stones, and cedar-trees he rendered as the sycamore-trees that are in the lowlands for abundance.

16 And Solomon had his horses brought out of Egypt; a company of the king's merchants bought a quantity at a price.

17 And they brought up, and fetched out of Egypt a chariot for six hundred shekels of silver, and a horse for a hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

18[a] And Solomon ordered to build a house for the name of the LORD, and a house for his royal residence.

CHAPTER II.

1 And Solomon numbered seventy thousand men to bear burdens, and eighty thousand stonecutters in the mountain, and as superintendents over them three thousand and six hundred.

2 ¶ And Solomon sent to Churam the king of Tyre, saying, As thou hast dealt with David my father, and didst send him cedars to build him a house to dwell therein, (even so deal with me).[b]

3 Behold, I am building a house to the name of the LORD my God, to sanctify it to him, to burn before him incense of spices, and for the continual rows of show-bread, and for the burnt-offerings at morning and evening, on the sabbaths, and on the new-moons, and on the stated festivals of the LORD our God: this being for ever obligatory on Israel.

4 And the house which I am building is great; for greater is our God than all the gods.

5 But who possesseth the power to build him a house? for the heavens and the heavens of heavens cannot contain him: and who am I then, that I should build him a house, save only to burn incense before him?

6 And now send me a skilful man to work in gold, and in silver, and in copper, and in iron, and in purple, and crimson, and blue, and that understandeth how to engrave with the skilful men that are with me in Judah and in Jerusalem, whom David my father hath provided.

7 Send me also cedar-trees, fir-trees, and sandal-wood, from the Labanon; for I know well that thy servants have the skill to cut the trees of Lebanon: and, behold, my servants shall be with thy servants,

8 Even to prepare for me timber in abun-

[a] The English version commences here chapter ii.

[b] These words are not in the text.

dance; for the house which I am building is to be wonderfully great.

9 And, behold, for the hewers that cut the timber will I give unto thy servants twenty thousand cors of threshed wheat, and twenty thousand cors of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

10 ¶ Then answered Churam the king of Tyre in writing, and he sent it to Solomon, Out of the love of the LORD for his people hath he set thee as king over them.

11 And Churam said, Blessed be the LORD the God of Israel, that hath made the heavens and the earth, who hath given to king David a wise son, endowed with intelligence and understanding, who is to build a house unto the LORD, and a house for a royal residence.

12 And now have I sent a skilful man, endowed with understanding, namely, Churam-Abi,

13 The son of a woman from the daughters of Dan, while his father was a man of Tyre, skilful to work in gold, and in silver, in copper, in iron, in stone, and in wood, in purple, in blue, and in fine linen, and in crimson; also to execute any manner of engraving, and to devise every kind of work of art which may be given to him, together with thy skilful men, and skilful men of my lord David thy father.

14 And now the wheat, and the barley, the oil, and the wine, of which my lord hath spoken, let him send unto his servants:

15 And we will truly cut down trees out of the Lebanon, as much as thou mayest need; and we will bring them to thee in floats by sea to Joppa; and thou shalt carry them up to Jerusalem.

16 ¶ And Solomon numbered all the strange men that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found to be one hundred and fifty thousand and three thousand and six hundred.

17 And he made of them seventy thousand bearers of burdens, and eighty thousand stonecutters in the mountain, and three thousand and six hundred superintendents to set the people to work.

CHAPTER III.

1 ¶ And Solomon began to build the house of the LORD in Jerusalem on mount Moriah, where He had appeared unto David his father, on the place that David had prepared in the threshing-floor of Ornan the Jebusite.

2 And he began to build on the second day of the second month, in the fourth year of his reign.

3 Now in this manner was the foundation laid of the house of God (at its) building (by) Solomon:[a] The length by cubits after the first measure[b] was sixty cubits, and the breadth twenty cubits.

4 And the porch that was in the front of the length was according to the breadth of the house, twenty cubits, and the height was a hundred and twenty: and he overlaid it within with pure gold.

5 And the great house he ceiled with fir-wood, which he overlaid with pure gold, and he wrought thereon palm-trees and chains.

6 And he overlaid the house with costly stones for ornament: and the gold was gold of Parvayim.

7 And he covered the house, the beams, the sills, and its walls, and its doors, with gold: and he engraved cherubim on the walls.

8 ¶ And he made the most holy house, its length being in front of the breadth of the house, twenty cubits, and its breadth twenty cubits: and he covered it with fine gold, (amounting) to six hundred talents.

9 And the weight of the nails (amounted) to fifty shekels of gold. And the upper chambers he covered with gold.

10 ¶ And he made in the most holy house two cherubim of sculpture work, and they overlaid them with gold.

11 And regarding the wings of the cherubim their length was twenty cubits; the wing of the one amounting to five cubits, reaching to the wall of the house; and the other wing of five cubits, reaching to the wing of the other cherub.

12 And the wing of the other cherub was five cubits, reaching to the wall of the house; and the other wing of five cubits was joined closely to the wing of the other cherub.

13 The wings of these cherubim (as they

[a] Zunz. Redak, "And these are the measurements by which Solomon was counselled to build the house of God."

[b] *i. e.* The measure in use among ancient Israel.

were) spread out were twenty cubits: and they were standing on their feet, and their faces were inward.

14 ¶ And he made the vail of blue, and purple, and crimson, and fine linen, and wrought thereon cherubim.

15 ¶ And he made before the house two pillars of thirty and five cubits in length, and the capital that was on the top of each of them was five cubits.

16 ¶ And he made chains in the debir; and (others which)[a] he placed on the top of the pillars; and he made a hundred pomegranates, and placed them on the chains.

17 And he set up the pillars in front of the temple, one on the right hand, and the other on the left; and he called the name of that on the right hand Jachin, and the name of that on the left Bo'az.

CHAPTER IV.

1 He made also an altar of copper, twenty cubits being its length, and twenty cubits its breadth, and ten cubits its height.

2 ¶ He made also the molten sea, being ten cubits from the one brim to the other, rounded all about, and it was five cubits in height: and a line of thirty cubits did encompass it round about.

3 And likenesses of oxen[b] were under it, encompassing it all round about. ten in a cubit, encircling the sea round about: the oxen were in two rows (and were) cast (with it), when it was cast.

4 It was standing upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was resting above upon them, and all their hinder parts were inward.

5 And its thickness was a hand's breadth, and its brim like the brim of a cup, with lily-buds; and it could hold and contain three[c] thousand baths.

6 ¶ He made also ten lavers; and he placed five on the right hand, and five on the left, to wash in them: what belonged to the burnt-offering they rinsed off at[d] them; but the sea was for the priests to wash in.

7 ¶ And he made ten candlesticks of gold according to their prescribed manner; and he placed (them) in the temple, five on the right side, and five on the left.

8 ¶ He made also ten tables, and he set them in the temple, five on the right side, and five on the left. And he made a hundred bowls of gold.

9 ¶ And he made the court of the priests, and the great out-court, and doors for the out-court, and their doors he overlaid with copper.

10 And the sea he placed on the right side toward the east, opposite to the south.

11 ¶ And Churam made the pots, and the shovels, and the basins. And Churam made an end of doing the work which he made for king Solomon in the house of God:

12 The two pillars, and the bowls, and the capitals on the top of the two pillars, and the two networks to cover the two bowl-shaped capitals which were on the top of the pillars;

13 And the four hundred pomegranates for the two networks, two rows of pomegranates for each network, to cover the two bowl-shaped capitals which were upon the front of the pillars.

14 The bases also did he make, and the lavers made he upon the bases.

15 The one sea, and the twelve oxen under it,

16 And the pots also, and the shovels, and the forks, and all their instruments, did Churam-Abiv make for king Solomon for the house of the LORD, of polished copper.

17 In the plain of the Jordan did the king cast them, in the clay-ground between Succoth and Zeredathah.[e]

18 ¶ And Solomon made all these vessels in very great abundance; for the weight of the copper was not inquired into.

19 And Solomon made all the vessels that pertained to the house of God; and the altar of gold also, and the tables whereon the show-bread (was set);

20 And the candlesticks with their lamps, to light them after the prescribed manner before the debir, of pure gold.

---

[a] These words are supplied according to Redak.

[b] In 1 Kings vii. 24, we read, "colocynths," perhaps that בקר *Bakar* is another name for the same.

[c] In 1 Kings vii. 26, there is mentioned 2000; perhaps in the Babylonian measure, usual after the exile, *three* baths were only equal to *two* in ancient Israel.

[d] Rashi. Others, "in them."

[e] In 1 Kings vii. 46, "Zarethan."

21 And the flowers, and the lamps, and the tongs, were of gold, the purest of gold;

22 And the knives, and the basins, and the spoons, and the censers were of pure gold; and the entrance of the house, its inner doors for the most holy place, and the doors of the house of the temple, were of gold.

CHAPTER V.

1 ¶ And so was ended all the work which Solomon made for the house of the LORD; and Solomon brought in the things sanctified by David his father; and the silver, and the gold, and all the vessels, he placed in the treasuries of the house of God.

2 Then did Solomon assemble the elders of Israel, and all the heads of the tribes, the princes of the divisions of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

3 And all the men of Israel assembled themselves unto the king at the feast which is (in) the seventh month.

4 And all the elders of Israel came, and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle: these did the priests and the Levites bring up.

6 And king Solomon, and all the congregation of Israel that were assembled unto him were before the ark, sacrificing sheep and oxen, which could not be numbered nor told for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto its place, into the debir of the house, into the most holy place, under the wings of the cherubim.

8 And the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and its staves from above.

9 And they had made the staves so long that the ends of the staves were seen (standing out) from the ark in the front of the debir; but they were not seen without; and they have remained there until this day.

10 There was nothing in the ark save the two tables which Moses had placed (therein) at Horeb, where the LORD made a covenant with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy place; for all the priests that were present had sanctified themselves, the divisions not having been observed;—

12 And the Levites the singers, all together, of Assaph, of Heman, of Jeduthun, with their sons and their brethren, arrayed in white linen, having cymbals and psalteries and harps, stood at the east side of the altar, and with them were one hundred and twenty priests blowing on trumpets;—

13 And it came thus to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice (accompanied) with trumpets and cymbals and instruments of music, and in praising the LORD, For he is good; because unto everlasting endureth his kindness: that the house, even the house of the LORD, was filled with a cloud;

14 And the priests were not able to stand to minister because of the cloud; for the glory of the LORD had filled the house of God.

CHAPTER VI.

1 ¶ Then said Solomon, The LORD said that he would dwell in the thick darkness.

2 And I have indeed built a dwelling-house for thee, and have settled a place for thy abode for ever."

3 And the king turned his face, and blessed the whole congregation of Israel, and all the congregation of Israel was standing.

4 And he said, Blessed be the LORD, the God of Israel, who spoke with his mouth unto David my father, and hath with his hands fulfilled it, when he said,

5 Since the day that I brought forth my people out of the land of Egypt, I did not make choice of any city out of all the tribes of Israel to build a house, that my name might be therein; nor did I make choice of any man to be a ruler over my people Israel;

6 But I have made choice of Jerusalem, that my name might be there; and I have made choice of David to be over my people Israel.

7 And it was in the heart of David my father to build a house for the name of the LORD the God of Israel.

8 But the LORD said unto David my father, Whereas it was in thy heart to build a house unto my name, thou didst well in that it was in thy heart:

9 Nevertheless thou shalt not thyself build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

10 And the LORD hath fulfilled his word that he hath spoken; and I am risen up in the stead of David my father, and I sit on the throne of Israel, as the LORD hath spoken, and I have built the house unto the name of the LORD the God of Israel.

11 And I have placed there the ark, wherein is the covenant of the LORD which he hath made with the children of Israel.

12 And he now placed himself before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands;

13 For Solomon had made a laver of copper, and had placed it in the midst of the out-court, five cubits being its length, five cubits its breadth, and three cubits its height; and he placed himself upon it, and kneeled down upon his knees in the presence of all the congregation of Israel, and spread forth his hands toward heaven;

14 And he said, O LORD God of Israel, there is no god like thee in the heavens, or on the earth, thou who keepest the covenant, and the kindness for thy servants that walk before thee with all their heart;

15 Who hast kept for thy servant David my father that which thou hadst promised him; and thou spokest with thy mouth, and hast fulfilled it with thy hand, as it is this day.

16 And now, O LORD, GOD of Israel, keep for thy servant David my father that which thou hast spoken concerning him, saying, There shall never fail thee a man in my sight who sitteth on the throne of Israel; if thy children but take heed to their way to walk in my law, as thou hast walked before me.

17 And now, O LORD, the God of Israel, let thy word be verified, which thou hast spoken unto thy servant, unto David.

18 For, in truth, will God then dwell with men on the earth? behold, the heavens and the heavens of heavens cannot contain thee: how much less then this house that I have built!

19 Yet wilt thou turn thy regard unto the prayer of thy servant, and to his supplication, O LORD my God, to listen unto the entreaty and the prayer which thy servant prayeth before thee:

20 That thy eyes may be open toward this house day and night, toward the place of which thou hast said that thou wouldst put thy name there; that thou mayest listen unto the prayer which thy servant will pray at this place.

21 And listen thou to the supplications of thy servant, and of thy people Israel, which they will pray at this place: and oh, do thou hear from thy dwelling-place, from heaven; and hear, and forgive.

22 If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thy altar in this house:

23 Then do thou hear from heaven, and act, and judge thy servants, by requiting the wicked, to bring his way upon his own head; and by justifying the righteous, to give him according to his righteousness.

24 ¶ And if thy people Israel be struck down before the enemy, because they have sinned against thee, and they return and confess thy name, and pray, and make supplication before thee in this house:

25 Then do thou hear from heaven, and forgive the sin of thy people Israel, and cause them to return unto the land which thou hast given to them and to their fathers.

26 ¶ When the heavens be shut up, and there be no rain, because they have sinned against thee, and they pray toward this place, and confess thy name, and turn from their sin, because thou hast afflicted them:

27 Then do thou hear in heaven, and forgive the sin of thy servants, and of thy people Israel; for thou wilt direct them unto the good way, wherein they should walk; and give then rain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there be famine in the land, if there be pestilence, blasting, or mildew, if there be locusts, or caterpillars; if their enemies besiege them in their land, in their gates; at whatsoever plague, and at whatsoever sickness;

29 What prayer and what supplication soever be made by any man, or by all thy people Israel, when they shall be conscious every man of his plague and his pain, and he then spread forth his hands toward this house:

30 Then do thou hear from heaven the place of thy dwelling, and forgive, and give to every man in accordance with all his ways, as thou mayest know his heart; for thou, thyself alone, knowest the heart of the children of men;

31 In order that they may fear thee, to walk in thy ways, all the days that they live on the face of the land which thou hast given unto our fathers.

32 ¶ But also to the stranger, who is not of thy people Israel, but cometh out of a far-off country for the sake of thy great name, and of thy mighty hand, and of thy out-stretched arm,—if they come and pray in this house,—

33 Mayest thou likewise listen from heaven, from the place of thy dwelling, and do according to all that the stranger will call on thee for: in order that all people of the earth may know thy name, both to fear thee, as do thy people Israel, and to understand that this house, which I have built, is called by thy name.

34 ¶ If thy people go out to battle against their enemies on the way on which thou mayest send them, and they do pray unto thee in the direction of this city which thou hast chosen, and of the house that I have built unto thy name:

35 Then hear thou from heaven their prayer and their supplication, and procure them justice.

36 If they sin against thee,—for there is no man that may not sin,—and thou be angry with them, and give them up before the enemy, so that their captors carry them away captive unto a land far off or near;

37 And if they then take it to their heart in the land whither they have been carried captive, and repent and make supplication unto thee in the land of their captivity, saying, We have sinned, we have committed iniquity, and have acted wickedly;

38 And they return unto thee with all their heart and with all their soul in the land of their captivity, whither they have been carried captive, and they pray in the direction of their land, which thou hast given unto their fathers, and of the city which thou hast chosen, and toward the house which I have built unto thy name:

39 Then hear thou from heaven, from the place of thy dwelling, their prayer and their supplications, and procure them justice, and forgive thy people for what they have sinned against thee.

40 Now, my God, let I beseech thee, thy eyes be open, and thy ears be attentive unto the prayer on this place.

41 And now arise, O LORD God, unto thy resting-place, thou, and the ark of thy strength: let thy priests, O LORD God, clothe themselves with salvation, and let thy pious servants rejoice in happiness.

42 O LORD God, turn not away the face of thy anointed: remember the pious deeds of David thy servant.

CHAPTER VII.

1 ¶ And when Solomon had made an end of praying, a fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the LORD filled the house.

2 And the priests were not able to enter into the house of the LORD; because the glory of the LORD had filled the LORD'S house.

3 And all the children of Israel were looking on as the fire came down, and the glory of the LORD (was resting) upon the house; and they kneeled down with their faces to the ground upon the pavement, and prostrated themselves, and gave thanks unto the LORD, for he is good; because unto everlasting endureth his kindness.

4 And the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and a hundred and twenty thousand sheep: and so they dedicated the house of God, the king and all the people.

6 And the priests were standing on their stations, and the Levites with the instruments of the music of the LORD, which king David had made to give thanks unto the LORD, because unto everlasting endureth his kindness, with the song of praise of David in their hand: and the priests blew the trum-

pets opposite to them, and all Israel were standing.

7 ¶ And Solomon hallowed the interior of the court that was before the house of the LORD; for he prepared there the burnt-offerings, and the fat of the peace-offerings; because the copper altar which Solomon had made was not able to contain the burnt-offerings, and the meat-offerings, and the fat.

8 And Solomon held the feast at that time seven days, and all Israel with him, a very great assembly, from the entrance of Chamath unto the river of Egypt.

9 And they held on the eighth day a solemn assembly; for the dedication of the altar they held seven days, and the feast seven days.

10 ¶ And on the three-and-twentieth day of the seventh month he dismissed the people unto their tents, joyful and glad of heart because of the good that the LORD had done for David, and for Solomon, and for Israel his people.

11 Thus did Solomon complete the house of the LORD, and the king's house; and (in) all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prospered.

12 ¶ Then appeared the LORD to Solomon during the night, and said unto him, I have heard thy prayer, and I have made choice of this place for myself as a house of sacrifice.

13 If I shut up the heavens that there be no rain, or if I give a charge to the locusts to devour off the land, or if I send a pestilence among my people;

14 And if my people, over whom my name is called, do then humble themselves, and pray, and seek my presence, and turn away from their evil ways: then will I also hear from heaven, and I will forgive their sin, and will heal their land.

15 Now, my eyes shall be open, and my ears attentive unto the prayer on this place.

16 And now I have chosen and hallowed this house, that my name may be there for ever; and my eyes and my heart shall be there at all times.

17 And as for thee, if thou wilt walk before me, as David thy father hath walked, so as to do in accordance with all that I have commanded thee, and wilt keep my statutes and my ordinances:

18 Then will I establish the throne of thy kingdom, just as I have covenanted with David thy father, saying, There shall never fail thee a man to be ruler in Israel.

19 But if ye will indeed turn away, and forsake my statutes and my commandments, which I have set before you, and will go and serve other gods, and bow down to them:

20 Then will I pluck them up out of my land which I have given unto them; and this house, which I have hallowed for my name, will I cast away from my sight, and I will render it to be for a proverb and for a by-word among all the people.

21 And this house, which hath been so exalted, shall become an astonishment to every one that passeth by it: so that he will say, Why hath the LORD done thus unto this land, and unto this house?

22 And men shall then say, For the cause that they forsook the LORD the God of their fathers, who had brought them forth out of the land of Egypt, and they took hold of other gods, and bowed down to them, and served them: therefore hath he brought upon them all this evil.

CHAPTER VIII.

1 ¶ And it came to pass at the end of twenty years, when Solomon had built the house of the LORD and his own house,

2 That (as regardeth) the cities which Churam had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Chamath-zobah, and prevailed against it.

4 And he built Thadmor in the wilderness, and all the treasure-cities, which he built in Chamath.

5 And he built the upper Beth-choron, and the lower Beth-choron, fortified cities, with walls, gates, and bars;

6 And Ba'alath, and all the treasure-cities that Solomon had, and all the cities for chariots, and the cities for horsemen, and all the (other) desire of Solomon which he desired to build in Jerusalem, and in the Lebanon, and throughout all the land of his dominion.

7 All the people that were left of the Hittites, and the Emorites, and the Perizzites, and the Hivites, and the Jebusites, who were not of Israel,

8 Out of their children, who were left after them in the land, whom the children of Israel had not destroyed—these did Solomon levy as tributary (labourers) until this day.

9 Yet of the children of Israel did Solomon make no bondmen for his work; but they were men of war, and chiefs of his captains, and officers of his chariots and of his horsemen.

10 And these were the chiefs of the superintendents whom king Solomon had, (even) two hundred and fifty, who ruled over the people.

11 And the daughter of Pharaoh did Solomon bring up out of the city of David unto the house that he had built for her; for he said, No wife of mine shall dwell in a house of David the king of Israel, because they are holy, because there came (once) unto them the ark of the LORD.

12 ¶ Then did Solomon offer burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch,

13 Even according to what was the due of (every) day on its day, offering according to the commandment of Moses, on the sabbaths, and on the new-moons, and on the stated festivals, three times in the year, on the feast of unleavened bread, and on the feast of weeks, and on the feast of tabernacles.

14 And he stationed, according to the prescription of David his father, the divisions of the priests at their service, and the Levites at their stations, to praise and minister next to the priests, in the requirement of every day on its day, and the gatekeepers in their divisions at every gate; for so was the charge of David the man of God.

15 And they departed not from the charge of the king concerning the priests and Levites respecting every matter, and respecting the treasuries.

16 And (so) was all the work of Solomon successful from[a] the day of founding the house of the LORD, even until it was finished. (So) was perfected the house of the LORD.

17 ¶ Then went Solomon to 'Ezyon-geber, and to Eloth, at the sea-shore in the land of Edom.

18 And Churam sent him by means of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and they fetched away thence four hundred and fifty talents of gold, and brought the same to king Solomon.

CHAPTER IX.

1 ¶ And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with riddles at Jerusalem, with a very great train, and with camels bearing spices, and gold in abundance, and precious stones: and when she was come to Solomon, she spoke with him of all that was on her heart.

2 And Solomon solved for her all her questions: and there was nothing hidden from Solomon which he did not tell her.

3 And when the queen of Sheba saw the wisdom of Solomon, and the house that he had built,

4 And the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and their apparel; and his ascent by which he went up into the house of the LORD: there was no more spirit in her.

5 And she said to the king, The truth (only) was the word that I heard in my own land of thy acts, and of thy wisdom.

6 And I believed not in their words, until I came, and my eyes saw (all); and, behold, the one-half of the greatness of thy wisdom hath not been told me: thou excellest the report which I have heard.

7 Happy are thy men, and happy are these thy servants, who stand before thee continually, and hear thy wisdom.

8 Blessed be the LORD thy God, who hath had delight in thee to place thee on his throne, as a king for the LORD thy God; because thy God loved Israel, to sustain them for ever, therefore hath he placed thee over them as king, to exercise justice and righteousness.

9 And she gave to the king one hundred and twenty talents of gold, and spices in very great abundance, and precious stones; and there never were any such spices as those which the queen of Sheba gave to king Solomon.

10 And also the servants of Churam, and the servants of Solomon, who brought gold

[a] Rashi. Zunz, "from the day of founding—till he had quite completed the house of the LORD"

from Ophir, brought sandal-trees and precious stones.

11 And the king made of the sandal-trees steps[a] for the house of the LORD, and for the king's palace, and harps and psalteries for singers: and there were never seen the like of them before in the land of Judah.

12 And king Solomon gave unto the queen of Sheba all her pleasure, whatsoever she asked, beside (a return for) that which she had brought unto the king. And she turned about and went away to her own country, she and her servants.

13 ¶ Now the weight of gold that came to Solomon in one year was six hundred and sixty and six talents of gold;

14 Besides what the travelling tradesmen and the merchants brought. And all the kings of Arabia and the governors of the country brought gold and silver to Solomon.

15 And king Solomon made two hundred targets of beaten gold: six hundred shekels of beaten gold he used for each one target.

16 And (he made) three hundred shields of beaten gold; three hundred shekels of gold he used for each one shield. And the king put them in the house of the forest of Lebanon.

17 The king also made a great throne of ivory, and overlaid it with pure gold.

18 And the throne had six steps, with a footstool of gold, fastened into the throne; and there were arms on either side, on the place of the seat; and two lions stood beside the arms;

19 And twelve lions stood there upon the six steps on both sides: there was not the like made in any kingdom.

20 And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: no silver was valued in the days of Solomon at the least.

21 For the king's ships went to Tharshish with the servants of Huram: once in three years did the Tharshish-ships use to come home laden with gold, and silver, ivory, and apes, and peacocks.

22 And king Solomon became greater than all the kings of the earth for riches and wisdom.

23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and garments, armour, and spices, horses, and mules; (and) so year by year.

25 ¶ And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen, whom he quartered in the cities for chariots, and near the king at Jerusalem.

26 And he was ruling over all the kings from the river even unto the land of the Philistines, and as far as the boundary of Egypt.

27 And the king rendered silver in Jerusalem like stones, and the cedar-trees he rendered like the sycamore-trees that are in the lowlands, for abundance.

28 And men were bringing out horses for Solomon from Egypt, and from all lands.

29 And the remainder of the acts of Solomon, the first and the last, behold, they are written in the history of Nathan the prophet, and in the prophecy of Achiyah the Shilonite, and in the visions of Ye'do the seër concerning Jerobo'am the son of Nebat.

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and they buried him in the city of David his father: and Rehobo'am his son became king in his stead.

CHAPTER X.

1 ¶ And Rehobo'am went to Shechem; for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jerobo'am the son of Nebat heard of it, for he was in Egypt, whither he had fled from the presence of king Solomon, that Jerobo'am returned out of Egypt.

3 And they sent and called him: and so came Jerobo'am with all Israel and spoke to Rehobo'am, saying,

4 Thy father made our yoke hard; but now do thou make lighter the hard service of thy father, and his heavy yoke which he put upon us, and we will serve thee.

[a] In 1 Kings x. 12, we read "a railing," whence it is probable that it means here the same on the stairs.

5 And he said unto them, After but three days, then return unto me. And the people went away.

6 Then consulted king Rehobo'am with the old men that had stood before Solomon his father while he yet lived, saying, How do you advise that I should return an answer to this people?

7 And they spoke unto him, saying, If thou wilt be kind to this people, and please them, and speak to them good words: then will they be servants unto thee for all times.

8 But he forsook the counsel which the old men had given him, and consulted with the young men that were grown up with him, and who stood before him.

9 And he said unto them, How do you counsel how we should give an answer to this people, who have spoken to me, saying, Make lighter the yoke which thy father did put upon us?

10 Then spoke with him the young men that were grown up with him, saying, Thus must thou say unto the people that have spoken unto thee, saying, Thy father made our yoke heavy, but do thou make it lighter unto us: thus must thou say unto them, My little finger is thicker than my father's loins.

11 And now (if) my father hath burdened you with a heavy yoke, I will add to your yoke: (if) my father hath chastised you with whips, then will I (do it) with scorpion-thorns.

12 When now Jerobo'am and all the people came to Rehobo'am on the third day, as the king had spoken, saying, Return to me on the third day:

13 The king answered them harshly; and king Rehobo'am forsook the counsel of the old men;

14 And he spoke to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add thereto; my father chastised you with whips, but I will (do it) with scorpion-thorns.

15 And the king hearkened not unto the people; for it was so brought about from God, in order that the LORD might fulfil his word, which he had spoken by means of Achiyahu the Shilonite unto Jerobo'am the son of Nebat.

16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? nor have we an inheritance in the son of Jessé: every man to your tents, O Israel; now, see to thy own house, David. So did all Israel go to their tents.

17 But as for the children of Israel who dwelt in the cities of Judah, over them did Rehobo'am reign.

18 ¶ Then sent king Rehobo'am Hadoram who was over the tribute; but the children of Israel stoned him with stones, that he died. Therefore king Rehobo'am made speed with his might to get upon his chariot, to flee to Jerusalem.

19 ¶ So did Israel rebel against the house of David unto this day.

CHAPTER XI.

1 And when Rehobo'am was come to Jerusalem, he assembled the house of Judah and Benjamin a hundred and eighty thousand chosen men, warriors, to fight against Israel, to bring back the kingdom again to Rehobo'am.

2 ¶ But the word of the LORD came unto Shema'yahu the man of God, saying,

3 Say unto Rehobo'am the son of Solomon, the king of Judah, and unto all Israel in Judah and Benjamin, saying,

4 Thus hath said the LORD, Ye shall not go up, nor fight with your brethren: return every man to his house; for from me hath this thing been brought about. And they hearkened to the words of the LORD, and returned from going against Jerobo'am.

5 ¶ And Rehobo'am dwelt in Jerusalem, and built cities as fortresses in Judah.

6 He built, namely, Beth-lechem, and 'Etam, and Thekoä',

7 And Beth-zur, and Socho, and 'Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adorayim and Lachish, and 'Azekah,

10 And Zor'ah, and Ayalon, and Hebron, which are in Judah and in Benjamin, fortified cities.

11 And he strengthened the strong-holds, and put commanders in them, and stores of food, and oil and wine;

12 And in each and every city (he placed) shields and spears, and made them exceedingly strong: and thus remained with him Judah and Benjamin.

13 ¶ And the priests and the Levites that were in all Israel presented themselves to him out of all their territory.

14 For the Levites left their open districts and their possession, and went to Judah and Jerusalem; because Jerobo'am and his sons cast them off from executing the priest's office unto the LORD,

15 And (because) he ordained for himself priests for the high-places, and for the evil spirits, and for the calves which he had made.

16 And after them (came) out of all the tribes of Israel such as directed their heart to seek the LORD the God of Israel: these came to Jerusalem, to sacrifice unto the LORD, the God of their fathers.

17 And they strengthened the kingdom of Judah, and brought power to Rehobo'am, the son of Solomon, during three years; for they walked in the way of David and Solomon during three years.

18 ¶ And Rehobo'am took himself as wife Machalath the daughter of Jerimoth the son of David, (and) Abichayil the daughter of Eliäb the son of Jessé;

19 And she bore to him sons: Je'ush, and Shamaryah, and Zaham.

20 And after her did he take Ma'achah the daughter of Abshalom; and she bore to him Abiyah, and 'Attai, and Ziza, and Shelomith.

21 And Rehobo'am loved Ma'achah the daughter of Abshalom more than all his wives and his concubines; for he had taken eighteen wives and sixty concubines; and he begat twenty and eight sons, and sixty daughters.

22 And Rehobo'am appointed Abiyah the son of Ma'achah to be the chief, to be ruler among his brethren; because (he desired) to make him king.

23 And he dealt understandingly, and dispersed all his children throughout all the countries of Judah and Benjamin, unto all the fortified cities; and he gave them food in abundance and he required (for them) a multitude of wives.

CHAPTER XII.

1 And it came to pass, when Rehobo'am had established the kingdom, and when he had become strong, that he forsook the law of the LORD, and all Israel with him.

2 ¶ And it came to pass in the fifth year of king Rehobo'am, that Shishak the king of Egypt came up against Jerusalem,—because they had acted faithlessly against the LORD,—

3 With twelve hundred chariots and sixty thousand horsemen: and innumerable were the people that came with him out of Egypt —the Lubim, the Sukkiyim, and the Ethiopians.

4 And he captured the fortified cities which pertained to Judah, and he came as far as Jerusalem.

5 ¶ And Shem'ayah the prophet came to Rehobo'am, and the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus hath said the LORD, Ye have indeed forsaken me, and therefore have I also relinquished you into the hand of Shishak.

6 Thereupon the princes of Israel and the king humbled themselves; and they said, The LORD is righteous.

7 And when the LORD saw that they had humbled themselves, then came the word of the LORD to Shem'ayah, saying, "They have humbled themselves: I will not destroy them; but I will permit some little to escape from them; and my wrath shall not be poured out over Jerusalem by the hand of Shishak."

8 However they shall be servants unto him, and they shall know my service, and the service of the kingdoms of the (various) countries.

9 ¶ And so came up Shishak the king of Egypt against Jerusalem, and he took away the treasures of the house of the LORD, and the treasures of the king's house: every thing did he take away; and he took away the shields of gold which Solomon had made.

10 And king Rehobo'am made in their stead shields of copper, and committed them for keeping into the hand of the chiefs of the runners, who kept guard at the door of the king's house.

11 And it happened whenever the king went into the house of the LORD, that the runners came and bore them, and carried them back into the apartment of the runners.

12 And when he had humbled himself, the wrath of the LORD turned from him, so that he destroyed him not to make an end (of him): and also in Judah were some good things (found).

13 ¶ And king Rehobo'am strengthened himself in Jerusalem, and reigned; for Rehobo'am was one and forty years old when he became king, and seventeen years did he reign in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Na'amah the 'Ammonitess.

14 And he did the evil; because he directed not his heart to seek the LORD.

15 ¶ And the acts of Rehobo'am, the first and the last, behold, they are written in the history of Shem'ayah the prophet, and of 'Iddo the seër concerning the genealogies. And the wars of Rehobo'am and Jerobo'am (lasted) all the days.

16 And Rehobo'am slept with his fathers, and was buried in the city of David: and Abiyah his son became king in his stead.

CHAPTER XIII.

1 ¶ In the eighteenth year of king Jerobo'am became Abiyah king over Judah.

2 Three years he reigned in Jerusalem: and his mother's name was Michayahu the daughter of Uriël of Gib'ah. And there was war between Abiyah and Jerobo'am.

3 And Abiyah joined the battle with an army of valiant men of war, even of four hundred thousand chosen men: Jerobo'am also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour.

4 ¶ And Abiyah stood up above mount Zemarayim, which is in the mountain of Ephraim, and said, Hear me, O Jerobo'am, and all Israel;

5 Ought ye not to know that the LORD the God of Israel hath given the kingdom over Israel to David for eternity, yea, to him and to his sons by a covenant of salt?

6 But there rose up Jerobo'am the son of Nebat, the servant of Solomon the son of David, and rebelled against his lord.

7 ¶ And there were gathered unto him idle men, worthless persons, and put themselves in violent resistance against Rehobo'am the son of Solomon: while Rehobo'am was young and tender hearted, and could not sustain himself before them.

8 And now ye think to sustain yourselves before the kingdom of the LORD in the hand of the sons of David; and ye are a great multitude; and with you are golden calves, which Jerobo'am hath made for you as gods.

9 Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made yourselves priests like the people of the (various) lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams can become a priest to things that are no gods?

10 But as for us, the LORD is our God, and we have not forsaken him; and the priests, who minister unto the LORD, are the sons of Aaron; and the Levites are at their (appointed) work;

11 And they burn unto the LORD burnt-offerings every morning and every evening and incense of sweet spices; and the rows of the show-bread (do they place) upon the pure table; and there is the candlestick of gold with its lamps, to light the same every evening; for we keep the charge of the LORD our God, while ye have truly forsaken him.

12 And, behold, with us at our head is the (true) God, with his priests with trumpets for blowing the alarm, to sound an alarm against you. O children of Israel, do not fight against the LORD the God of your fathers; for ye will not prosper.

13 But Jerobo'am caused an ambush to come around behind them: so they themselves were before Judah, and the ambush was behind them.

14 And when Judah turned round, behold, they had the battle before and behind: and they cried unto the LORD, and the priests blew with the trumpets.

15 And then gave the men of Judah a shout: and it came to pass, as the men of Judah shouted, that God struck down Jerobo'am and all Israel before Abiyah and Judah.

16 And the children of Israel fled from before Judah, and God gave them up into their hand.

17 And Abiyah and his people smote them with a great defeat, and there fell down slain of Israel five hundred thousand chosen men.

18 Thus were the children of Israel humbled at that time: and the children of Judah became powerful, because they relied upon the LORD the God of their fathers.

19 And Abiyah made pursuit after Jerobo'am, and captured cities from him, Bethel

with its villages, and Jeshanah with its villages, and 'Ephrayin with its villages.

20 And Jerobo'am did not recover strength again in the days of Abiyahu: and the LORD struck him, and he died.

21 ¶ But Abiyahu became strong, and he took himself fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abiyah, and his ways, and his speeches, are written in the writing of the prophet 'Iddo.

23[a] And Abiyah slept with his fathers, and they buried him in the city of David: and Assa his son became king in his stead. In his days the land had repose ten years.

CHAPTER XIV.

1 ¶ And Assa did what is good and right in the eyes of the LORD his God.

2 And he removed the altars of the strange (gods), and the high-places, and broke up the statues, and cut down the groves;

3 And he ordered Judah to seek the LORD the God of their fathers, and to execute the law and the commandment.

4 Also he removed out of all the cities of Judah the high-places and the sun-images: and the kingdom had repose before him.

5 And he built fortified cities in Judah; for the land had repose, and no one had war with him in those years; because the LORD had given him rest.

6 Therefore he said unto Judah, Let us build these cities, and surround them with walls, and towers, gates, and bars: the land is yet before us; because we have sought the LORD our God,—we have sought him, and he hath given us rest on every side." So they built and prospered.

7 ¶ And Assa had an army that bore targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bore shields and drew the bow, two hundred and eighty thousand: all these were mighty men of valour.

8 And there came out against them Zerach the Ethiopian with an army of a thousand times thousand, and three hundred chariots; and he came as far as Mareshah.

9 Then went Assa out against him, and they set themselves in battle-array in the valley of Zephathah near Mareshah.

10 And Assa called unto the LORD his God, and said, LORD, nothing can hinder thee to help, whether it be the mighty, or those that have no power: help us, O LORD our God; for on thee do we rely, and in thy name are we come against this multitude. O LORD, thou art our God! no mortal can place a restraint against thee.

11 ¶ Thereupon did the LORD strike down the Ethiopians before Assa, and before Judah: and the Ethiopians fled.

12 And Assa and the people that were with him pursued them as far as Gerar: and there fell of the Ethiopians (so many), that they could not recover themselves; for they were broken down before the LORD, and before his camp; and they carried away exceedingly much booty.

13 And they smote all the cities round about Gerar; for the dread of the LORD was upon them: and they plundered all the cities; for abundant spoil was in them.

14 And also the tents of (the owners of) cattle did they smite, and they carried away sheep in abundance, and camels, and returned to Jerusalem.

CHAPTER XV.

1 And as for 'Azaryahu the son of 'Oded —on him came the spirit of God;

2 And he went out to meet Assa, and said unto him, Hear me, O Assa, and all Judah and Benjamin, The LORD is with you, while ye remain with him; and if ye seek him, he will let himself be found by you; but if ye forsake him, he will forsake you.

3 ¶ And many days (had elapsed) for Israel, (they being) without the true God, and without a teaching priest, and without law.

4 But they returned when they were in distress unto the LORD, the God of Israel, and they sought him, and he let himself be found by them.

5 And in those times there was no peace to him that went out, and to him that came in; but there were great confusions among all the inhabitants of the countries.

6 And nation was dashed to pieces against nation, and city against city; for God did confound them with all kind of distress.

[a] The English version commences here chapter xiv.

7 But as for you, be ye strong, and let not your hands be weak; for there is a reward for your doing.

8 ¶ And when Assa heard these words, and the prophecy of 'Oded the prophet, he was strengthened, and he put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had captured from the mountain of Ephraim; and he renewed the altar of the LORD, that was before the porch of the LORD.

9 And he assembled all Judah and Benjamin, and those that sojourned with them out of Ephraim and Menasseh, and out of Simeon; for they had joined him out of Israel in abundance, when they saw that the LORD his God was with him.

10 ¶ And so they assembled themselves at Jerusalem in the third month, in the fifteenth year of the reign of Assa.

11 And they sacrificed unto the LORD on the same day, of the booty which they had brought, seven hundred oxen and seven thousand sheep.

12 And they entered into the covenant to seek the LORD the God of their fathers with all their heart and with all their soul;

13 So that whosoever would not seek the LORD the God of Israel should be put to death, from the small even up to the great, whether it be man or woman.

14 And they swore unto the LORD with a loud voice, and with (joyful) shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced because of the oath; for with all their heart had they sworn, and with their whole desire did they seek him, and he let himself be found by them: and the LORD gave them rest on every side.

16 And also concerning Ma'achah the mother of king Assa, he removed her from being queen, because she had made a scandalous image for the grove; and Assa cut down her scandalous image, and had it ground up, and burnt it by the brook Kidron.

17 But the high-places were not removed out of Israel: nevertheless the heart of Assa was entire all his days.

18 And he brought the things which his father had sanctified, and his own sanctified things, into the house of God,—silver, and gold, and vessels.

19 And there was no war until the five-and-thirtieth year of the reign of Assa.

CHAPTER XVI.

1 ¶ In the six-and-thirtieth year of the reign of Assa, came up Ba'sha the king of Israel against Judah, and built Ramah, in order not to suffer any one to go out or come in to Assa the king of Judah.

2 Then did Assa bring out silver and gold out of the treasuries of the house of the LORD and of the king's house, and sent (them) to Ben-hadad the king of Syria, who dwelt at Damascus, saying,

3 A covenant is between me and thee, as between my father and thy father: behold, I have sent unto thee silver and gold; go, break thy covenant with Ba'sha the king of Israel, that he may withdraw from me.

4 And Ben-hadad hearkened unto king Assa, and sent the captains of the armies that he had against the cities of Israel, and they smote 'Iyon, and Dan, and Abel-mayim, and all the treasure-cities of Naphtali.

5 And it came to pass, when Ba'sha heard this, that he left off the building of Ramah, and stopped his work.

6 ¶ And king Assa took then all Judah; and they carried away the stones of Ramah, and its timber, wherewith Ba'sha had built; and he built therewith Geba' and Mizpah.

7 ¶ And at that time came Chanani the seër to Assa the king of Judah, and said unto him, Because thou hast relied on the king of Syria, and hast not relied on the LORD thy God: therefore is the army of the king of Syria escaped out of thy hands.

8 Were not the Ethiopians and the Lubim a numerous army, with chariots and horsemen in great abundance? yet, because thou didst rely on the LORD, he gave them up into thy hand.

9 For as regardeth the LORD, his eyes roam throughout the whole earth, to hold strongly with those whose heart is entire toward him: thou hast done foolishly for this reason; because from this time forth there will be wars with thee.

10 Then became Assa incensed toward the seër, and put him in a prison-house; for he was in a rage with him because of this. And Assa oppressed some of the people at the same time.

11 And, behold, the acts of Assa, the first and the last, lo, they are written in the book of the kings of Judah and Israel.

12 ¶ And Assa became sick in the thirty-and-ninth year of his reign in his feet, his disease being exceedingly severe: yet even in his disease he sought not to the LORD, but (applied) to the physicians.

13 And Assa slept with his fathers, and died in the one-and-fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had dug for himself in the city of David, and they laid him in the couch which was filled with sweet odours and divers kinds of spices mixed by the apothecary's art; and they made for him a burning uncommonly great.

CHAPTER XVII.

1 ¶ And Jehoshaphat his son became king in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fortified cities of Judah, and placed garrisons in the land of Judah, and in the cities of Ephraim, which Assa his father had captured.

3 And the LORD was with Jehoshaphat; because he walked in the first ways of David his father, and sought not after the Be'alim;

4 On the contrary, after the God of his father did he seek, and in his commandments did he walk, but not after the doings of Israel.

5 Therefore did the LORD establish the kingdom in his hand; and all Judah gave presents to Jehoshaphat; and he had riches and honour in abundance.

6 And his heart raised itself up in the ways of the LORD, and he removed moreover the high-places and groves out of Judah.

7 ¶ And in the third year of his reign he sent his princes, even Ben-chayil, and 'Obadiah, and Zechariah, and Nethanel, and Michayahu, to teach in the cities of Judah.

8 And with them were the Levites, Shema'yahu, and Nethanyahu, and Zebadyahu, and 'Assahël, and Shemiramoth, and Jehonathan, and Adoniyahu, and Tobiyahu, and Tob-adoniyah, the Levites; and with them Elishama' and Jehoram, the priests.

9 And they taught in Judah, and with them was the book of the law of the LORD, and they moved about through all the cities of Judah, and taught the people.

10 And the dread of the LORD was upon all the kingdoms of the lands that were round about Judah, so that they made no war with Jehoshaphat.

11 Also from the Philistines did people bring unto Jehoshapat presents and silver, as tribute: also the Arabians brought him small cattle, rams seven thousand and seven hundred, and he-goats seven thousand and seven hundred.

12 ¶ And Jehoshaphat went on becoming exceedingly great, and he built in Judah castles and treasure-cities.

13 And he had great works in the cities of Judah, and men of war, mighty in valour, in Jerusalem.

14 ¶ And these are their numbers according to their family divisions: Of Judah, of the captains of the thousands was 'Adnah the chief, and with him were mighty men of valour, three hundred thousand.

15 ¶ And next to him was Jehochanan the chief, and with him were two hundred and eighty thousand.

16 And next to him was 'Amassyah the son of Zichri, who voluntarily offered himself unto the LORD; and with him were two hundred thousand mighty men of valour.

17 And of Benjamin, the mighty valiant Elyada', and with him were those armed with bow and shield two hundred thousand.

18 And next him was Jehozabad, and with him were one hundred and eighty thousand ready armed for the host.

19 ¶ These were those that ministered to the king, besides those whom the king had placed in the fortified cities throughout all Judah.

CHAPTER XVIII.

1 ¶ And Jehoshaphat had riches and honour in abundance, and he intermarried with Achab.

2 And he went down after (some) years to Achab to Samaria. And Achab killed for him sheep and oxen in abundance, and for the people that were with him, and persuaded him to go up to Ramoth-gil'ad.

3 Then said Achab the king of Israel unto Jehoshaphat the king of Judah, Wilt thou go with me against Ramoth-gil'ad? And he said to him, I (will be) like thee, and my people (shall be) as thy people; and we will be with thee in the battle.

4 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, to-day (first) of the word of the LORD.

5 Then did the king of Israel assemble the prophets, four hundred men, and said unto them, Shall we go to Ramoth-gil'ad to battle, or shall I forbear? And they said, Go up, and God will deliver (it) into the hand of the king.

6 And Jehoshaphat said, Is there not here a prophet of the Eternal besides, that we might inquire of him?

7 And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may inquire of the LORD; but I hate him; for he never prophesieth any good concerning me, but at all times evil: it is Michayhu the son of Yimla. And Jehoshaphat said, Let not the king say so.

8 Then called the king of Israel a certain court-officer, and said, "Hasten hither Michayhu the son of Yimla."

9 And the king of Israel and Jehoshaphat the king of Judah were sitting each on his throne, dressed in their royal garments, and they were sitting in a threshing-floor at the entrance of the gate of Samaria: and all the prophets prophesied before them.

10 And Zedekiah the son of Kena'anah had made himself horns of iron; and he said, Thus hath said the LORD, With these shalt thou push the Syrians until thou have made an end of them.

11 And all the prophets prophesied so, saying, Go up against Ramoth-gil'ad, and prosper, and the LORD will deliver it into the king's hand.

12 And the messenger that went to call Michayhu spoke to him, saying, Behold, the words of the prophets are with one voice good for the king: so do let thy word, I pray thee, be like (that of) any one of them, and speak something good.

13 And Michayhu said, As the LORD liveth, truly what my God may say, that will I speak.

14 And when he was come to the king, the king said unto him, Michah, shall we go to Ramoth-gil'ad to battle, or shall I forbear? And he said, Go ye up, and prosper, and may they be delivered into your hand.

15 And the king said to him, How many times yet must I adjure thee that thou shalt not speak to me any thing but the truth in the name of the LORD?

16 Then said he, I saw all Israel scattered over the mountains, as flocks that have not a shepherd: and the LORD said, These have no master; let them return every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not say unto thee that he would not prophesy concerning me any good, but (only) for evil?

18 ¶ And he said, Therefore hear ye the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing on his right and his left.

19 And the LORD said, Who will persuade Achab the king of Israel, that he may go up and fall at Ramoth-gil'ad? And one said—one saying after this manner, and another saying after that manner.

20 Then came there forth a spirit, and placed himself before the LORD, and said, I will persuade him. And the LORD said unto him, Wherewith?

21 And he said, I will go forth, and I will become a lying spirit in the mouth of all his prophets. And he said, Thou wilt persuade him, and also prevail: go forth, and do so.

22 And now, behold, the LORD hath put a lying spirit in the mouth of these thy prophets; but the LORD hath spoken evil concerning thee.

23 And Zedekiah the son of Kena'anah went near, and struck Michayhu on the cheek, and said, Which is the way the Spirit of the LORD passed away from me to speak with thee?

24 And Michayhu said, Behold, thou shalt see it on that day when thou shalt go into the innermost chamber to hide thyself.

25 And the king of Israel said, Take ye Michayhu, and carry him back unto Amon the governor of the city, and to Joäsh the king's son;

26 And say ye, Thus hath said the king, Put this man in the prison, and feed him with sparing bread and with sparing water, until I return in peace.

27 And Michayhu said, If thou return at all in peace, then hath the LORD not spoken through me. And he said, Hear it, O all ye nations!

28 ¶ And the king of Israel went up with Jehoshaphat the king of Judah to Ramoth-gil'ad.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but do thou put on thy royal garments. And the king of Israel disguised himself, and they went into the battle.

30 And the king of Syria had commanded the captains of the chariots that he had, saying, Fight ye not with the small or with the great, save only with the king of Israel alone.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, This is the king of Israel. And they encompassed him to fight; and Jehoshaphat cried out, and the LORD helped him; and God induced them to go away from him.

32 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from following him.

33 But a certain man drew his bow at a venture, and struck the king of Israel between the joints and the armour: wherefore he said to the chariot-driver, Turn about, and carry me out of the camp; for I am wounded.

34 And the battle increased on that day: and the king of Israel stayed (himself) up in the chariot against the Syrians until the evening, and he died at the time of the sun's going down.

CHAPTER XIX.

1 ¶ And Jehoshaphat the king of Judah returned to his house in peace, to Jerusalem.

2 And there came out to meet him Jehu the son of Chanani the seër, and said to king Jehoshaphat, Shouldst thou help the wicked, and love those that hate the LORD? and because of this there is wrath over thee from before the LORD.

3 Nevertheless there are good things found on thee; because thou hast removed the Asheroth out of the land, and hast directed thy heart firmly to seek God.

4 ¶ And Jehoshaphat remained at Jerusalem; but he went out again through the people from Beër-sheba' as far as the mountain of Ephraim, and caused them to return unto the LORD the God of their fathers.

5 And he appointed judges in the land in all the fortified cities of Judah, in city by city.

6 And he said to the judges, Look (well) at what ye are doing; because not for man are ye to judge, but for the LORD, who is with you in pronouncing judgment.

7 And now let the dread of the LORD be upon you: take heed and act; for with the LORD our God there is no injustice, nor respect for persons, nor taking of bribes.

8 But also in Jerusalem did Jehoshaphat appoint some of the Levites, and the priests, and of the chiefs of the family divisions of Israel, for the (giving of) the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged on them, saying, Thus shall ye do in the fear of the LORD, in faithfulness, and with an undivided heart.

10 And whatsoever controversy may come to you from your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and ordinances, ye shall truly warn them that they incur not guilt against the LORD, and so there come wrath over you, and over your brethren: so must ye do, and ye will not incur guilt.

11 And, behold, Amaryahu the chief priest is over you for every matter of the LORD; and Zebadyahu the son of Yishma'el, the ruler for the house of Judah, for every matter of the king; and the Levites are officers before you. Be strong and act, and may the LORD be with the good.

CHAPTER XX.

1 ¶ And it came to pass after this, that the children of Moäb, and the children of 'Ammon, and with them some of the 'Ammonim,[a] came against Jehoshaphat to battle.

2 And there came some and told unto Jehoshaphat, saying, There is coming against thee a great multitude from beyond the sea, from Syria; and, behold, they are in Chazazon-thamar, which is 'En-gedi.

3 Then became Jehoshaphat afraid, and he directed his face to seek the LORD; and he proclaimed a fast over all Judah.

4 And (the people of) Judah gathered themselves together, to ask (help) of the LORD: also out of all the cities of Judah did they come to seek the LORD.

[a] Some suppose this to mean "the Me'unim," the inhabitants of Arabia Petræa.

5 And Jehoshaphat stood forward in the assembly of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And he said, O LORD, the God of our fathers, behold, thou art God in the heavens, and thou rulest over all the kingdoms of the nations; and in thy hand are the power and might, and there is none that can withstand thee.

7 Behold, it is thou, O our God, who hast driven out the inhabitants of this land from before thy people Israel; and thou gavest it to the seed of Abraham thy friend to eternity.

8 And they have dwelt therein, and have built for thee therein a sanctuary for thy name, saying,

9 If there should come over us any evil, the sword, punishment, or pestilence, or famine, (then) will we stand before this house, and in thy presence, for thy name is in this house, and we will cry unto thee out of our distress, and thou wilt hear and help.

10 And now, behold, the children of 'Ammon and Moäb and mount Se'ir, against whom thou wouldst not suffer Israel to come, when they came out of the land of Egypt, but they turned aside from them, and destroyed them not:—

11 And behold, they recompense us, by coming to drive us out of thy inheritance, which thou hast given us to possess.

12 O our God, wilt thou not execute justice on them? for there is no power in us against this great multitude that is coming against us; and we indeed know not what we are to do; but upon thee are our eyes (directed).

13 And all Judah were standing before the LORD, also their little ones, their wives, and their sons.

14 ¶ And upon Jachaziël the son of Zecharyahu, the son of Benayah, the son of Je'iël, the son of Matthanyah, the Levite, of the sons of Assaph, came the spirit of the LORD in the midst of the assembly;

15 And he said, Listen ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus hath said the LORD unto you, Be ye not afraid and be not dismayed because of this great multitude; for not unto you belongeth the battle, but unto God.

16 To-morrow go ye down against them: behold, they come up by the ascent of Ziz; and ye will find them at the end of the valley, in front of the wilderness of Jeruël.

17 Ye shall not need to fight in this place: stand firmly, stand still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, and be not dismayed; to-morrow go out to meet them, and the LORD will be with you.

18 And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell down before the LORD, to prostrate themselves unto the LORD.

19 And then arose the Levites, of the children of the Kehathites, and of the children of the Korchites, to praise the LORD the God of Israel with a very loud voice.

20 And they rose up early in the morning, and went forth into the wilderness of Thekoï: and as they went forth, Jehoshaphat stood forward and said, Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the LORD your God, and ye will have permanence; believe his prophets, and ye will prosper.

21 And he consulted with his people, and he appointed singers unto the LORD, and those that should praise in the holy ornaments, as they went out before the armed array, and said, Give thanks unto the LORD; for unto everlasting endureth his kindness.

22 And at the time when they began with the song and the praise, the LORD set an ambush against the children of 'Ammon, Moäb, and mount Se'ir, who were come against Judah, and they were smitten.

23 And the children of 'Ammon and Moäb stood up against the inhabitants of mount Se'ir, utterly to annihilate and to destroy them; and when they had made an end of the inhabitants of Se'ir, they helped to destroy one another.

24 And when Judah came toward the watchtower in the wilderness, they looked toward the multitude, and, behold, they were dead bodies fallen to the earth, and none had escaped.

25 And then came Jehoshaphat and his people to plunder their booty, and they found among them in abundance both riches and dead bodies, and costly vessels, which they stript off for themselves, more than they could carry away: and they were three

days in plundering the booty, for it was so much.

26 And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore did they call the name of this place, The valley of Berachah [Blessing], until this day.

27 Then returned all the men of Judah and Jerusalem, and Jehoshaphat at their head, to return to Jerusalem with joy; for the LORD had caused them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries and with harps and with trumpets unto the house of the LORD.

29 And a dread from God was on all the kingdoms of (those) countries, when they heard that the LORD had fought with the enemies of Israel.

30 So the kingdom of Jehoshaphat had repose, and he God gave him rest all round about.

31 ¶ And (so) did Jehoshaphat reign over Judah: thirty and five years old was he when he became king, and twenty and five years did he reign in Jerusalem. And his mother's name was 'Azubah the daughter of Shilchi.

32 And he walked in the way of his father Assa, and turned not aside from it, doing what is right in the eyes of the LORD.

33 Nevertheless the high-places were not removed; for the people had not yet directed their heart firmly unto the God of their fathers.

34 And the rest of the acts of Jehoshaphat, the first and the last, behold, they are written in the history of Jehu the son of Chanani, which was entered in the book of the kings of Israel.

35 And after this did Jehoshaphat the king of Judah connect himself with Achazyah the king of Israel, the same who acted very wickedly;

36 And he connected himself with him to make ships to go to Tharshish: and they made ships in 'Ezyon-geber.

37 Then prophesied Eli'ezer the son of Dodavahu of Mareshah against Jehoshaphat, saying, Because thou hast connected thyself with Achazyahu, the LORD hath broken down thy works. And the ships were wrecked, so that they were not able to go to Tharshish.

CHAPTER XXI.

1 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son became king in his stead.

2 And he had brothers the sons of Jehoshaphat: 'Azaryah, and Jechiël, and Zecharyahu, and 'Azaryahu, and Michaël, and Shephatyahu, all these being sons of Jehoshaphat the king of Israel.

3 And their father gave them many gifts (consisting) of silver, and of gold, and of precious things, with fortified cities in Judah; but the kingdom gave he to Jehoram; because he was the first-born.

4 ¶ Now when Jehoram was risen up over the kingdom of his father, and had strengthened himself, he slew all his brothers with the sword, and also some of the princes of Israel.

5 Thirty and two years was Jehoram old when he became king, and eight years did he reign in Jerusalem.

6 And he walked in the way of the kings of Israel, as had done the house of Achab; for the daughter of Achab had he for wife: and he did what is evil in the eyes of the LORD.

7 Yet would the LORD not destroy the house of David, on account of the covenant which he had made with David, and as he had said to give to him a government and to his sons at all times.

8 In his days Edom revolted from under the power of Judah, and they appointed a king over themselves.

9 Then did Jehoram go over with his princes, and all the chariots were with him; and he rose up by night, and smote the Edomites who compassed him about, and the captains of the chariots.

10 Yet Edom revolted from under the power of Judah even until this day: then did Libnah revolt at the same time from under his power; because he had forsaken the LORD the God of his fathers.

11 He also made high-places in the mountains of Judah, and caused the inhabitants of Jerusalem to go astray,[a] and misled Judah.

12 ¶ And there came unto him a writing

[a] To commit idolatry and the consequent immoralities

from Elijah[a] the prophet, saying, Thus hath said the LORD the God of David thy father, Inasmuch as thou hast not walked in the ways of Jehoshaphat thy father, and in the ways of Asa the king of Judah,

13 But hast walked in the way of the kings of Israel, and hast caused Judah and the inhabitants of Jerusalem to go astray, as the house of Achab hath caused (others) to go astray, and hast also slain thy brothers of thy father's house, who were better than thyself:

14 Behold, the LORD will inflict a great plague on thy people, and on thy children, and on thy wives, and on all thy possessions;

15 And thou shalt be (afflicted) with great diseases by a disease of thy bowels, until thy bowels pass out (from thee) by reason of the disease days upon days.[b]

16 And the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that are alongside of the Cushim:

17 And they went up against Judah, and made an incursion into it, and carried away all the substance that was found in the king's house, and also his sons, and his wives; and there was not left unto him any son, save Jehoächaz, the youngest of his sons.

18 And after all this did the LORD afflict him in his bowels with a disease which was incurable.

19 And it came to pass, from days to days, and when the (fixed) time was expired, after two years, that his bowels passed out (from him) by reason of his disease: so he died of evil diseases. And his people made no burning for him, like the burning for his fathers.

20 Thirty and two years old was he when he became king, and eight years did he reign in Jerusalem, and departed without joy:[c] and they buried him in the city of David, but not in the sepulchres of the kings.

CHAPTER XXII.

1 And the inhabitants of Jerusalem made Achazyahu his youngest son king in his stead; for the predatory band that was come with the Arabians to the camp had slain all the eldest. So became Achazyahu, the son of Jehoram the king of Judah, king.

2 ¶ Forty and two[d] years old was Achazyahu when he became king, and one year did he reign in Jerusalem: and his mother's name was 'Athalyahu the (grand-)daughter of 'Omri.

3 Also he walked in the ways of the house of Achab; for his mother was his counsellor to act wickedly.

4 And he did what is evil in the eyes of the LORD like the house of Achab; for these were his counsellors after the death of his father to his destruction.

5 He walked also after their counsel, and went with Jehoram the son of Achab the king of Israel to war against Chazaël the king of Syria at Ramoth-gil'ad: and the Syrians smote Joram.

6 And he returned to be healed in Yizre'el because of the wounds which had been given him at Ramah, when he fought with Chazaël the king of Syria. And 'Azaryahu the son of Jehoram the king of Judah went down to see Jehoram the son of Achab at Yizre'el, because he was sick.

7 But from God was the confusion of Achazyahu that he should come to Joram: and when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Achab.

8 And it came to pass, when Jehu was executing judgment on the house of Achab, that he found the princes of Judah, and the sons of the brothers of Achazyahu, that ministered to Achazyahu, and he slew them.

9 And he sought Achazyahu, and they caught him while he was hiding himself in Samaria, and they brought him to Jehu, and they slew him, and buried him; because they said, He is a son of Jehoshaphat, who sought the LORD with all his heart. And there was none of the house of Achazyahu who had sufficient power (to obtain) the kingdom.

10 ¶ And when 'Athalyahu the mother of Achazyahu saw that her son was dead, she

[a] Redak supposes that Elijah after his translation appeared to a disciple, and ordered him to write this letter. Others, that it was another prophet so called. Again, that it was written before Elijah's translation.

[b] This phrase is explained variously: Zunz, "from time to time." Herxheimer, "in two years."

[c] Rashi. Others, "without being regretted."

[d] In 2 Kings viii. 26, "twenty-two." The date here is difficult to be reconciled.

arose and exterminated all the royal seed of the house of Judah.

11 ¶ But Yehoshab'ath, the daughter of the king, took Joäsh the son of Achazyahu, and stole him away from the midst of the king's sons that were slain, and put him and his nurse into the bed-chamber. So did Yehoshab'ath, the daughter of king Jehoram, the wife of Yehoyada' the priest,—for she was the sister of Achazyahu,—hide him from 'Athalyahu, so that she slew him not.

12 And he was with them in the house of God hidden six years, while 'Athalyah was reigning over the land.

CHAPTER XXIII.

1 ¶ And in the seventh year Yehoyada' strengthened himself, and took the captains of the hundreds, 'Azaryah the son of Jerocham, and Yishma'el the son of Jehochanan, and 'Azaryahu the son of 'Obed, and Ma'asseyahu the son of 'Adayahu, and Elishaphat the son of Zichri, with him into a covenant.

2 And they moved about in Judah, and gathered the Levites together out of all the cities of Judah, and the heads of the families of Israel; and they came to Jerusalem.

3 And all the congregation made a covenant in the house of God with the king. And he said unto them, Behold, the king's son shall be king, as the LORD hath spoken concerning the sons of David.

4 This is the thing that ye shall do, A third part of you that enter in on the sabbath, of the priests and of the Levites, shall be gatekeepers at the thresholds;

5 And a third part shall be at the king's house; and a third part at the foundation-gate; and all the people shall be in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and they that minister of the Levites: they shall enter, for they are holy; but all the people shall keep the charge of the LORD.

7 And the Levites shall encompass the king round about, every man with his weapons in his hand; and he who cometh into the house shall be put to death; and be ye with the king when he cometh in, and when he goeth out.

8 And the Levites and all Judah did in accordance with all that Yehoyada' the priest had commanded, and they took every man his men that came in on the sabbath, with those that were to be relieved on the sabbath; for Yehoyada' the priest had not dismissed the divisions.

9 ¶ And Yehoyada' the priest gave to the captains of the hundreds the spears, and the shields, and the quivers, that belonged to king David, which were in the house of God.

10 And he placed all the people, every man having his weapon in his hand, from the right side of the house to the left side of the house, along by the altar and the temple, all round about the king,

11 Then did they bring forth the king's son, and put upon him the crown, and (gave him) the testimony, and they made him king. And Yehoyada' and his sons anointed him, and said, Long live the king.

12 ¶ And when 'Athalyah heard the noise of the people running and praising the king, she came to the people into the house of the LORD.

13 And she looked, and behold, the king stood upon his stand at the entrance, and the princes and the trumpets were around the king; and all the people of the land rejoiced, and blew on trumpets; also the singers (were there) leading with instruments of music in the songs of praise; and 'Athalyah rent her clothes, and said, "Treason, treason."

14 ¶ But Yehoyada' the priest ordered the captains of the hundreds, the commanders of the army, to go out, and said unto them, Lead her forth to within the ranges; and he that followeth her shall be put to death with the sword. For the priest had said, Ye shall not put her to death in the house of the LORD.

15 And they made way for her: and she went to the entrance of the horse-gate by the king's house, and they put her to death there.

16 ¶ And Yehoyada' made a covenant between him, and between all the people, and between the king, that they should be a people unto the LORD.

17 And then came all the people into the house of Ba'al, and pulled it down, and his altars and his images did they break in pieces, and Matthan the priest of Ba'al they slew before the altars.

18 And Yehoyada' placed the supervision over the house of the LORD into the hand

of the priests, the Levites, whom David had divided off over the house of the LORD, to offer the burnt-offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, after the manner of David.

19 And he appointed the gatekeepers over the gates of the house of the LORD, that none unclean in any thing should enter therein.

20 And he took the captains of the hundreds, and the nobles, and the governors over the people, and all the people of the land, and he brought down the king from the house of the LORD, and they came through the midst of the upper gate into the king's house; and they caused the king to sit upon the throne of the kingdom.

21 And all the people of the land rejoiced, and the city was quiet; but 'Athalyahu they had slain with the sword.

CHAPTER XXIV.

1 ¶ Seven years old was Joäsh when he became king, and forty years did he reign in Jerusalem: and the name of his mother was Zibyah of Beër-sheba'.

2 And Joäsh did what is right in the eyes of the LORD, all the days of Yehoyada' the priest.

3 ¶ And Yehoyada' took for himself[a] two wives, and he begat sons and daughters.

4 And it came to pass after this, that Yoäsh had it in his mind to renew the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather from all Israel[b] money to repair the house of your God from year to year, and ye shall make haste in this matter. But the Levites made no haste.

6 ¶ Then called the king for Yehoyada' the chief, and said unto him, Why hast thou not required from the Levites to bring in out of Judah and out of Jerusalem the contribution (fixed by) Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of the testimony?

7 For the sons of the wicked 'Athalyahu have made breaches (in) the house of God; and also the holy things of the house of the LORD have they applied to the Be'alim.

8 And at the king's order they made a chest, and placed it at the gate of the house of the LORD on the outside.

9 And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the contribution (fixed by) Moses the servant of God upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and they brought it in, and cast it into the chest, until it was full.[c]

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, then came the king's scribe and the high-priest's officer and emptied the chest, and took it up, and brought it back to its place. Thus did they day by day, and gathered money in abundance.

12 And the king and Yehoyada' gave it to those who overlooked the service of the house of the LORD, and these hired masons and carpenters to renew the house of the LORD, and also to the workers in iron and copper to repair the house of the LORD.

13 So the workmen wrought, and the work was restored through their means, and they replaced the house of God in its (former) state, and strengthened it.

14 And when they had completed it, they brought before the king and Yehoyada' the rest of the money, and they made of it vessels for the house of the LORD, the vessels of the service and for the sacrificing,[d] and the spoons, and (other) vessels of gold and silver. And they offered burnt-offerings in the house of the LORD continually all the days of Yehoyada'.

15 ¶ And Yehoyada' became old, and was full of days, and died: he was old one hundred and thirty years when he died.

16 And they buried him in the city of David among the kings; because he had done a good thing in Israel, and toward God, and his house.

17 ¶ But after the death of Yehoyada' came the princes of Judah, and bowed them-

[a] So Rashi. English version and others, "for him," *i. e.* the king.

[b] Meaning, those belonging to his government.

[c] Zunz. Lit. "until there was an end."

[d] Rashi and Redak, וּמְעִלוֹת "and pestles," for pounding the spices.

selves down[a] to the king. Then did the king hearken unto them.

18 And they forsook the house of the LORD the God of their fathers, and served the Asherim and the idols; and there came wrath over Judah and Jerusalem for this their guiltiness.

19 And he sent prophets among them, to bring them back again unto the LORD; and they gave them warning; but they did not give ear.

20 And the spirit of God endued Zechariah the son of Yehoyada' the priest, and he stood up above the people, and he said unto them, Thus hath said the (true) God, Why transgress ye the commandments of the LORD? ye cannot prosper so; because (as) ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones at the command of the king in the court of the house of the LORD.

22 And king Joäsh did not remember the kindness which Yehoyada' his father had shown to him, but slew his son. And when he died, he said, The LORD will see (this), and require (my blood).

23 ¶ And it came to pass at the expiration of the year, that the army of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and all their spoil they sent off unto the king of Damascus.

24 Indeed with a small company of men did the army of Syria come; but the LORD delivered[b] into their hand an army exceedingly numerous; because they had forsaken the LORD the God of their fathers. And on Joäsh they executed punishment.

25 And when these were gone away from him—for they left him (suffering) with great diseases—his own servants conspired against him because of the blood of the sons of Yehoyada' the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are those that conspired against him: Zabad[c] the son of Shim'ath the 'Ammonitess, and Yehozabad the son of Shimrith the Moäbitess.

27 Now concerning his sons, and the great prophecy concerning him, and the founding of the house of God, behold, they are written in the story of the book of the kings. And Amazyahu his son became king in his stead.

CHAPTER XXV.

1 ¶ When twenty and five years old did Amazyahu become king, and twenty and nine years did he reign in Jerusalem. And his mother's name was Yeho'addan of Jerusalem.

2 And he did what is right in the eyes of the LORD, yet not with an entire heart.

3 And it came to pass, when the kingdom was firmly established to him, that he slew his servants that had killed the king his father.

4 But their children he put not to death; but (did) as it is written in the law in the book of Moses, that the LORD had commanded, saying, The fathers shall not die for the children, nor shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ And Amazyahu gathered Judah together, and stationed them after their family divisions, after the captains over the thousands, and after the captains over the hundreds, of all Judah and Benjamin; and he numbered them from twenty years old and upward, and found them (to be) three hundred thousand chosen men, able to go forth to the army, that could handle spear and shield.

6 He hired also out of Israel one hundred thousand mighty men of valour for one hundred talents of silver.

7 But a man of God came unto him, saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, (with) all the children of Ephraim.

8 But if thou wilt go, (and be ever so) active[d] (and) strong for the battle: God will

[a] Herxheimer explains, "they asked in the most submissive manner for permission to practise idolatry."

[b] According to 2 Kings xii. 18, the Syrians did not fight any battle; as Joäsh bought them off. Still the slaughter of the principal men and indignity against the king may have also taken place.

[c] In 2 Kings xii. 22, *Yozachar*, the son of Shim'ath, and Yehozabad, the son of *Shomer*, a variation not unusual in the books of Chronicles.

[d] After Zunz. Rashi, "For if thou wilt go, do what thou intendest, try to be strong for the battle: still will God," &c.

cause thee to stumble before the enemy; for there is power with God to help, and to cause to stumble.

9 Then said Amazyahu to the man of God, But what is to be done for the hundred talents which I have given to the band of Israel? And the man of God said, The LORD hath (enough in his power) to give thee much more than this.

10 Then did Amazyahu separate them, (to wit,) the band that was come to him out of Ephraim, that they might go to their place: wherefore their anger was greatly kindled against Judah, and they returned to their home in burning anger.

11 ¶ And Amazyahu strengthened himself, and led forth his people, and went to the Valley of Salt, and smote of the children of Se'ir ten thousand (men).

12 And ten thousand did the children of Judah take captive alive, and brought them to the top of the rock, and cast them down from the top of the rock, so that they all were crushed.

13 But the men of the band whom Amazyahu had sent back, that they should not go with him to battle, spread themselves about in the cities of Judah, from Samaria even unto Beth-choron, and smote of them three thousand (persons), and plundered much spoil.

14 ¶ And it came to pass, after Amazyahu was come home from smiting the Edomites, that he brought the gods of the children of Se'ir, and set them up unto himself as gods, and before them he used to prostrate himself, and unto them he used to burn incense.

15 Wherefore the anger of the LORD was kindled against Amazyahu, and he sent unto him a prophet, who said unto him, Why hast thou sought after the gods of the people, that have not delivered their own people out of thy hand?

16 And it came to pass, as he was speaking unto him, that he said unto him, Have we ever appointed thee as a counsellor to the king? forbear this: why shouldst thou be smitten? Then did the prophet forbear; and he said, I know that God hath resolved to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then held Amazyahu the king of Judah a council, and sent to Joäsh, the son of Jehoächaz, the son of Jehu, the king of Israel, saying, Come, let us look one another in the face.

18 And Joäsh the king of Israel sent to Amazyahu the king of Judah, saying, The thornbush that was in the Lebanon sent to the cedar that was in the Lebanon, saying, Give thy daughter to my son for wife. And there passed along the wild beasts that were in the Lebanon, and trod down the thorn-bush.

19 Thou hast thought, Lo, thou hast smitten Edom; and thy heart hath lifted thee up to acquire much glory:[a] now stay in thy house; why wilt thou meddle with misfortune, that thou mayest fall, thou, and Judah with thee?

20 But Amazyahu would not hear; for it was (ordained) by God, in order to deliver them into the hand (of Joäsh); because they had sought after the gods of Edom.

21 Thereupon did Joäsh the king of Israel go up: and they looked one another in the face, he and Amazyahu the king of Judah, at Beth-shemesh, which belongeth to Judah.

22 And Judah was defeated before Israel, and they fled every man to his tents.

23 And Joäsh the king of Israel caught Amazyahu the king of Judah, the son of Joäsh, the son of Jehoächaz, at Beth-shemesh; and he brought him to Jerusalem, and made a breach in the wall of Jerusalem, from the gate of Ephraim unto the corner-gate, four hundred cubits.

24 And (taking) all the gold and the silver, and all the vessels that were found in the house of God with 'Obed-edom, and the treasures of the king's house, and the children of the chiefs as hostages, he returned to Samaria.

25 ¶ And Amazyahu the son of Joäsh the king of Judah lived after the death of Joäsh the son of Jehoächaz the king of Israel fifteen years.

26 And the rest of the acts of Amazyahu the first and the last, behold, they are fully written in the book of the kings of Judah and Israel.

27 Now from the time that Amazyahu departed from following the LORD, they raised a conspiracy against him in Jerusalem: where-

[a] Rashi, from כבוד "honour," or "glory." Redak, "to make more wars," from כבד "heavy," "multifarious." Zunz, "to the extent of becoming obdurate."

fore he fled to Lachish; but they sent after him to Lachish, and slew him there.

28 And they carried him on horses, and buried him with his fathers in the city of Judah.

CHAPTER XXVI.

1 And all the people of Judah took 'Uzziyahu, who was then sixteen years old, and made him king instead of his father Amazyahu.

2 He it was that built Eloth, and brought it back to Judah, after the king slept with his fathers.

3 ¶ Sixteen years old was 'Uzziyahu when he became king, and fifty and two years did he reign in Jerusalem. And his mother's name was Yecholyah of Jerusalem.

4 And he did what is right in the eyes of the LORD, in accordance with all that his father Amazyahu had done.

5 And he was (inclined) to seek God in the days of Zecharyahu, who had understanding in the visions of God; and during the time that he sought the LORD, God caused him to prosper.

6 And he went forth and made war against the Philistines, and he broke down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod; and he built cities in (the country of) Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-ba'al, and the Me'unim.

8 And the 'Ammonites gave presents to 'Uzziyahu: and his name extended even to the entrance of Egypt; for he became exceedingly strong.

9 And 'Uzziyahu built towers in Jerusalem, above the corner-gate, and above the valley-gate, and at the angle, and made them strong.

10 He built also towers in the desert, and hewed out many wells; for he had much cattle, both in the lowlands and in the plain; (also) husbandmen, and vintners in the mountains, and in Carmel; for he loved husbandry.

11 ¶ Moreover 'Uzziyah had an army of fighting men, that went out to the host by bands, according to the number of those mustered of them through the hand of Je'iël the scribe and Ma'asseyahu the overseer, under the supervision of Chananyahu, one of the king's captains.

12 The whole number of the chiefs of the family divisions of the mighty men of valour was two thousand and six hundred.

13 And under their supervision was an efficient army, (of) three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And 'Uzziyahu prepared for them, for all the host, shields, and spears, and helmets, and coats of mail, and bows, and stones for slinging.

15 And he made in Jerusalem artificial contrivances, contrived by a skilful man, to be (stationed) on the towers and upon the ramparts, to shoot off arrows and great stones. And his name extended ever so far abroad; for he was marvellously assisted, till he became strong.

16 But when he was strong, his heart was lifted up to his destruction; and he became unfaithful against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

17 And there went in after him 'Azaryahu the priest, and with him were priests of the LORD, valiant men, (to the number of) eighty;

18 And they stood forward against king 'Uzziyahu, and they said unto him, It is not for thee, O 'Uzziyahu, to burn incense unto the LORD, but for the priests the sons of Aaron, who are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; and it will not be for thy honour from the LORD God.

19 But 'Uzziyahu became wroth, and in his hand was a censer to burn incense: and while he was wroth with the priests, the leprosy even broke out on his forehead before the priests in the house of the LORD, above the altar of the incense.

20 And when 'Azaryahu the chief priest, with all the priests, turned about toward him, behold, he was leprous on his forehead, and they hurried him away from there: yea, he also made haste to go out, because the LORD had afflicted him.

21 And king 'Uzziyahu was a leper until the day of his death, and dwelt in the leper-house, as a leper; for he was excluded from the house of the LORD: and Jotham his son

was over the king's house, (and) judged the people of the land.

22 And the rest of the acts of 'Uzziyahu, the first and the last, did Isaiah the prophet, the son of Amoz, write.

23 And 'Uzziyahu slept with his fathers, and they buried him with his fathers in the burial-field which belonged to the kings; for they said, He is a leper: and Jotham his son became king in his stead.

CHAPTER XXVII.

1 ¶ Twenty and five years old was Jotham when he became king, and sixteen years did he reign in Jerusalem. And his mother's name was Yerushah, the daughter of Zadok.

2 And he did what is right in the eyes of the LORD, in accordance with all that his father 'Uzziyahu had done: only he entered not into the temple of the LORD. But the people acted still corruptly.

3 He it was that built the upper gate of the house of the LORD, and on the wall of the hill-fort he built much.

4 Moreover he built cities in the mountain of Judah, and in the forests he built castles and towers.

5 And he likewise fought with the king of the sons of 'Ammon, and prevailed against them. And the children of 'Ammon gave him in that same year one hundred talents of silver, and ten thousand kors of wheat, and ten thousand of barley. So much did the children of 'Ammon pay unto him again, both in the second year, and in the third.

6 So Jotham became strong; because he directed his ways[a] before the LORD his God.

7 And the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah.

8 ¶ Five and twenty years old was he when he became king, and sixteen years did he reign in Jerusalem.

9 And Jotham slept with his fathers, and they buried him in the city of David: and Achaz his son became king in his stead.

CHAPTER XXVIII.

1 ¶ Twenty years old was Achaz when he became king, and sixteen years did he reign in Jerusalem; and he did not what is right in the eyes of the LORD, like David his father;

2 But he walked in the ways of the kings of Israel, and made also molten images for the Be'alim.

3 And he also burnt incense in the valley of the son of Hinnom, and burnt[b] his sons in the fire, after the abominable acts of the nations that the LORD had driven out from before the children of Israel.

4 And he sacrificed and burnt incense on the high-places, and on the hills, and under every green tree.

5 Wherefore the LORD his God gave him up into the hand of the king of Syria; and they defeated his people, and carried away a great multitude of them captives, and brought them to Damascus. And also into the hand of the king of Israel was he given up, and he defeated his people with a great slaughter.

6 And Pekach the son of Remalyahu slew in Judah one hundred and twenty thousand in one day, all being valiant men; because they had forsaken the LORD, the God of their fathers.

7 ¶ And Zichri, a mighty man of Ephraim, slew Ma'asseyahu the king's son, and 'Azrikam the governor of the house, and Elkanah the second in rank to the king.

8 And the children of Israel led away captive from their brethren two hundred thousand, women, sons, and daughters, and also much booty did they plunder from them, and they brought the booty to Samaria.

9 But there was a prophet of the LORD, 'Oded was his name; and he went out to meet the host that was coming to Samaria, and said unto them, Behold, because of the fury of the LORD the God of your fathers against Judah, hath he given them up into your hand, and ye have slain among them in a rage that reacheth as far as the heavens.

10 And now ye think to force the children of Judah and Jerusalem to become bond-men and bond-women unto you; but surely are there not with you, even with you, trespasses against the LORD your God?

11 And now hear me, and restore the cap-

[a] *i. e.* His course of life was pleasing to God, by following the commandments.

[b] Zunz, as in 2 Kings xvi. 3, "he led his sons through the fire."

tives, whom ye have taken captive from your brethren; for the fierce wrath of the LORD is over you.

12 ¶ Then arose certain men of the heads of the children of Ephraim, 'Azaryahu the son of Jehochanan, Berechyahu the son of Meshillemoth, and Jechizkiyahu the son of Shallum, and 'Amassa the son of Chadlai, against those that were come from the army,

13 And they said unto them, Ye shall not bring in the captives hither; for in addition to the guiltiness against the LORD (resting) on us, ye think to add unto our sins and unto our guiltiness; for great is the guiltiness (resting) on us, and there is fierce wrath over Israel.

14 So the armed men abandoned the captives and the spoil before the princes and all the assembly.

15 And then arose the men who have been expressed by name, and took hold of the captives, and all that were naked among them they clothed from the booty; and they gave them garments and shoes, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees, near their brethren; and then did they return to Samaria.

16 ¶ At that time sent king Achaz unto the kings of Assyria to help him.

17 Moreover the Edomites came again and defeated (the men of) Judah, and carried away captives.

18 And the Philistines invaded the cities of the lowlands, and of the south of Judah, and captured Beth-shemesh, and Ayalon, and Gederoth, and Socho with its villages, and Thimnah with its villages, and Gimzo with its villages; and they dwelt there.

19 For the LORD humbled Judah on account of Achaz the king of Israel; for he made Judah unruly, and acted very faithlessly against the LORD.

20 Then came against him Tilgath-pilneëser the king of Assyria, and distressed him, but strengthened him not.

21 Although Achaz took away a portion (out) of the house of the LORD, and (out) of the house of the king, and of the princes, and gave it unto the king of Assyria: he yet gave him no assistance.

22 And in the time that he distressed him, became he yet more faithless against the LORD,—yea, he, king Achaz;

23 And he sacrificed unto the gods of (the people of) Damascus, who had smitten him; and he said, Because the gods of the kings of Syria do help them, (therefore) will I sacrifice unto them, that they may help me. But they only became to him a stumbling-block for him and for all Israel.

24 And Achaz gathered up the vessels of the house of God, and cut in pieces the vessels of the house of God, and locked up the doors of the house of the LORD, and he made for himself altars in every corner of Jerusalem.

25 And in each and every city of Judah made he high-places to burn incense unto other gods; and he provoked to anger the LORD the God of his fathers.

26 And the rest of his acts and of all his ways, the first and the last, behold, they are written in the book of the kings of Judah and Israel.

27 And Achaz slept with his fathers, and they buried him in the city, in Jerusalem; for they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son became king in his stead.

CHAPTER XXIX.

1 ¶ Hezekiah became king when five and twenty years old, and twenty and nine years did he reign in Jerusalem. And his mother's name was Abiyah, the daughter of Zecharyahu.

2 And he did what is right in the eyes of the LORD, in accordance with all that David his father had done.

3 He it was that in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites, and gathered them together into the open place at the east;

5 And he said unto them, Hear me, ye Levites, sanctify yourselves now, and sanctify the house of the LORD the God of your fathers, and carry forth the unclean thing out of the sanctuary.

6 For our fathers have dealt faithlessly, and have done what is evil in the eyes of the LORD our God, and have forsaken him; and they have turned away their faces from the habitation of the LORD, and turned their backs.

7 They had also locked up the doors of the

porch, and put out the lamps, and incense have they not burnt, and the burnt-offerings have they not offered in the sanctuary, unto the God of Israel.

8 Wherefore the wrath of the LORD is upon Judah and Jerusalem, and he hath rendered them to be a horror, an astonishment, and a hissing, as ye see with your eyes.

9 And, lo, our fathers have fallen by the sword, and our sons, and our daughters, and our wives are in captivity because of this.

10 Now it is in my heart to make a covenant for the LORD the God of Israel, that his fierce wrath may turn away from us.

11 My sons, be not negligent now; for of you hath the LORD made choice to stand before him, to minister unto him, and that ye might be unto him ministers and those that burn incense.

12 Then arose the Levites, Machath the son of 'Amassai, and Joël the son of 'Azaryahu, of the sons of the Kehathites; and of the sons of Merari, Kish the son of 'Abdi, and 'Azaryahu the son of Jehallelël; and of the Gershunites, Joäch the son of Zimmah, and 'Eden the son of Joäch;

13 And of the sons of Elizaphan, Shimri, and Je'iël; and of the sons of Assaph, Zecharyahu and Matthanyahu;

14 ¶ And of the sons of Heman, Jechiël and Shim'i; and of the sons of Jeduthun, Shema'yah and 'Uzziël;

15 And they gathered together their brethren, and they sanctified themselves, and came, according to the command of the king, by the words of the LORD, to cleanse the house of the LORD.

16 And the priests went into the inner part of the house of the LORD, to cleanse it; and they brought out every thing unclean which they found in the temple of the LORD into the court of the house of the LORD; and the Levites received it, to carry it out abroad unto the brook Kidron.

17 And they commenced on the first day of the first month to sanctify; and on the eighth day of the month they came to the porch of the LORD, and they sanctified the house of the LORD in eight days; and on the sixteenth day of the first month they made an end.[a]

18 ¶ Then went they in the inner part (of the palace) to king Hezekiah, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, and all its vessels, and the table of showbread, and all its vessels.

19 Moreover all the vessels, which king Achaz had cast aside during his reign in his faithlessness, have we put in order and sanctified: and, behold, they are before the altar of the LORD.

20 ¶ Then arose king Hezekiah early, and gathered together the princes of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven sheep, and seven he-goats, as a sin-offering for the kingdom, and for the sanctuary, and for Judah. And he ordered the sons of Aaron the priests to offer (them) on the altar of the LORD.

22 So they slaughtered the bullocks, and the priests received the blood, and sprinkled it on the altar; and they slaughtered the rams, and they sprinkled the blood upon the altar; they also slaughtered the sheep, and they sprinkled the blood upon the altar.

23 And they brought near the he-goats of the sin-offering before the king and the congregation; and they laid their hands upon them:

24 And the priests slaughtered them, and they made an expiation with their blood upon the altar, to make an atonement for all Israel; because for all the people, said the king, should be the burnt-offering and the sin-offering.

25 And he stationed the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the command of David, and of Gad the king's seër, and Nathan the prophet; because from the LORD was this commandment by means of his prophets.

26 ¶ And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah ordered to offer the burnt-offering on the altar. And when the burnt-offering began, the song of the LORD began (also) with the trumpets, and with the instruments of David the king of Israel.

28 And all the assembly prostrated themselves, and the song sounded, and the trum-

[a] Their own purification lasted eight days, and that of the temple the same time.

peters blew: all this (continued) until the burnt-offering was completed.

29 And when they had made an end of offering, the king and all that were present with him kneeled down and prostrated themselves.

30 And king Hezekiah and the princes then said to the Levites to sing praises unto the LORD with the words of David, and of Assaph the seër. And they sang praises with great joy, and they bowed their heads and prostrated themselves.

31 ¶ Then commenced Hezekiah, and said, Now have ye consecrated yourselves unto the LORD: come near and bring sacrifices and thanksgiving-offerings unto the house of the LORD. And the assembly brought in sacrifices and thanksgiving-offerings, and every one who was liberal of heart, burnt-offerings.

32 And the number of the burnt-offerings, which the assembly brought, was seventy bullocks, one hundred rams, (and) two hundred sheep: as a burnt-offering unto the LORD were all these.

33 And the hallowed sacrifices were six hundred oxen and three thousand sheep.

34 Only the priests were too few, so that they could not flay all the burnt-offerings: wherefore their brethren the Levites assisted them, till the work was ended, and until the other priests could sanctify themselves; for the Levites were of upright heart to sanctify themselves more than the priests.

35 But there were also burnt-offerings in abundance, with the fat of the peace-offerings, and the drink-offerings for the burnt-offerings. So was (again) established the service of the house of the LORD.

36 And Hezekiah rejoiced, with all the people, over that which God had prepared for the people; because the thing occurred suddenly.

CHAPTER XXX.

1 ¶ Then sent Hezekiah to all Israel and Judah, and he also wrote letters to Ephraim and Menasseh, that they should come to the house of the LORD at Jerusalem, to prepare the passover-sacrifice unto the LORD the God of Israel.

2 And the king held a consultation, as also his princes, and all the assembly in Jerusalem, to prepare the passover-sacrifice in the second month.

3 For they were not able to prepare it at that time; because the priests had not sanctified themselves sufficiently, nor had the people gathered themselves together to Jerusalem.

4 And the thing seemed right in the eyes of the king and in the eyes of all the assembly.

5 So they established a decree to cause a proclamation to be made throughout all Israel, from Beër-sheba' even as far as Dan, that they should come to prepare the passover-sacrifice unto the LORD the God of Israel at Jerusalem; because for a long time past they had not prepared it as it was written.

6 So the runners went with the letters from the hand of the king and his princes throughout all Israel and Judah, and according to the command of the king, saying, O children of Israel, return unto the LORD the God of Abraham, of Isaac, and of Israel, and he will return to the remnant of you, that are escaped out of the power of the kings of Assyria.

7 And be not like your fathers, and like your brethren, who acted faithlessly against the LORD the God of their fathers, wherefore he gave them up to become an (object of) astonishment, as ye see.

8 Now do ye not harden your necks, like your fathers; hold out your hand unto the LORD, and come unto his sanctuary, which he hath sanctified for ever, and serve the LORD your God, and so will he turn away from you the fierceness of his wrath.

9 For if ye return unto the LORD, your brethren and your children will find mercy in the presence of their captors, so that they may return to this land; for the LORD your God is gracious and merciful, and will not turn away his countenance from you, if ye return unto him.

10 ¶ And as the runners were passing from city to city through the country of Ephraim and Menasseh and as far as Zebulun, they were laughing them to scorn, and mocking at them.

11 Nevertheless some men of Asher and Menasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also over Judah came the hand of God

to give unto them one heart to do the command of the king and of the princes, by the word of the LORD.

13 And there was gathered together at Jerusalem a numerous people to keep the feast of unleavened bread in the second month, a very great assembly.

14 And they arose and removed the altars which were in Jerusalem, and all the vessels for burning incense did they take away, and they threw them into the brook Kidron.

15 And they slaughtered the passover-sacrifice on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought burnt-offerings unto the house of the LORD.

16 ¶ And they stood on their station after their prescribed manner, according to the law of Moses the man of God, the priest sprinkling the blood, (which they received) out of the hand of the Levites.

17 For there were many in the assembly that had not sanctified themselves: therefore the Levites had the charge of the slaughtering of the passover-sacrifices for every one that was not clean, to sanctify (the same) unto the LORD.

18 For a large portion of the people, even many out of Ephraim, and Menasseh, Issachar, and Zebulun, had not cleansed themselves, but ate the passover not as it is written. However Hezekiah prayed for them, saying, The LORD who is good will grant pardon for this

19 To every one that hath directed his heart to seek God, the LORD the God of his fathers; though he be not (cleansed) according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and he healed the people.

21 ¶ And the children of Israel that were present at Jerusalem celebrated the feast of unleavened bread seven days with great joy; and the Levites and the priests praised the LORD day by day, with loud instruments before the LORD.

22 And Hezekiah spoke comfortingly unto all the Levites that had good intelligence of the LORD: and they ate the festive-offerings during seven days, offering peace-offerings, and making confession to the LORD the God of their fathers.

23 And the whole assembly took counsel to celebrate other seven days: and they celebrated (these) seven days with joy.

24 For Hezekiah king of Judah had provided for the assembly one thousand bullocks and seven thousand sheep; and the princes had provided for the assembly one thousand bullocks and ten thousand sheep: and the priests sanctified themselves in great numbers.

25 And thus rejoiced all the assembly of Judah, and the priests and the Levites, and all the assembly that was come out of Israel, and the strangers that were come out of the land of Israel, and those that dwelt in Judah.

26 And there was great joy in Jerusalem; for since the time of Solomon the son of David the king of Israel had the like not been in Jerusalem.

27 ¶ Then arose the priests the Levites and blessed the people; and their voice was listened to, and their prayer came to His holy dwelling-place, even unto heaven.

CHAPTER XXXI.

1 And when all this was finished, all Israel that were present went out to the cities of Judah, and broke in pieces the statues, and cut down the groves, and pulled down the high-places and the altars out of all Judah and Benjamin, and in Ephraim and Menasseh, until they had made an end of them all. Then returned all the children of Israel every man to his possession, to their own cities.

2 And Hezekiah stationed the divisions of the priests and the Levites after their divisions, every man according to his service, of the priests and the Levites, for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the camps of the LORD.

3 The king also gave a portion from his own property for the burnt-offerings, (namely,) for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new-moons, and for the appointed feasts, as it is written in the law of the LORD.

4 Moreover he said to the people, to those who dwelt in Jerusalem, to give the portion of the priests and the Levites, in order that they might hold firmly to the law of the LORD.

5 And when the matter was spread abroad, the children of Israel brought in abundance

the first-fruits of corn, of the new wine, and of oil, and of honey, and of all the products of the field; and the tithe of all things did they bring (likewise) in abundance.

6 And as for the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were hallowed unto the LORD their God, and gave (them) by heaps.

7 ¶ In the third month did they begin to lay the foundation of the heaps, and in the seventh month did they finish them.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

9 ¶ Then made Hezekiah inquiry of the priests and the Levites concerning the heaps.

10 Then spoke to him 'Azaryahu the chief priest of the house of Zadok, and said, Since it was begun to bring the heave-offerings into the house of the LORD, there hath been enough to eat, and to leave in great abundance; for the LORD hath blessed his people: and that which is left is this great mass.

11 ¶ Then ordered Hezekiah to prepare chambers in the house of the LORD: and they prepared them.

12 And they brought in the heave-offerings, and the tithes, and the sanctified things, in faithfulness: and over them were appointed the ruler Conanyahu the Levite, and Shim'i his brother the second in rank.

13 And Jechiël, and 'Azazyahu, and Nachath, and 'Assahël, and Jerimoth, and Jozabad, and Eliël, and Yissmachyahu, and Machath, and Benayahu, were overseers under the supervision of Conanyahu and Shim'i his brother, by the appointment of king Hezekiah, and 'Azaryahu the ruler of the house of God.

14 And Koré the son of Yimnah the Levite, the gatekeeper at the east side, was over the freewill-offerings of God, to give (to him) the heave-offerings of the LORD, and the most holy things.

15 And under his supervision were 'Eden, and Minyamin, and Jeshua', and Shema'yahu, Amaryahu, and Shechanyahu, in the cities of the priests, in faithfulness, to give to their brethren after the divisions, equally to the great as to the small;

16 Besides (these) to those recorded by their genealogies of males, from three years old and upward, of all that entered into the house of the LORD, the daily portion on its day, for their service in their charges according to their divisions;

17 And likewise to the priests recorded by their genealogies after their family divisions, and the Levites from twenty years old and upward, in their charges by their divisions;

18 And to those recorded by their genealogies of all their little ones, their wives, and their sons, and their daughters, of all the assembly; for in their faithfulness they devoted themselves in the sanctuary.

19 Also of the sons of Aaron the priests, who were in the fields of the open districts of their cities, in each and every city, there were men, expressed by name, who had to give portions to all the males among the priests, and to all that were recorded by their genealogies among the Levites.

20 And the like did Hezekiah in all Judah, and he did what is good and right and true before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he acted with all his heart, and prospered.

CHAPTER XXXII.

1 ¶ After these things and veritable events came Sennacherib the king of Assyria, and invaded Judah, and encamped against the fortified cities, and thought to break them open for himself.

2 And when Hezekiah saw that Sennacherib was coming, and that his face (was directed) for war against Jerusalem,

3 He consulted with his princes and his mighty men to stop up the waters of the springs which were without the city: and they helped him.

4 And there were gathered together a very numerous body of people, and they stopped up all the springs, and the brook[a] that flowed through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall where it was broken down, and

[a] The Shiloäch or Gichon.

heightened[a] the towers, and (built) without another wall, and fortified the Millo of the city of David, and made weapons in abundance and shields.

6 And he appointed war-officers over the people, and gathered them together unto him in the open place at the gate of the city, and spoke comfortingly to them, saying,

7 Be strong and of good courage, do not fear and be not dismayed because of the king of Assyria, and because of all the multitude that is with him; for with us there is One[b] greater than with him:

8 With him there is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people relied upon the words of Hezekiah the king of Judah.

9 ¶ After this did Sennacherib the king of Assyria send his servants to Jerusalem, while he was himself lying before Lachish, and all (the chief troops of) his dominion with him, against Hezekiah the king of Judah, and against all Judah that were at Jerusalem, saying,

10 Thus hath said Sennacherib the king of Assyria, On what do ye trust, that ye remain besieged in Jerusalem?

11 Doth not Hezekiah mislead you to give you up to die by famine and by thirst, when he saith, The LORD our God will deliver us out of the grasp of the king of Assyria?

12 Is it not this Hezekiah that hath removed his high-places and his altars, when he said to Judah and to Jerusalem, saying, Before one altar shall ye prostrate yourselves, and upon it shall ye burn incense?

13 Know ye not what I have done, I and my fathers, unto all the people of (other) lands? were the gods of the nations of those lands at all able to deliver their land out of my hand?

14 Who among all the gods of those nations that my fathers utterly destroyed, was it, that was able to deliver his people out of my hand, that your God should be able to deliver you out of my hand?

15 And now let not Hezekiah deceive you, and let him not mislead you in this manner, nor believe him; for no god of any nation or kingdom whatever was able to deliver his people out of my hand, and out of the hand of my fathers: how much less will you Gods, deliver you out of my hand!

16 And yet more did his servants speak against the LORD God, and against his servant Hezekiah.

17 He wrote also letters to blaspheme against the LORD the God of Israel, and to speak against him, saying, As the gods of the nations of (other) lands, who have not delivered their people out of my hand, so will the God of Hezekiah not deliver his people out of my hand.

18 Then did they call out with a loud voice in the Jewish language unto the people of Jerusalem that were on the wall, to frighten them, and to terrify them: in order that they might capture the city.

19 And they spoke of the God of Jerusalem, as concerning the gods of the nations of the earth, the work of the hands of man.

20 ¶ And king Hezekiah and Isaiah the son of Amoz the prophet prayed for this cause, and they cried to heaven.

21 ¶ And the LORD sent an angel, who cut off every mighty man of valour and leader and captain in the camp of the king of Assyria: and when he was returned with shame of face to his own land, he went into the house of his god, and (those) that were come forth from his own bowels felled him there with the sword.

22 Thus did the LORD save Hezekiah and the inhabitants of Jerusalem out of the hand of Sennacherib the king of Assyria, and out of the hand of all, and guided them (safely) on every side.

23 And many brought presents unto the LORD to Jerusalem, and precious things to Hezekiah the king of Judah: so that he was exalted before the eyes of all the nations after that time.

24 ¶ In those days fell Hezekiah sick to the death; and he prayed unto the LORD: and he spoke unto him, and he gave him a wonderful token.

25 But not according to the mercy shown unto him did Hezekiah act in return; for his heart was lifted up: wherefore there came wrath over him, and over Judah and Jerusalem.

[a] Herxheimer. Zunz, "erected towers." Eng. ver. "and raised (it) up to the towers."

[b] Zunz; *i. e.* God. Others, "there are more with us."

26 Then became Hezekiah humbled because of the lifting up of his heart, both he and the inhabitants of Jerusalem; and the wrath of the LORD came not upon them in the days of Hezekiah.

27 And Hezekiah had riches and honour in exceeding abundance; and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of costly vessels;

28 And storehouses for the produce of corn, and new wine, and oil; and stalls for all kinds of cattle, and sheepfolds for flocks.

29 Moreover he erected for himself cities, and (acquired) possessions of flocks and herds in multitude; for God had given him wealth in great abundance.

30 This same Hezekiah also stopped up the upper mouth of the waters of Gichon, and brought them straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 And in the same manner in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire concerning the wonder that had happened in the land, God left him, to prove him, to know all that was in his heart.

32 ¶ And the rest of the acts of Hezekiah, and his pious deeds, behold, they are written in the vision of Isaiah the son of Amoz, the prophet, (and) in the book of the kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the highest place of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem showed him honour at his death. And Menasseh his son became king in his stead.

CHAPTER XXXIII.

1 ¶ Twelve years old was Menasseh when he became king, and fifty and five years did he reign in Jerusalem.

2 And he did what is evil in the eyes of the LORD, after the abominable acts of the nations whom the LORD had driven out from before the children of Israel.

3 And he built again the high-places which Hezekiah his father had broken down, and he erected altars for the Be'alim, and made Asheroth, and bowed himself down to all the host of heaven, and served them.

4 And he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he caused his children to pass through the fire in the valley of Ben-hinnom; he also observed times, and employed enchantments, and used witchcraft, and dealt with (those of) a familiar spirit, and with wizards: he did much that is evil in the eyes of the LORD, to provoke him to anger.

7 And he placed a carved image of the idol which he had made in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have made choice of out of all the tribes of Israel, will I place my name for ever.

8 ¶ Nor will I any more remove the foot of Israel from off the land which I have appointed for your fathers; but only if they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

9 But Menasseh led Judah and the inhabitants of Jerusalem astray, to do worse than the nations whom the LORD had destroyed from before the children of Israel.

10 ¶ And the LORD spoke to Menasseh, and to his people; but they listened not.

11 Wherefore the LORD brought over them the captains of the army belonging to the king of Assyria: and they took Menasseh prisoner with chains, and bound him with fetters, and led him off to Babylon.

12 And when he was in distress, he besought the LORD his God, and humbled himself greatly before the God of his fathers,

13 And he prayed unto him, and he permitted himself to be entreated by him, and heard his supplication, and brought him back to Jerusalem, unto his kingdom. Then did Menasseh feel conscious that the LORD is indeed the (true) God.

14 And after this he built a wall without the city of David, on the west side of Gichon, in the valley, even to the entrance of the fish-gate, and about the hill-fort, and raised it up to a very great height; and he placed captains of the army in all the fortified cities of Judah.

15 And he removed the strange gods and the idol out of the house of the LORD, and all the altars that he had built on the mount of the house of the LORD, and in Jerusalem, and he cast them forth to without the city.

16 And he rebuilt the altar of the LORD, and sacrificed thereupon peace-offerings and thanksgiving-offerings, and he ordered Judah to serve the LORD the God of Israel.

17 Nevertheless the people sacrificed on the high-places, but only unto the LORD their God.

18 And the rest of the acts of Menasseh, and his prayer unto his God, and the words of the seërs that spoke to him in the name of the LORD the God of Israel, behold, they are in the history of the kings of Israel.

19 His prayer also, and (how God) was entreated of him, and all his sins and his faithlessness, and the places whereon he built high-places, and set up the Asherim and the graven images, before he was humbled: behold, they are written in the history of Chozai.

20 And Menasseh slept with his fathers, and they buried him in his own house. And Amon his son became king in his stead.

21 ¶ Two and twenty years old was Amon when he became king, and two years did he reign in Jerusalem.

22 And he did what is evil in the eyes of the LORD, as Menasseh his father had done; and unto all the carved images which Menasseh his father had made did Amon sacrifice, and them he served;

23 But he did not humble himself before the LORD, as Menasseh his father had humbled himself; for he, Amon, made his guiltiness great.

24 And his servants conspired against him, and put him to death in his own house.

25 But the people of the land slew all those that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

CHAPTER XXXIV.

1 ¶ Eight years old was Josiah when he became king, and thirty and one years did he reign in Jerusalem.

2 And he did what is right in the eyes of the LORD, and walked in the ways of David his father, and turned not aside to the right or to the left.

3 ¶ And in the eighth year of his reign, while he was yet a lad, he began to seek after the God of David his father; and in the twelfth year he began to purify Judah and Jerusalem from the high-places, and the Asherim, and the carved images, and the molten images.

4 And they broke down in his presence the altars of the Be'alim; and the sun-images, that were set above them, he cut down; and the Asherim, and the carved images, and the molten images, he broke in pieces, and ground down, and strewed (the same) upon the graves of those that had sacrificed unto them.

5 And the bones of priests did he burn upon their altars; and he purified Judah and Jerusalem.

6 And (so did he) in the cities of Menasseh, and Ephraim, and Simeon, even as far as Naphtali, with their mattocks,[a] round about.

7 And when he had broken down the altars and had beaten the Asherim and the graven images into powder, and cut down all the sun-images throughout all the land of Israel, he returned to Jerusalem.

8 ¶ And in the eighteenth year of his reign, when he had purified the land and the house, he sent Shaphan the son of Azalyahu, and Ma'asseyahu the governor of the city, and Joäch the son of Joächaz the recorder, to repair the house of the LORD his God.

9 And they came to Chilkiyahu the high-priest, and gave up the money that had been brought into the house of God, which the Levites that watched at the threshold had gathered from the hand of Menasseh and Ephraim, and from all the remnant of Israel, and from all Judah and Benjamin, and were returned to Jerusalem,—

10 And they delivered it into the hand of those who overlooked the workmen that had been appointed as overseers of the house of the LORD: and those who overlooked the workmen, who did the work in the house of the LORD, gave it out, to repair and to restore the house;

11 And they gave it to the carpenters and to the builders, to buy hewn stone, and tim-

[a] Zunz, "in their ruins."

ber for joists, and to lay the beams in the houses which the kings of Judah had destroyed.

12 And the men acted faithfully in the work: and over them were appointed Jachath and 'Obadyahu, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kehathites, to supervise; and every one of these Levites was skilful on instruments of music.

13 They were also over the bearers of burdens, and supervisors over all that did the work in every manner of service: and from the Levites there were also scribes, and officers, and gatekeepers.

14 And when they took out the money that had been brought into the house of the LORD, Chilkiyahu the priest found the book of the law of the LORD through the hand of Moses.

15 Then commenced Chilkiyahu and said to Shaphan the scribe, The book of the law have I found in the house of the LORD. And Chilkiyahu gave the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king also word back again, saying, All that was put in the hand of thy servants, have they truly done.

17 And they have taken out the money that was found in the house of the LORD, and have delivered it into the hand of the appointed overseers, and into the hand of those who overlook the workmen.

18 Then told Shaphan the scribe the king, saying, A book hath Chilkiyahu the priest given me. And Shaphan read in it before the king.

19 And it came to pass, when the king heard the words of the law, that he rent his clothes.

20 And the king commanded Chilkiyahu, and Achikam the son of Shaphan, and 'Abdon the son of Michah, and Shaphan the scribe, and 'Assayah a servant of the king's, saying,

21 Go ye, inquire of the LORD in my behalf, and in behalf of those that are left in Israel and in Judah, concerning the words of the book that hath been found; for great is the fury of the LORD that is poured out against us, because our fathers did not keep the word of the LORD, to do in accordance with all that is written in this book.

22 ¶ Then went Chilkiyahu with those whom the king (had appointed), to Chuldah the prophetess, the wife of Shallum the son of Thokhath, the son of Chassrah, the keeper of the wardrobe;—now she dwelt in Jerusalem in the suburb;—and they spoke to her in that wise.

23 And she said unto them, Thus hath said the LORD the God of Israel, Say unto the man that hath sent you to me,

24 ¶ Thus hath said the LORD, Behold, I will bring evil upon this place, and upon its inhabitants, all the curses that are written in the book which they have read before the king of Judah;

25 Because they have forsaken me, and have burnt incense unto other gods, in order to provoke me to anger with all the works of their hands: therefore is my fury poured out upon this place, and it shall not be quenched.

26 And with respect to the king of Judah, who sendeth you to inquire of the LORD, thus shall ye say to him, Thus hath said the LORD the God of Israel, Concerning the words which thou hast heard;

27 Because thy heart was tender, and thou didst humble thyself before God, when thou heardst his words against this place, and against its inhabitants, and didst humble thyself before me, and rend thy clothes, and weep before me: I have also truly heard it, saith the LORD.

28 Behold, I will gather thee unto thy fathers, and thou shalt be gathered to thy graves in peace, and thy eyes shall not look on all the evil which I am bringing over this place, and over its inhabitants. And they brought the king word again.

29 ¶ And the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, with all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, from the great to the small; and he read before their ears all the words of the book of the covenant which had been found in the house of the LORD.

31 And the king stood up on his stand, and he made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart and with all his

soul, to perform the words of the covenant that are written in this book.

32 And he caused to accede to it every one that was present in Jerusalem and Benjamin. And the inhabitants of Jerusalem acted in accordance with the covenant of God, the God of their fathers.

33 And Josiah removed all the abominations out of all the countries that belonged to the children of Israel, and caused all that were present in Israel to serve, even to serve the LORD their God. All his days did they not depart from following the LORD the God of their fathers.

CHAPTER XXXV.

1 ¶ And Josiah kept in Jerusalem the passover unto the LORD: and they slaughtered the passover-sacrifice on the fourteenth day of the first month.

2 And he placed the priests in their charges, and strengthened them for the service of the house of the LORD.

3 And he said unto the Levites that instructed all Israel, who were holy unto the LORD, Set the holy ark in the house which Solomon the son of David the king of Israel did build; you have not to carry it any more upon your shoulders: now serve the LORD your God, and his people Israel.

4 And prepare yourselves by your family divisions, according to your courses, after the written order of David the king of Israel, and after the written order of Solomon his son;

5 And stand in the holy place according to the divisions of the family divisions of your brethren the sons of the people, and after the division of the families of the Levites;

6 And slaughter the passover-sacrifice, and sanctify yourselves, and prepare it for your brethren, to do according to the word of the LORD by the hand of Moses.

7 ¶ And Josiah set apart for the sons of the people, of the flock, lambs and kids, all for the passover-sacrifices, for all that were present, to the number of thirty thousand, and of steers three thousand: these were of the king's property.

8 ¶ And his princes set apart (much) as a freewill gift for the people, for the priests, and for the Levites: Chilkiyah, and Zecharyahu, and Jechiël, the rulers of the house of God, gave unto the priests for the passover-sacrifices two thousand and six hundred (lambs and kids), and three hundred steers.

9 And Conanyahu, and Shema'yahu and Nethanel, his brothers, and Chashabyahu and Je'iël and Jozabad, the chiefs of the Levites, set apart unto the Levites for passover-sacrifices five thousand (lambs and kids), and five hundred steers.

10 ¶ So the service was established, and the priests stood on their station, and the Levites in their divisions, according to the king's command.

11 And they slaughtered the passover-sacrifice, and the priests sprinkled (the blood received) from their hands, and the Levites did the flaying.

12 And they removed the burnt-offerings to give them to the divisions of the family divisions of the sons of the people, to offer (them) unto the LORD, as it is written in the book of Moses. And so did they with the steers.

13 And they roasted the passover by the fire in accordance with the prescribed manner; but the holy offerings they seethed in pots, and in caldrons, and in pans, and divided them speedily among all the sons of the people.

14 And afterward they prepared for themselves, and for the priests; because the priests the sons of Aaron (were busied) in offering the burnt-offerings and the fat until night: therefore the Levites prepared for themselves and for the priests the sons of Aaron.

15 And the singers the sons of Assaph were on their station, according to the command of David, and Asaph, and Heman, and Jeduthun the king's seër; and the gatekeepers were at every gate: they had no need to depart from their service; because their brethren the Levites prepared for them.

16 So was established all the service of the LORD on the same day, to prepare the passover-sacrifice, and to offer burnt-offerings upon the altar of the LORD, according to the command of king Josiah.

17 And the children of Israel that were present prepared the passover-sacrifice at that time, and (kept) the feast of unleavened bread seven days.

18 And there was not holden any passover like this in Israel from the days of Samuel the prophet; and all the kings of Israel did not keep such a passover as Josiah kept, with

the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 ¶ In the eighteenth year of the reign of Josiah was this passover holden.

20 After all this, when Josiah had restored the temple, came up Necho the king of Egypt to fight against Karkemish by the Euphrates, and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house[a] wherewith I have war, and God hath commanded me to make haste: forbear thee from meddling with God who is with me, that he may not destroy thee.

22 Nevertheless did Josiah not turn his face away from him, but disguised[b] himself, to fight with him, and hearkened not unto the words of Necho from the mouth of God; and he came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah: and the king said to his servants, Carry me away; for I am sorely wounded.

24 And his servants carried him away out of that chariot, and conveyed him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah; and all the singing men and the singing women spoke of Josiah in their lamentations to this day, and they instituted them as a custom in Israel: and, behold, they are written in the lamentations.

26 And the rest of the acts of Josiah, and his pious deeds, in accordance with what is written in the law of the LORD,

27 And his acts, the first and the last, behold, they are written in the book of the kings of Israel and Judah.

CHAPTER XXXVI.

1 ¶ And the people of the land took Jehoächaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Twenty and three years old was Jöachaz when he became king, and three months did he reign in Jerusalem.

3 And the king of Egypt deposed him at Jerusalem, and imposed a fine on the land of a hundred talents of silver and a talent of gold.

4 And the king of Egypt made Elyakim his brother king over Judah and Jerusalem, and changed his name to Jehoyakim. And Jöachaz his brother did Necho take away, and bring him to Egypt.

5 ¶ Twenty and five years old was Jehoyakim when he became king, and eleven years did he reign in Jerusalem; and he did what is evil in the eyes of the LORD his God.

6 Against him came up Nebuchadnezzar the king of Babylon, and he bound him with fetters, to carry him away to Babylon.

7 And some of the vessels of the house of the LORD did Nebuchadnezzar carry to Babylon, and he placed them in his temple at Babylon.

8 And the rest of the acts of Jehoyakim, and his abominable deeds which he did, and that which was found concerning him, behold, they are written in the book of the kings of Israel and Judah. And Jehoyachin his son became king in his stead.

9 ¶ Eight[c] years old was Jehoyachin when he became king, and three months and ten days did he reign in Jerusalem; and he did what is evil in the eyes of the LORD.

10 And with the expiration of the year did king Nebuchadnezzar send, and had him brought to Babylon, with the costly vessels of the house of the LORD: and he made Zedekiah his brother king over Judah and Jerusalem.

11 ¶ Twenty and one years old was Zedekiah when he became king, and eleven years did he reign in Jerusalem.

12 And he did what is evil in the eyes of the LORD his God: he humbled himself not before Jeremiah the prophet, according to the order of the Lord.

13 And also against king Nebuchadnezzar did he rebel, who had made him swear by God; but he stiffened his neck, and hardened his heart so as not to return unto the LORD the God of Israel.

---

[a] *i. e.* The royal house—that of Assyria, with whom the Egyptians had frequent wars.

[b] Zunz, "he persisted to fight."

[c] In 2 Kings xxiv. 8, we have "eighteen." Redak suggests that perhaps his father made him assistant ruler when he was only eight years old.

14 Also all the chiefs of the priests and the people committed manifold trespasses, like all the abominable acts of the (foreign) nations; and they defiled the house of the LORD which he had hallowed in Jerusalem.

15 And the LORD the God of their fathers sent to them by means of his messengers, making (them) rise early, and sending (them); because he had compassion on his people, and on his dwelling-place;

16 But they mocked at the messengers of God, and despised his words, and scorned his prophets, until the fury of the LORD arose against his people, till there was no remedy.

17 And he brought over them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or virgin, the old man, and the aged: all did he give into up into his hand.

18 ¶ And all the vessels of the house of God, the great and the small, and the treasures of the house of the LORD, and the treasures of the king and of his princes,—all these did he carry to Babylon.

19 And they burnt the house of God, and broke down the wall of Jerusalem, and all her palaces they burnt with fire, and all her costly vessels they gave up to destruction.

20 And those that had escaped from the sword did he carry into exile to Babylon; and they were servants to him and to his sons until the kingdom of Persia came to the government:

21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had satisfied its sabbaths;[a] all the days of its desolation it rested, till seventy years were completed.

22 ¶ And in the first year of Cyrus the king of Persia, at the completion of the word of the LORD by the mouth of Jeremiah, did the LORD stir up the spirit of Cyrus the king of Persia, so that he caused a proclamation to be made throughout all his kingdom, and also by means of writing, saying,

23 Thus hath said Cyrus the king of Persia, All the kingdoms of the earth hath the LORD the God of heaven given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Whoever there is among you of all his people, may the LORD his God be with him, and let him go up.

[a] See Lev. xxvi. 34.

THE END.

Marriages.

Births.

Deaths.

Memoranda.